

THE PENTATEUCH

William Tyndale

Introduced by F. F. Bruce

CENTAUR CLASSICS



This important reissue is a verbatim reprint of Tyndale's *Five Books of Moses*. Its editor, James Isidor Mombert, based his edition mainly on Tyndale's 1530 edition in the Lennox Library, New York, and partly on the copy in the Baptist College, Bristol, which embodies the 1534 edition of Genesis and the 1530 edition of the other four books.

Professor F. F. Bruce, D.D., Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, supplies the valuable Introduction to this long overdue reprint.



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THE PENTATEUCH

Handwritten text, likely a letter or document, written in a cursive script. The text is heavily obscured by noise and artifacts, making it largely illegible. The visible fragments suggest a formal or official communication, possibly containing names and dates.

Credo non latere te via prestantissima qd de me statuit: M.
Quam ob rem tuam orationem rogatam habeo; idq. p. dnm Jesu
si aliud copiam de me ceptum est, aut quicquid promittitur
p. hunc ero, dei expectans voluntate, ad gloriam gratia dnt
mei festi usque; orig. f. m. p. m. regat p. m. dnt
W. Tyndale.



WILLIAM TYNDALE'S AUTOGRAPH LETTER
FROM A PHOTOGRAPH OF THE ORIGINAL IN THE ARCHIVES DU ROYAUME BELGIQUE.

WILLIAM TYNDALE'S
FIVE BOOKS OF MOSES
CALLED
THE PENTATEUCH

BEING A VERBATIM REPRINT OF
THE EDITION OF M.CCCCC.XXX.

*COMPARED WITH TYNDALE'S
GENESIS OF 1534, AND THE
PENTATEUCH IN THE VULGATE,
LUTHER, AND MATTHEW'S BIBLE,
WITH VARIOUS COLLATIONS AND
PROLEGOMENA, BY
THE REV. J. I. MOMBERT, D.D.*

AND NEWLY INTRODUCED BY
F. F. BRUCE, D.D.

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P R E F A C E.

Like a traveller who at the end of a long and difficult voyage has safely reached the haven where he would be, I offer to Almighty God the tribute of praise and thanksgiving for the blessings of unbroken health, of journeying mercies throughout the progress of this work, and of much kindness from friends, old and new, on both sides of the Atlantic, without which it could not have been done at all.

Having stated elsewhere the origin, character and aims of this book, it is my pleasing duty to enumerate here the sundries of a heavy debt incurred, in payment of which I can only tender this note of gratitude, which I hope will be strongly endorsed by the public, and graciously received by the good friends to whom it is offered.

The Trustees of the Lenox Library will please accept my thanks for the hospitality of the Institution and the unrestricted use of the rich Collection of which they are the custodians. To one of their number, George H. Moore, Esq., LL.D., Superintendent of the Library, I am under special obligation

for the courtesy and readiness with which he has met my wants and facilitated my work. The valuable help afforded me by S. Austin Allibone, Esq., LL.D., the Librarian, is duly recorded in another place, but I have yet to add that he has enriched this volume by an Index to the Prolegomena.

The contributions enumerated below excepted, this is the first book which has been entirely prepared in the Library from material drawn from its shelves, and for this reason is inscribed to the memory of the good man who founded it.

For the collation of Genesis of 1530, with Genesis *Newly correctyd and amendyd by W. T. 1534*, and of several of the Prologues with those in Daye's Folio of 1573, as well as for the reading of the proof-sheets of the entire Pentateuch, I am indebted to the kindness of The Reverend James Culross, D.D., President of the Baptist College, Bristol. I have also to thank Edward Augustus Bond, Esq., LL.D., Principal Librarian of the British Museum, George Bullen, Esq., Keeper of the Printed Books of the British Museum, and The Reverend J. E. Sewell, D.D., Warden of New College, Oxford, for valuable contributions duly acknowledged in the proper places. To the kindness of Francis Fry, Esq., of Bristol, I owe the photograph of Tyndale's Autograph Letter, which faces the Title Page, and much useful information, some of which I have been able to print.

The technical finish of this Volume is due to the skill and interest of Mr. John F. McCabe, the Superintendent of the Stereotype Foundry at St. Johnland; his interest has been shared by the compositors, whose carefulness has not a little lessened the work of correcting the proof-sheets.

Although great pains have been taken to secure accuracy, the imperfection which marks all human effort, especially where it aims to avoid it, may have caused some things to escape the observation of my kind friends, and myself, which others perhaps will notice. I shall feel grateful to have pointed out to me any real blemishes, that they may be removed from the plates.

Several months ago the Earl of Shaftesbury unveiled the monument on the Thames Embankment in honor of the Apostle of Liberty, who, at the cost of his life, gave to the people of English tongue much of the English Bible, and it is now my privilege to unveil the monument which William Tyndale himself erected in restoring to use by all lovers of the English Bible, and of the same glorious liberty, the long buried volume of the first English Version of the Pentateuch made from the Sacred Original.

J. I. MOMBERT.

LENOX LIBRARY, *August, 1884.*

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PROLEGOMENA.

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CHAPTER I.

BIOGRAPHICAL NOTICE OF WILLIAM TYNDALE.

Obscurity shrouds the first forty years of the life of William Tyndale, uncertainty and mystery involve the remainder. We may trace him from Gloucestershire to Worms to lose sight of him during eight eventful years and to find him permanently settled at Antwerp. The details of his manner of life there, of his arrest, imprisonment, trial, and martyrdom, which have come down to us in the shape of history and tradition, are few and unsatisfactory, and mainly contained in the sketch of John Foxe described as *The historie and discourse of the lyfe of William Tyndall out of the Booke of Notes and Monumentes Briefly extracted* by him in *The Whole workes of W. Tyndall, John Frith, and Doct. Barnes, three worthy Martyrs*, &c, London, John Daye, An. 1573. in-folio. The most important of these are the following:

A.iiij. "First touching the birth and parentage of this blessed Martyre in Christ, hee was borne in the edge of Wales, and brought vp from a childe in the vniuersitie of Oxforde, where hee by long continuance grew, and encreased aswell in the knowlege of tongues, and other liberall artes, as especially in the knowlege of Scriptures, whereunto his mind was singularly addicted: Infomuch that hee liyng in Magdalene hall, read priuelye to certaine studentes, and felowes of Magdalene College, some percell of Diuinitie, instructing them in the knowlege, and trueth of the Scriptures. Whose maners also and conuersation being correspondent to the same, were such that all they which knewe him, reputed, and esteemed him to bee a man of most verteous disposition, and of a life vnspotted. Thus hee in the vniuersitie of Oxford encreasyng more and more in learning, and proceeding in degrees of the schooles, spiyng his tyme, remoued from thence to the Vniuersitie of Cambridge, where, after he had

likewylfe made his abode a certayne fpace, and beeing now farther rypened in the knowlege of Gods worde, leauing that vniuerfite alfo, he reforted to one *M. Welſhe* a knyght of Gloceſter ſheare, and was there ſchoole maſter to his children, and in very good fauour with his maſter. This gentleman, as hee kept a very good ordinary commonly at his table, there reforted vnto him many tymes ſondry Abbottes, Deanes, Archdeacons, with other diuers Doctours, and great benefited men: Who there togiether with *M. Tyndall* fittyng at the ſame table, did vſe many tymes to enter communication and talke of learned men, as of *Luther* and *Eraſmus*, and of diuerſe controuerſies, and queſtions vpon the ſcripture. At which time *M. Tyndall*, as he was learned, & wel practiſed in Gods matters, ſo he ſpared not to ſhew to them ſimply, and playnely his iudgement in matters as he thought. And when as they at that tyme did varie from *Tyndall* in opinions, and iudgment, he would ſhewe them the booke, and lay playnely before them the open, and manifeſt places of the ſcriptures to confute their errours, and to confirme his ſayinges. And thus continued they for a ſeaſon, reaſoning, and contending togiether diuers and ſondry tymes, till at the length they waxed wery of him, and bare a ſecret grudge in their hartes againſt hym.

B.j. *ſqq.* “To bee ſhort *M. Tyndall* beeing ſo moleſted and vexed in the countrey by y^e Priests, was conſtrayned to leaue that Countrey, and to ſeeke another place: and ſo comming to *M. Welſhe* hee deſired him of his good will, that hee might depart from hym, ſaying thus vnto him: Syr I perceaue I ſhall not bee ſuffered to tarye long here in this countrey, neither ſhall you bee able (though you woulde) to keepe mee out of the handes of the ſpiritualtie, and alſo what diſpleaſure might growe to you by keeping mee God knoweth: for the which I ſhulde bee right fory. So that in fine *M. Tyndall* with y^e good will of his Maſter departed, and eftſones came vp to London, and there preached a while according as hee had done in the countrey beefore. At length hee beethought hym ſelfe of *Cuthbert Tunſall* then Byſhop of London, and eſpecially for the great commendatiō of *Eraſmus*,” etc. (See the Prologue “When I had tranſlated, &c.,” from which this part of Foxe’s account is taken.)

“And ſo he remayned in London the ſpace almoſt of a yeare, beholding and marking with him ſelfe the courſe of the world and eſpecially y^e Demeanour of the preachers, how they boated them ſelues, & ſet vp their auctoritie & kingdome; Beholding alſo the pompe of the Prelates, with other thinges that greatly miſliked him. Infomuch, as he vnderſtoode not onely to be no roome in y^e Biſhops houſe for him to tranſlate the new Teſtament: but alſo that there was no place to doe it in all England. And therefore fynding no place for his purpoſe within the Realme, and hauing ſome ayde and prouiſion, by Gods prouidence miniſtered vnto him by *Humfrey Mommouth* Merchaunt, who after was both Shirife and Alderman

of London, and by certaine other good men, he tooke his leaue of the Realme, and departed into Germany. Where the good man being inflamed with a tender care and zeale of his countrey refused no trauell, or diligence, how by all meanes possible to reduce his bretheren & Countrymen of England to the same tast and vnderstanding of Gods holy worde, and veritie which the Lorde had endued him withall. * * *

“For these and such other considerations, this good man was moued (and no doubt stirred vp of God) to translate the Scripture into his mother tongue, for the publique vtilitie and profit of the simple vulgar people of his countrey: First setting in hand with the new testament, which he first translated about the yeare of our Lord .1527. After y^t he tooke in hande to translate the olde testament, finishing the .V. bookes of Moses, with sondry most learned and godly prologues prefixed before euery one of them most worthy to be read, and read againe of all Christians, as the like also he did vpon the new testament.

“He wrote also dyuerse other woorkes vnder sondry titles, among the which is that most worthy monument of his intuled the obedience of a Christian man, wherein with singular dexteritie he instructeth all men in the office, and duetie of Christian obediēce, with dyuerse other treatises as may apere in the contentes of this booke.

“So soone as these bookes were compiled, and made by *William Tyndall*, and the same were published and sent ouer into England, it can not bee spoken what a dore of light they opened to the eyes of the whole Englishe nation, which before were many yeares shut vp in darknes. * * *

“After that *William Tyndall* had translated the fyfth booke of Moses called *Deuteronomium*, and he mynding to print the same at Hamborough, sayled thitherward: and by the way vpon the coast of Holland, he suffered shipwracke, and lost all his bookes, writings, and cōpyes: and so was compelled to beginne all agayne anewe, to his hynderaunce and doublyng of his labours. Thus hauyng lost by that ship both money, his cōpyes and tyme, he came in an other shippe to Hamborough, where at his appointment *M. Couerdale* taryed for hym, and helped hym in the translatyng of the whole fyue bookes of Moses. And after hee returned to Andwarp, and was there lodged more than one whole yeare in the house of *Thomas Points*, an English man, who kept a table for Englishe marchauntes, etc.

“About which tyme, an Englishe man whose name was *Henry Phillips*, whose father was customer of *Poole*, a comely man, and seemed to be a gentleman. This man sodainely entred into the great loue and fauour of *Willam Tyndall*, who greatly commended his curtesie and learning, and in the ende fell into famylier loue and acquaintance with him. And *Thomas Points* their host espying such great loue and familiaritie to be betweene *M. Tyndall* and this

Philippes, which vnto hym was but a mere strainger, did much meruell thereat, and fell into a gelousy, and fuspition that this *Phillipes* was but a spye, and came but to betraye *M. Tindall*, wherefore on a time, the a fore sayd *Thomas Poyntz* asked *M. Tyndall* how he came acquainted with this *Phillipes*: *M. Tyndall* aũswered that he was an honest man, handfomely learned, and very conformable. Then *Poyntz* perceauing that he bare such fauour vnto him, sayd no more, thinking that hee had beene brought acquainted with him by some frende of his. The sayd *Phillipes* being in the towne .iiij. or .iiij. dayes did then depart to the Court at Bruxelles, which is from Andwarp .xxiiij. myles and did so much there that he procured to bring from thence with him to Andwarp the procuror generall, which is the Emperours attorney with certaine other officers. And first the sayd *Phillipes* seruauant came vnto *Poyntz* and demaunded of him whether *M. Tyndall* were there or not, for his master would come and dyne with him. And forthwith came *Phillipes* and asked *Poyntz* wife for *M. Tyndall* and she shewed him that he was in his chamber, then sayd he, what good meate shall we haue to dinner for I entend to dyne with you, and she aunswered they should haue such as the market would geue. Then went *phyllipes* straight vp into *M. Tyndales* chamber, and tolde him that by the way as he came he had lost his purffe, and therefore prayed him to lend him .xl. shillings, which he forthwith lent, for it was easie inough to be had of him if he had it. For in the wilie subtilnes of this world, he was symple and vnexpert.

“Then sayd *Phillipes* you shall be my guesst here this day. No, sayd, *Tyndall*, I goe forth this day to dynner, and you shall goe with me and be my gest where you shall be welcome. And when dynner tyme came *M. Tyndall* and *Phillipes* went both forth together. And at the going forth of *Poyntz* house was a long narrow entrey, so that .ii. coulde not goe on a front. *Tyndall* would haue put *phyllipes* before him, but *Phillipes* would in no wise, but put *Tyndall* beefore him, for that hee pretended to shew great humanitie. So *Tyndale* being a man of no great stature went before, and *Phillipes* a tall person folowed behinde him, who had set officers on either syde of the dore vpon .ii. seates, which beeing there might see who came in the entrey. And comming through y^e said entrye, *Phillipes* pointed with his finger ouer *M. Tyndales* head downe to hym, that the officers which sat at the dore, might see that it was hee whom they should take, as the officers that tooke *Tyndall* afterward tolde to the a fore sayde *Poyntz*, and sayd that they pitied to see his simplicitie when they tooke him. But *Tyndall* when hee came nere the dore espied the officers and woulde haue shronke backe: nay sayd *Phillipes* by your leaue you shall goe forth, and by force bare hym forward vpon the officers. And assone as the officers had taken him, they forthwith brought him vnto the Emperours attorney, or procurour generall, where hee dyned. Then came the procurour generall to the house of *Poyntz*,

and sent away all that was of *Tyndales*, aswell his bookes as other thinges: And from thence *Tyndall* was had to the Castell of filforde, xviii. Englishe myles from Andwarpe, where hee remayned prisoner more than a yere and a halfe, and in that meane tyme, came vnto him diuerse lawyers, and Doctours in Diuinitie, aswell fryers as other with whom hee had many conflyctes: But at the last *Tyndall* prayed that hee might haue some Englishe Deuines come vnto him, for the maners and Ceremonies in Douch land (sayd hee) did much differ from the maners and Ceremonies vsed in England. And then was sent vnto him dyuerse Deuines from Louayne whereof some were Englishmen, and after many examinations, at the last they condemned him by vertue of the Emperours decree made in the assembly at Aufbrough, and shortly after brought him forth to the place of execution, and there tyed him to a stake, where with a feruent zeale, and a loud voyce hee cried, Lord open the eyes of the King of Englande, and then first he was with a halter strangled by the hangman, and afterward consumed with fier. In the yere of our Lord .1536.

“Such was the power of his doctryne, and the sinceritie of his lyfe, that during the tyme of his imprisonment, which (as aforesayd) endured a yere and a halfe, hee conuerted his keepers Daughter, and other of his housholde. Also such as were with him conuersant in the Castell reported of him, that if hee were not a good Christian man, they could not tell whom to trust. The Procurour generall the Emperours attorney beeing there, left this testimony of him, that he was *Homo doctus pius et bonus*, that is, a learned, a good, and a godly man. * * *

“And here to ende and conclude this history with a fewe notes touching his priuate behauiour in dyet, study, and especially his charitable zeale, and tender releuing of the poore: Fyrst he was a man very frugall, and spare of body, a great student and earnest laborer, namely in the setting forth of y^e Scriptures of God. He referued or halowed to hym selfe .ij. dayes in the weeke, which he named his dayes of pastime, and those dayes were Monday the first day in the weeke, and Satterday the last daye in the weeke. On the Monday he visited all suche poore men and women as were fled out of England by reason of perfecution into Antwarp, and those well vnderstanding their good exercises and qualities he did very liberally comfort and relieue: and in like maner prouided for the sicke and deceased persons. On the Satterday he walked round about the towne in Antwarpe, seeking out euery Corner, and hole where he suspected any poore person to dwell (as God knoweth there are many) and where he found any to be well occupied and yet ouerburdened with children, or els were aged, or weake, those also hee plentefully releued. And thus he spent his .ij. dayes of pastime as he caused them. And truely his Almose was very large and great: and so it might well bee: for his exhibition that he had yearly of the

Englishe merchauntes was very much, and that for the most parte he bestowed vpon the poore as afore sayd. The rest of the dayes in the weke he gaue hym wholly to his booke where in most diligently he traueled. When the Sondag came, then went he to some one merchaunts chamber, or other, whether came many other merchauntes: and vnto them would he reade some one percell of Scripture, eyther out of the olde testament, or out of the new, the which proceded so frutefully, sweetely and gentely from him (much like to the writing of S. John the Euangelest) that it was a heavenly comfort and ioy to the audiēce to heare him reade the scriptures: and in likewise after dinner, he spent an houre in the aforesayd maner. He was a man without any spot, or blemishe of rancor, or malice, full of mercy and compassion, so that no man liuing was able to reprove him of any kinde of sinne or cryme, albeit his righteousnes and iustification depended not there vpon before God, but onely vpon the bloud of Christ, and his fayth vpon the same: in the which fayth constantly he dyed, as is sayd at Filforde, and now resteth with the glorious company of Christes Martyrs blessedly in the Lord, who be blessed in all his saintes Amen. And thus much of *W. Tyndall*, Christes blessed seruauant, and Martyr."

Within this framework lie the earliest *indicia* of the history of Tyndale, confirmed, disproved, or augmented by contemporary evidence, and collected by the unremitting zeal and patient research of earnest students. The *results* of their labors will now be considered.

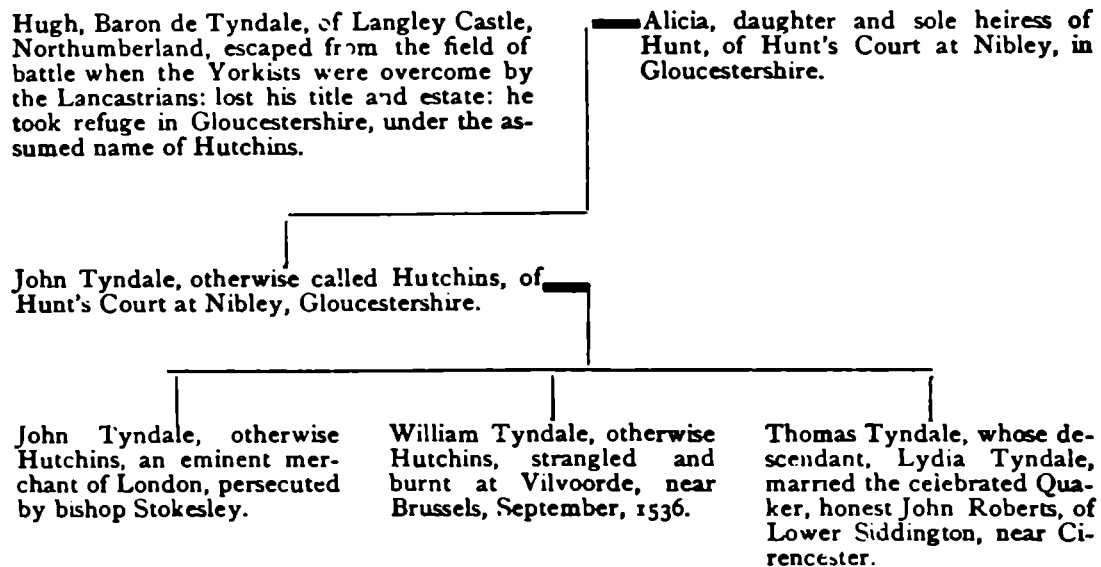
In the latest, exhaustive, and best, biography of Tyndale extant,¹ Mr. Demaus demonstrates that the Martyr was neither born at Hunt's Court in Gloucestershire, nor a member of the Tyndales who obtained possession of it not till long after his birth. *Their* son William was alive six years after the Martyr's death, and could not, of course, have been identical with him. The same writer has shown that Tyndales were settled as farmers at Melksham Court in the parish of Stinchcombe, and others at Slymbridge; also, that Edward, a brother of the subject of this notice, was under-receiver of the lordship of Berkeley,² and rendered it not improbable that

¹ The authorities are given by Demaus: *William Tyndale, a Biography*, &c., London, no date, pp. 1-8.

² Burke: *History of the Commoners*, IV., p. 546; Rudder: *Gloucestershire*, p. 756, cited by Demaus, *l. c.*, p. 7. Also Atkyns: *The Ancient and Present State of Gloucestershire*, 2d ed., London, 1712.

Slymbridge was the birthplace of the Reformer. This inference conflicts, however, with the genealogy compiled by the heraldic historians, according to which Edward Tyndale was the fourth son of Sir William Tyndale, of Hockwold, Norfolk, whose elder brother William lived till 1558. In the pedigree printed by Mr. Ofor,¹ Edward is not mentioned at all; it deserves to be preserved, however, on account of the reference to the name of Hutchins (spelled also Huchyns,

¹ Pedigree of William Tyndale the Martyr, as preserved by one branch of the family, communicated to G. Ofor, Esq., by J. Roberts, Esq. From *Advertisement to NEW TESTAMENT, &c.*, Lond. 1836.



Mr. James Herbert Cooke, F. S. A., in a paper *The Tyndales in Gloucestershire*, states:

“In a deed of entail executed by Alice Tyndale in her widowhood, date 20th January, 1541-2, by which she entails the Hunt's Court Estate on her five sons; ‘she had five sons, Richard, Henry, William, Thomas, and John, and two daughters, Joan and Agnes.’ William is named one of the valuers of his mother's household effects in her will dated 3rd Feb. 1542-3, he resided at Nibley, probably at Hunt's Court, as he is assessed to the subsidy of 1543 of goods in that parish of the value of £4.’

“It seems therefore fair to conclude with Mr. Greenfield that Edward Tyndale, and William the Martyr, were in all probability brothers of the first Richard Tyndale, of Melksham Court, to whom we may add a fourth brother, viz. John Tyndale, a Merchant, of London, who was punished by the Star Chamber in 1530 for assisting William in the circulation of his New Testament.”

For these extracts I am indebted to the Note on the Pedigree of W. Tyndale, drawn up for insertion before the Introduction to the *New Testament, Translated by W. Tyndale, Reproduced in Facsimile*, by Francis Fry, F. S. A., 1862.

Atkyns, *l. c.*, p. 303, says that William Tyndale was born at Nibley, apparently on the authority of the *History of the Hundred of Berkeley*, written by John Smith of Nibley; it is in MS. and at present the property of Mr. Cook of Berkeley Castle.

Hitchens, Hychins, &c.) assumed by the Martyr on the Continent, to which, according to the pedigree, he appears to have had a right.

The origin of Tyndale is still uncertain. William was a favorite name among the Tyndales; it was borne by one to whom thus far I have seen no reference except in Wood's *Athenæ Oxon.*,¹ by another ordained by the bishop of Pavada in 1503; and by a third, who took monastic vows at Greenwich in 1509; the identity of either and both with the Reformer has been challenged.

Equal uncertainty attaches to the date of his birth. The incidental statement in Tyndale's *Answer to Sir Thomas More*,² that "these things to be even so, M. More knoweth well enough, for he understandeth the Greek, and he knew them long ere I", has been adduced as proof that Tyndale was younger than More and that he was born after 1480.

The want of documentary evidence that More was born in 1480, precludes all inference as to the date of Tyndale's birth, nor does it follow from Tyndale's words that More was his senior, for the latter may have known the things referred to much longer than Tyndale and yet have been his junior. A young person may have been possessed of information for many years which has not come to the knowledge of a much older person. If Tyndale at the time of his martyrdom in 1536 was a middle aged man, the earliest date of his birth would be 1476 and the latest 1486. This is as near as we can get.

The statement of Foxe (see p. xvij.) that Tyndale was "brought vp from a child in the vniuersitie of Oxford, where hee by long continuance grew, and encreased aswell in the *knowlege of tongues, and other liberall artes, as especially in the knowlege of Scriptures*" warrants our connecting his stay at Oxford with Grocyn,

¹ Wood, *Ath. Oxon.*, II., col. 781.: [1493. Ioh'es Malett de Irby generosus presentat Jacobum Malett cl'icum ad ecclesiam de Irby predict. in dioc. Linc. vac. per mort. d'ni Willelmi Tyndall, dat. 21 Apr., 1493. *Autogr. in Reg. Buckden.* KENNET]

² Works, III., p. 23.

who after 1491 "taught and read the Greek tongue to the Oxonians after that way, which had not before, I suppose, been taught in their University, became a familiar friend of, or rather tutor to, Erasmus, and a person in eminent renown for his learning."¹ While Grocyn may have taught him Greek, there is but little doubt that John Colet, who continued to lecture at Oxford until 1505, influenced and shaped the theological education of Tyndale.

Wood² confirms the statements of Foxe, and a portrait of Tyndale formerly in the library, now in the refectory of Magdalen Hall, bears the inscription:

Gulielmus Tyndalus, Martyr.

Olim ex Aul: Magd:

Refert hæc Tabella (quod solum potuit Ars) Gulielmi
Tindale effigiem, huius olim Aulæ Alumni simul & Ornamenti;
Qui post felices purioris Theologiæ primitias hic depositas
Antwerpiæ in Nouo Testamento, necnon Pentateucho
In vernaculam transferendo operam nauauit, Anglis suis eo
Vsque salutiferam, ut inde non immerito Angliæ Apostolus
Audierat. Wilfordæ prope Bruxellas martyrio coronatus
An: 1536. Vir, si vel aduersario (procuratori nempe Imperatoris
Generali) credamus, perdoctus, pius & bonus.

Lewis³ says, "Of this picture I would have here given the Reader a copy, but on view of it by an engraver for that purpose, it was judged to be so ill done, as that it was not worth while to copy it." An engraving of it is found in Offor's reprint of Tyndale's New Testament⁴ and one made from another picture in the Manuscript of Tyndale described on a subsequent page.

The meagre and vague account of Foxe embraces all that is known of Tyndale from the undefined time of his removal to Cambridge, and his continuance there, to his appearance about 1521 as tutor in the family of Sir John Walsh at Little Sodbury in Gloucestershire.

Three documents have been discovered which will

¹ Foxe, *The Whole works of Tyndale*, &c., London, John Daye, An. 1573, in-folio.

² Wood, *Athenæ. Oxon.*, I., col. 94.

³ *A Complete History of the Several Translations of the Holy Bible*, &c., p. 57, note, London, 1818, in-8.

⁴ *The New Testament*, &c., London, 1836, in-8.

now be considered. The first is a Manuscript containing translations from the Gospels marked W. T. and bearing the dates 1500 and 1502, described at length p. lvi. *sqq.* The second is the following entry in the Register of Warham, then bishop of London, communicated by G. Offor, Esq., to Professor Walter and transcribed from his *Biographical Notice of William Tyndale*, p. xv., prefixed to *Doctrinal Treatises, &c.*, Cambridge, 1848. in-8.:

“Ordines generaliter celebrat. in ecclesia conventuali domo. sive prioratus Sancti Barthi in Smythfelde Londin. per Rev. prem. Dmn. Thomā Dei gratia Pavaden. ep̄m. aucte Rev. Pris Domini Willem permissione divina Londin. die sabbati iii^{or}. temporum, viz. undecimo die mensis Martii Ann. Dom. Millmo Quingentesimo secundo. Presbri. Willms Tindale Carli Dioc. p. li. di. ad tim domus monialium de Lambley.”

Concerning this record of a general ordination it is claimed that the William Tyndale, ordained priest, could not have been the Reformer, because he was neither a native of the diocese Carlisle nor connected with its jurisdiction. This is the statement of Professor Walter (*l. c.*), to which Mr. Demaus adds, that, “according to ecclesiastical precedent, the person who was ordained priest in March, 1503, could not have been born later than 1478; but this was two years *before* the birth of Sir Thomas More, and is, therefore, incompatible with what we know of Tyndale’s age.”¹ These inferences appear to me to be untenable for the reasons stated p. xxiv., and without pretending to affirm that the William Tyndale named in the Register is the subject of this notice, I feel bound to insert the entry.

The third document is an inscription on the title-page of *Sermons de Herolt*, a small folio, printed in 1495, in the Cathedral Library of St. Paul’s, worded as follows:

“Charitably pray for the soul of John Tyndale, who gave this book to the monastery at Greenwich of the obseruance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508.”²

The readiness and frequency with which Sir Thomas

¹ Demaus, *l. c.*, pp. 35, 36.

² Offor, *Memoir of William Tyndale*, prefixed to his edition of Tyndale’s New Testament, p. 8.

More flung the epithets *friar* and *apostate* at Luther, Æcolampadius, Jerome, and Roye, render it highly probable that Tyndale would have been regaled with them had he deserted the said monastery close to a favorite residence of Henry VIII. The circumstance must have been known to Sir Thomas, and his silence on the subject may be regarded as strong proof that the inscription relates to another person who bore the name of William Tyndale.¹

The account of Foxe, given above, with which should be compared the much fuller narrative in the first edition of his *Actes and Monumentes* of 1563, appears to have been derived from contemporary and authentic sources; it covers the period of Tyndale's life at Little Sodbury and in London; viz., from A. D. 1521 to May, 1524. Mr. Demaus has collected every available authority and produced two exceedingly interesting chapters.²

For Tyndale's movements on the Continent the account of Foxe is singularly unsatisfactory. The points established by documentary evidence are the following: Tyndale arrived in Hamburg sometime about May, 1524, and revisited that city in April, 1525.³ The interval he spent, according to contemporary authority, with Luther at Wittenberg.⁴ In September of that year he was at Cologne with Roye and superintended the printing of his English version of the New Testament which had advanced as far as the letter "K" in the signature of the sheets, when, chiefly through the instrumentality of Cochläus, further progress was arrested. Most probably in October of the same year, Tyndale and Roye fled to Worms where six thousand copies of the first complete New Testament in English were printed during the ensuing winter.⁵ For some time, perhaps a year, he remained unmolested

¹ Walter, *l. c.*, p. xv. ² Chapters II., III. ³ Demaus, *l. c.*, p. 91.

⁴ The authorities are given by Demaus, *l. c.*, p. 93 *sqq.*

⁵ *Ibid.*, p. 140 *sqq.* See also, *Doctrinal Treatises*, Parker Soc. ed., p. xxv., and Arber, *The First Printed English New Testament*, pp. 1-24.

at Worms. Probably early in 1526 he met Herman von dem Busche (a pupil of Reuchlin, the earliest German Hebraist), who mentioned the matter to Spalatin in a conversation which took place on, or the day after St. Lawrence, that is, Aug. 11, 1526. The entry in Spalatin's Diary, bearing that date, is given in Schelhornii, *Amœnitates Literariæ*, IV., p. 431, under the head, *Excerpta quædam e diario Georg. Spalatini*, and reads:

"Dixit nobis in coena Matthias Leimbergius, Erasmus Rot. miro consternatum editione Servi Arbitrii, ei libello non responso-
rum, jam scribere de conjugio Buschius vero a Rege Gallorum revocatum Jacobum Stapulens. & nonnullos alios, & reversos liberatos XII captivos, quos Evangelii nomine Parlamentum conjecisset in carcerem. Item WORMATIÆ VI mille exemplaria Novi Testamenti Anglice excusa. Id operis verum esse ab Anglo, illic cum duobus aliis Britannis divertente, ita VII linguarum perito, Hebraicæ, Græcæ, Latinæ, Italicæ, Hispanicæ, Britannicæ, Gallicæ, ut, quamcunque loquatur, in ea natum putes. Anglos enim, quamvis reluctante & invito Rege, tamen sic suspirare ad Evangelion, ut affirmant, sese empturos Novum Testamentum, etiamsi centenis millibus æris sit redemendum. Adhæc WORMATIÆ etiam Novum Testamentum Gallice excusum esse."

The publication by Tyndale of the *Prologe vpon the Epistle to the Romans* (1526) and of *The Parable of the Wicked Mammon*, 8th of May, 1527, as well as the continuous influx of his Translation into England, rendered it unsafe for him to continue at Worms, where the said works had been printed, and led him to seek and find a hiding place so secure and well chosen that the most diligent search of the emissaries of Henry VIII. and Wolsey, set to possess themselves of his person, proved wholly unavailing, and that to this hour no authentic intelligence of its mysterious location has come to light.

The meeting of Tyndale with Busche has given rise to the wide spread story that the town of Marburg in Hesse was his home in Germany. The account is purely inferential, and rests on two circumstances utterly disconnected. The first is the undoubted fact that Hermann von dem Busche was appointed professor of

Hebrew in the University of Marburg; the second is the publication of a number of Tyndale's works containing, some on the title-page, others in the colophon, the notice that they had been printed by Hans Luft at Malborow in the land of Hesse. Connecting these data with the entry in Spalatin's Diary it has been rashly inferred that Tyndale followed Busche to Marburg, translated the Pentateuch there, wrote and printed a number of pamphlets, held delightful and sympathetic intercourse with leading personages connected with the Reformation, and much more to the same effect. These statements were current and accepted as history until the following facts, developed by inquiries addressed to the authorities of the University of Marburg, were printed in the *Hand Book of the English Versions*, p. 110 *sqq.*, London and New York, 1883, and are here reproduced:

It occurred to me that the best and surest way might be to open direct communication on the subject with the authorities of the University of Marburg, and for that purpose I took occasion on November 7th, 1881, to address a letter to the Rector Magnificus of that university, inquiring among other matters:

1. If Hans Luft had a printing-press at Marburg? and
2. If William Tyndale, as well as John Frith and Patrick Hamilton, ever studied there?

Professor Ennetterus very courteously handed my letter to Professor Dr. Julius Cæsar, the librarian of the University, and author of *Catalogus studiorum scholæ Marpurgensis*, Marburg, 1875, who having thoroughly explored the archives of the University, and the documents in the library of the same, is unquestionably the most competent scholar to testify on the subject under consideration. This scholar, in a letter to me, bearing date November 26th, 1881, after briefly traversing the field of inquiry, informs me:

1. *That Hans Luft never lived, and never had a printing-press, at Marburg.*

2. That while the Album of the University enumerates among the matriculates for the year 1527 the following persons—thus:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARISIENSIS,
IOANNES HAMILTON, A LITGAU, SCOTUS,
GILBERTUS WINRAM, EDINBURGENSIS,

there is no entry in the Album, or a trace in any document whatever in the archives of the University, that Tyndale and Frith ever were at Marburg.

Professor Cæsar, moreover, agrees with me in the opinion that the name of the printer, Hans Luft, and of the place of printing, Marburg, *i. e.*, Marlborow, in the land of Hesse, are fictitious, and were probably selected to conceal the real place of printing from Tyndale's enemies in England. He further coincides with me in the belief that the statement of Tyndale having followed Hermann von dem Busche to Marburg is simply an inferential conjecture . . .

The importance of the subject appears to me to render it desirable that the correspondence on it should be preserved; it is therefore produced here in the original, and the translation accompanying it may prove useful to persons not familiar with German.

Nouv. 7, 1881.

DEM RECTOR MAGNIFICUS DER UNIVERSITÄT MARBURG.

Hochgeehrter Herr:—Im Verfolg einer geschichtlichen Untersuchung wage ich es mich an Sie um Aufschluss über eine Sache zu wenden, die auch für Sie nicht ohne Interesse sein dürfte.

Bei Gelegenheit der Bearbeitung eines Aufsatzes über den englischen Bibelübersetzer William Tyndale fand ich, dass eine Notiz folgenden Inhalts in verschiedenen älteren Werken vorkommt, die von den Neueren immer wiederholt wird, und die, wie es mir scheint, bis jetzt noch nicht durch historische Belege erwiesen ist.

Die betreffende Notiz behauptet dass William Tyndale einer der ersten Studirenden in Marburg gewesen, und dass verschiedene seiner Werke von *Hans Luft in Marburg gedruckt seien*.

John Frith und Patrick Hamilton sollen auch in Marburg studirt haben, und der Name des Letzteren auf der ersten Seite des Universitäts-Registers eingetragen sein.

Da es Ihnen vermöge Ihrer amtlichen Stellung wohl nicht schwer sein dürfte, diese Überlieferungen zu verificiren, erlaube ich mir bei Ihnen anzufragen,

1. Ob Hans Luft eine Buchdruckerei in Marburg gehabt hat, und

2. Ob das Universitäts-Register irgend welche authentische Nachrichten über die in Frage stehenden Persönlichkeiten enthält?

Nouv. 7, 1881.

TO THE RECTOR MAGNIFICUS OF THE UNIVERSITY OF MARBURG.

Very honored Sir:—In the prosecution of an historical inquiry, I venture to address you for information in a matter which may not be void of interest to you.

Engaged on the preparation of an essay on the English Bible translator, William Tyndale, I find the following notice in older writers, which, though persistently repeated by modern authors, does not appear to me proven by historical evidence.

The notice in question asserts that William Tyndale was one of the first students at Marburg and that several of his works *have been printed by Hans Luft at Marburg*.

John Frith and Patrick Hamilton are also said to have studied at Marburg, and that the name of the latter is recorded on the first page of the University Register.

As you, in virtue of your official position, may not find it difficult to verify these traditions, I beg leave to inquire

1. If Hans Luft ever had a printing-press at Marburg? and

2. If the University Register contains authentic notices of the persons in question?

In der Hoffnung dass Sie die Gewogenheit haben mögen mir im Interesse geschichtlicher Wahrheit das mitzutheilen, was Sie darüber ermitteln können, und mir die Freiheit, mit der ich mich an Sie wende, nicht verübeln wollen, empfiehlt sich mit ausgezeichnete Hochachtung,

Ergebenst

J. I. MOMBERT.

Marburg, 26 Nov., 1881.

DEM EHRW. HERRN, DR. MOMBERT.

Hochgeehrter Herr:—Der zeitige Rector unserer Universität, Herr Professor Ennetterus, hat mir Ihren an ihn unter dem 7. d. M. gerichteten Brief zur Beantwortung überlassen, da ich mich schon früher mit der von Ihnen gestellten Frage genauer beschäftigt habe. Obgleich mir aug blicklich nicht Alles gegenwärtig ist, was ich einmal darüber gewusst habe, vnd auch die Zeit fehlt, die Nachforschung von Neuem zu beginnen, so glaube ich Ihnen doch über einen Hauptpunkt eine bestimmte Antwort geben zu können.

Es hat nie einen Buchdrucker Hans Luft in Marburg gegeben Allerdings existiren verschiedene Drucke mit seinem Namen und dem Druckort Marburg (Ma[r]lborough, Malborow, u. a.) in the land of Hessia, die Sie unter den Werken von Tyndale und von Fryth bei Lowndes, in dem Oxforder Katalog u. sonst angeführt finden, aber es ist nicht zu bezweifeln, dass so wohl der Druckort als der Name des Druckers fingirt ist, vielleicht um den wahren Druckort in England zu verbergen. Man hat sich dabei der in der Geschichte der Reformation berühmten Namen der Universität Marburg und des Wittenberger Druckers bedient, und diese in eine durch Nichts gerechtfertigte Verbindung gebracht.

Es ist richtig dass Patrick Hamilton in Marburg immatriculirt war; und sein Name unter dem J. 1527 sich fol. 5 b.

Hoping that in the interest of historical truth you may be obliging enough to communicate to me what you may be able to learn on this subject, and that you will kindly pardon the trouble to which I put you, I beg you to believe me, with high regards,

Yours very truly,

J. I. MOMBERT.

Marburg, 26 Nov., 1881.

TO THE REV. DR. MOMBERT.

Very honored Sir:—The temporary Rector of our University, Professor Mr. Ennetterus, has requested me to answer the letter you addressed to him on the 7th inst, as I have already more fully considered the question you have submitted to him. Although I do not at this moment recollect all that at one time I knew on the subject, and lack the necessary leisure to begin the research anew, I nevertheless believe to be able to give you a definite reply concerning a principal point.

There has never existed at Marburg a printer of the name of Hans Luft. There exist, to be sure, sundry printed works with his name and Marburg (Ma[r]lborough, Malborow, etc.) in the land of Hesse, as the place of printing, which you will find under the works of Tyndale and Fryth in Lowndes, in the Oxford Catalogue, and elsewhere, but it cannot be doubted that both the place of printing and the name of the printer are fictitious, probably for the purpose of concealing the true place of printing (from the authorities) in England. For that purpose the names of Marburg and of the Wittenberg printer, celebrated in the history of the Reformation, have been employed and connected together without anything to justify it.

It is correct that Patrick Hamilton matriculated at Marburg, and that his name is entered under the year 1527

unseres Albums eingetragen findet, und zwar in Verbindung mit zweien seiner Genossen, in folgender Weise:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARISIENSIS.

JOANNES HAMILTON, A LITGAU, SCOTUS.

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED. JUL. CÆSAR, P. I. MARB., 1875, 4, p. 2).

Aber dass Tyndale und Fryth wirklich hier in Marburg gewesen seien, davon habe ich nirgends eine *urkundliche* Spur finden können; in unserm Album kommen sie nicht vor. Was Lorimer in seinem Buch über Hamilton (Edinb., 1857), p. 93 f. erzählt, indem er sich auf Anderson's *Annals of the Bible*, I., p. 139, 167 beruft, habe ich leider bis jetzt nicht controliren können, da wir nur die zweite abgekürzte Ausgabe des Andersonschen Werkes besitzen (das auch in Göttingen nicht vorhanden ist.) Ich weiss nicht wo der von ihm erwähnte Brief von Hermann von dem Busche an Spalatin gedruckt ist. Geht daraus hervor, dass Tyndale bei diesem im J. 1526 in Worms war, so scheint das Weitere, dass er dem im J. 1527 nach Marburg übergesiedelten B. dahin gefolgt sei, nur eine auf jenen fingirten Druckort gestützte Vermuthung zusein.

Es würde mir sehr interessant sein, wenn Ihre Forschungen über Tyndale zu sichereren positiven Resultaten führten.

Mir selbst haben die Mittel nicht zu Gebote gestanden, um dasu zu gelangen, und die Zeit um die Sache durch Nachfragen an grössere Bibliotheken, oder in England weiter zu verfolgen, doch habe ich sie nicht aus dem Auge verloren.

Hochachtungsvoll und ergebenst,
DR. JULIUS CÆSAR,
Professor und Bibliothekar an der Universität Marburg.

on folio 5 b. of our Album, and that in connection with two of his comrades as follows:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARISIENSIS.

JOANNES HAMILTON, A LITGAU, SCOTUS.

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED. JUL. CÆSAR, P. I. MARB. 1875, 4, p. 2).

But that Tyndale and Fryth were really here at Marburg, I have not been able to find a documentary trace thereof anywhere; their name does not occur in our Album. What Lorimer in his book on Hamilton (Edinb., 1857), p. 93, sq. narrates with reference to Anderson's *Annals of the Bible*, I., p. 139, 167, I regret to have been thus far unable to verify, as we have only the second abridged edition of Anderson (nor is there a copy of it at Göttingen). I do not know where the letter of Hermann von dem Busche to Spalatin, to which he refers, is printed. If it states that Tyndale was with him at Worms in 1526, the rest, that he followed B. on his removal to Marburg in 1527, appears to be a conjecture based on the fictitious place of printing.

It would be interesting to me if your researches respecting Tyndale should lead to more certain and positive results.

I myself did not possess the means to accomplish it, nor the time to prosecute the matter by inquiries directed to larger libraries, or in England, but I have not lost it out of sight.

With high regards, etc.,
DR. JULIUS CÆSAR,
Professor and Librarian of the University of Marburg.

In the absence of all authentic data as to the place covered by the pseudonyme *Malborow in the lande of Hesse*, we only know from the foregoing correspondence that it does not designate Marburg on the Lahn, and in the endeavor to identify that mysterious abode it is proper to remember that it must have been a place of safety and ready access, affording to Tyndale facilities in the pursuit of his literary labors and conveniences for the printing of his works.

As the emissaries of Henry VIII. and Wolsey had scoured the valley of the Rhine in pursuit of the exile, Cologne, Mayence, Worms, Speyer, and Strassburg must be ruled out, and as inquiries for him had been made at Nürnberg and Frankfurt, those cities also must be excluded. This narrows the inquiry and, if his place of concealment was in Germany, limits it to two places, Hamburg and Wittenberg.

Foxe, after his account of the shipwreck and visit to Hamburg, given p. xix., adds in *Actes and Monumentes* after "the whole five books of Moses" the words, "from Easter till December, in the house of a worshipful widow, Mrs. Margaret Van Emmerson, anno 1529, a great sweating sickness being at the time in the town. So having dispatched his business at Hamborough, he returned afterward to Antwerp again."

The circumstantial character of the narrative invests it with a certain degree of authority, for the "sweating sickness" did rage in 1529 in Hamburg, and the name of the lady has been verified as that of a person then living there, who was the relict of a senator, and entitled to be called *worshipful*. The only inaccuracy appears to be the notice of the strange appointment with Coverdale, for though the meeting may have occurred, the assistance, as stated, could hardly have been rendered by him at that early date, when his knowledge of Hebrew must have been in a stage of tenderest infancy.

It has been rather rashly asserted that Tyndale could not have *mynded to print* Deuteronomy at Hamburg, there being no evidence that a printer existed there

in 1529. This is clearly wrong, for Panzer, *Annales Typogr.*, vol. i., p. 453, has, under HAMBURGI, the following entry:

MCCCCXCI.

Laudes beate MARIE virginis. *Hæc in fronte fol. 1. a. Fol. 2. a. col. 1.* Incipiunt laudes beate Marie virginis. Cogitauit dies antiquos et annos eternos, &c. *In fine fol. 152. b.* Finem accipiunt beate virginis marie laudes magna cum diligentia emendate. atque de verbo ad verbum per totum attente reuise *In mercuriali oppido Hamborgensi loco famatissimo impressæ. Per me Ioannem et Thomam borchard.* Anno dni. M.CCCC.XCI. secunda feria post martini. De quo dns deus gloriosus cum sua benedicta matre sit eternaliter benedictus. AMEN. *Sequitur tabula fol. 1½. In fine: Explicit Tabula. Char. Goth. mai. Sine cust. & pagg. num. cum sign. col. 2. fol.*

Maitt. Ind. II. App. p. 535. ex March. Hist. p. 86. Primi et unici huius, Sec. XV. Hamburgi typis expressi libri exemplum extat in Bibl. Gætting. et in collectione nostra.

It is therefore not by any means improbable that Tyndale should have been *mynding* to print at Hamburg. Foxe seems to imply that the first four books of the Pentateuch were already printed, and to contradict himself in saying that Coverdale "helped hym in the translatyng of the whole fīue bookes of Moses." Or are we to infer that Coverdale was engaged on the work during Tyndale's absence at Antwerp? The case is rather knotty, but perhaps not impossible to solve. Tyndale might have translated at Hamburg and have the printing done at Wittenberg, for the traffic on the Elbe is of very ancient date.

But, on the whole, probability seems to point to Wittenberg as the place where Tyndale translated the Pentateuch and had it printed.

The repeated use of the name of *Hans Luft*, the famous printer at Wittenberg (in *The obedience of a Christian Man*, in 1528, *The Exposition in to the seuenth Chaptre of the first pistle to the Corinthians*, in 1529, in the *Boke of Genesis* and the *Practise of popishe Prelates*, in 1530), appears to indicate some distinct connection. Luft's well-known interest in the movement of the Reformation renders it not improbable that he would sanction

the employment of a pseudonyme which, though it could not hurt him, might aid Tyndale and mislead his pursuers. Wittenberg again was a much safer place than Hamburg—it was especially a spot which men of the Rinck and Cochläus stamp shunned like the pestilence, and where the powerful influence of the Reformers would shield the desolate English exile. The printing press of Luft was one of the best and most busy in Germany and the literary resources of the place were certainly equal, probably superior, to every other seat of learning in Germany. After Tyndale's death John Rogers, his literary executor, is said to have lived at Wittenberg, to have filled an ecclesiastical position there, and to have produced there the book known as Matthew's Bible.

The appearance of Rogers at Wittenberg, so remote from Antwerp, appears to favor the supposition that he went there at the instance of Tyndale, or in consequence of information received from him.

Attention is called to a circumstance of peculiar interest, which possibly may shed light on the question in hand: it is the undoubted fact, proved by the notes in this volume, that Tyndale and Rogers made use of the Chaldee Paraphrase, which, as far as I have been able to learn, existed, down to the date of the preparation of Tyndale's Pentateuch, only in costly folio editions of the Hebrew Bible. Wherever Tyndale kept concealed, he must have had access to one or other of the works mentioned in *Helps used by Tyndale*, and in this respect again, Wittenberg seems to meet the requirements of the case.¹

The facilities of travel to and from Wittenberg, deserve also to be considered. The bad and insecure state of the highways of Germany in the sixteenth century rendered travel not only difficult but very expensive. The frequent journeys of Tyndale suggest the probability that he chose the safest and cheapest mode of travel. He was practically regarded as an outlaw, and

¹ Additional details relating to the Pentateuch are given in the bibliographical notice of the volume, Chapter III. I understand that an octavo edition of the Chaldee Paraphrase was also in circulation.

it is difficult to surmise the expedients by which on overland journeys he could have eluded the vigilance of those who tried their utmost to seize him. He ran no such risk on the water route from Wittenberg down the Elbe to Hamburg and thence by sea to Antwerp; this appears a not improbable solution of the suddenness of his movements in that city.

But wherever he had made his home, we know that he left it on at least two occasions, to visit Antwerp. His first visit took place in 1529, and is thus referred to by Hall:

“Here it is to be remembered that at this present time William Tyndale had newly translated and imprinted the New Testament in English; and the Bishop of London, not pleased with the translation thereof, debated with himself how he might compass and devise to destroy that false and erroneous translation (as he said); and so it happened that one Augustine Packington, a merchant and mercer of London, and of a great honesty, the same time was in Antwerp where the Bishop then was, and this Packington was a man that highly favoured Tyndale, but to the Bishop utterly showed himself to the contrary.

“The Bishop, desirous to have his purpose brought to pass, communed of the New Testaments, and how gladly he would buy them, Packington, then, hearing that he wished for, said unto the Bishop, ‘My lord, if it be your pleasure, I can in this matter do more, I dare say, than most of the merchants of England that are here; for I know the Dutchmen and strangers that have bought them of Tyndale and have them here to sell; so that if it be your lordship’s pleasure to pay for them (for otherwise I cannot come by them but I must disburse money for them), I will then assure you to have every book of them that is imprinted and is here unsold.’ The Bishop, thinking he had God by the toe, when indeed he had, as after he thought, the Devil by the fist, said, ‘Gentle Mr. Packington, do your diligence and get them; and with all my heart I will pay for them whatsoever they cost you, for the books are erroneous and nought, and I intend surely to destroy them all, and to burn them at St. Paul’s Cross.’ Augustine Packington came to William Tyndale, and said, ‘William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself; and I have now gotten thee a merchant, which with ready money shall despatch thee of all that thou hast, if you think it so profitable for yourself.’ ‘Who is the merchant?’ said Tyndale. ‘The Bishop

of London,' said Packington. 'Oh, that is because he will burn them,' said Tyndale. 'Yea, marry,' quoth Packington. 'I am the gladder,' said Tyndale, 'for these two benefits shall come thereof: I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you than ever did the first.' And so, forward went the bargain; the Bishop had the books; Packington had the thanks; and Tyndale had the money.

"After this Tyndale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold into England. When the Bishop perceived that, he sent for Packington, and said to him, 'How cometh this, that there are so many New Testaments abroad? You promised me that you would buy them all.' Then answered Packington, 'Surely, I bought all that were to be had: but I perceive they have printed more since. I see it will never be better so long as they have letters and stamps [for printing with]: wherefore you were best to buy the stamps too, and so you shall be sure:' at which answer the Bishop smiled, and so the matter ended.

"In short space after, it fortuned that George Constantine was apprehended by Sir Thomas More, who was then Chancellor of England [made Chancellor October 24, 1529], suspected of certain heresies. During the time that he was in the custody of Master More, after divers communications, amongst other things Master More asked of him, saying, 'Constantine, I would have thee be plain with me in one thing that I will ask; and I promise thee I will show thee favour in all other things, whereof thou art accused. There is beyond the sea, Tyndale, Joye, and a great many of you: I know they cannot live without help. There are some that help and succour them with money; and thou, being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee, tell me, who be they that help them thus?' 'My lord,' quoth Constantine, 'I will tell you truly: it is the Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them; and that hath been, and yet is, our only succour and comfort.' 'Now, by my troth,' quoth More, 'I think even the same, for so much I told the Bishop before he went about it.'"¹

In connection with this visit to Antwerp, preceding the printing of the Pentateuch at the mysterious "Mal-

¹ Hall's *Chronicle*; Foxe, Vol. IV., p. 670, etc., cited by Demaus, *l. c.*, p. 221 *sqq.*

borow in the lande of Hesse," Mr. Demaus¹ has suggested, with great show of probability, that part of the money proceeding from the sale of New Testaments to the bishop of London, was applied to the purchase of the blocks of the eleven woodcuts of the tabernacle and its furniture scattered over the book of Exodus.

The cuts appear in Vostermann's Dutch folio Bible of 1528, a copy of which has been kindly loaned me for comparison with the illustrations in Tyndale's Pentateuch. They are doubtless identical, although actual measurement shows that some have been slightly trimmed and others slightly enlarged, but the reduction and extension applies only to the edges and does not touch the objects represented.

Mr. Demaus has called attention to the circumstance that a subsequent edition of the same Bible published in 1532 contains a new set of illustrations, from which he infers that the change was due to the sale of the first set to Tyndale, and states: "whatever else, therefore, Tyndale may have done with any money received from Tunstal, it seems highly probable that he purchased with it the blocks which were employed in the book of Exodus; and the rude woodcuts of this rare work are thus invested with a curious interest, when we look at them as virtually the contribution of that prelate, who prided himself on his zeal in condemning and burning the English Bible."

Tyndale paid a second visit to Antwerp in the spring of 1531, doubtless in response to a letter from Stephen Vaughan, envoy to the princess-regent of the Netherlands, holding out to the exile hopes of pardon. Vaughan, as appears from a despatch to Henry VIII., dated Barrugh, Jan. 26, 1530 [*i. e.*, 1531] had tried to open communication with Tyndale. He says. "... I have written three sundry letters unto William Tyndale, and the same sent for the more safety to three sundry places, to Frankforde, Hanborughe, and Marleborough. I then not [being] assured in which of the same he was,

¹ *William Tyndale*, p. 226, 227.

and had very good hope, after I heard say in England, that he would, upon the promise of your Majesty, and of your most gracious safe conduct, be content to repair and come into England.”¹

That letter reached Tyndale, and hardly three months later he sought an interview with Vaughan, who narrates it in his letter to the king as follows:

“The day before the date hereof [*i. e.*, April 17] I spake with Tyndale without the town of Antwerp, and by this means: he sent a certain person to seek me, whom he had advised to say that a certain friend of mine, unknown to the messenger, was very desirous to speak with me; praying me to take pains to go unto him, to such place as he should bring me. Then I to the messenger, ‘What is your friend, and where is he?’ ‘His name I know not,’ said he; ‘but if it be your pleasure to go where he is, I will be glad thither to bring you.’ Thus, doubtful what this matter meant, I concluded to go with him, and followed him till he brought me without the gates of Antwerp, into a field lying nigh unto the same; where was abiding me this said Tyndale. At our meeting, ‘Do you not know me?’ said this Tyndale. ‘I do not well remember you,’ said I to him. ‘My name,’ said he, ‘is Tyndale.’ ‘But Tyndale!’ said I, ‘Fortunate be our meeting.’ Then Tyndale, ‘Sir, I have been exceedingly desirous to speak with you.’ ‘And I with you; what is your mind?’ ‘Sir,’ said he, ‘I am informed that the king’s grace taketh great displeasure with me for putting forth of certain books, which I lately made in these parts; but specially for the book named the Practice of Prelates; whereof I have no little marvel, considering that in it I did but warn his grace of the subtle demeanour of the clergy of his realm towards his person, and of the shameful abusions by them practised, not a little threatening the displeasure of his grace and weal of his realm: in which doing I shewed and declared the heart of a true subject, which sought the safeguard of his royal person and weal of his commons, to the intent that his grace, thereof warned, might in due time prepare his remedy against their subtle dreams. If [it be] for my pains therein taken, if for my poverty, if for mine exile out of my natural country, and bitter absence from my friends, if for my hunger, my thirst, my cold, the great danger wherewith I am everywhere compassed, and finally if for innumerable other hard and sharp fightings which I endure, not yet feeling of their asperity, by reason I hoped with my labours to do honour to God, true service to my prince, and pleasure to his commons; how

¹ The letter is preserved in the Cotton MSS. *Galba*, B. X. 46; it has been printed in Anderson, *Annals*, B. I., § 8, and by Demaus, *l. c.*, p. 288 *sqq.*

is it that his grace, this considering, may either by himself think, or by the persuasions of other be brought to think, that in this doing I should not shew a pure mind, or true and incorrupt zeal and affection to his grace? Was there in me any such mind, when I warned his grace to beware of his cardinal, whose iniquity he shortly after proved according to my writing? Doth this deserve hatred? Again, may his grace, being a Christian prince, be so unkind to God, which hath commanded his word to be spread throughout the world, to give more faith to wicked persuasions of men, which presuming above God's wisdom, and contrary to that which Christ expressly commandeth in his testament, dare say that it is not lawful for the people to have the same in a tongue that they understand; because the purity thereof should open men's eyes to see their wickedness? Is there more danger in the king's subjects than in the subjects of all other princes, which in every of their tongues have the same, under privilege of their sufferance? As I now am, very death were more pleasant to me than life, considering man's nature to be such as can bear no truth.'

'Thus, after a long conversation had between us, for my part making answer as my wit would serve me, which were too long to write, I assayed him with gentle persuasions, to know whether he would come into England; ascertaining him that means should be made, if he thereto were minded, without his peril or danger, that he might so do: and that what surety he would advise for the same purpose, should, by labour of friends, be obtained of your majesty. But to this he answered, that he neither would nor durst come into England, albeit your grace would promise him never so much surety; fearing lest, as he hath before written, your promise made should shortly be broken, by the persuasion of the clergy, which would affirm that promises made with heretics ought not to be kept.'

"After this, he told me how he had finished a work against my lord chancellor's book, and would not put it in print till such time as your grace had seen it; because he apperceiveth your displeasure towards him for hasty putting forth of his other work, and because it should appear that he is not of so obstinate mind as he thinks he is reported to your grace. This is the substance of his communication had with me, which as he spake, I have written to your grace, word for word, as near as I could by any possible means bring to remembrance. My trust therefore is, that your grace will not but take my labours in the best part I thought necessary to be written unto your grace. After these words, he then, being something fearful of me, lest I would have pursued him, and drawing also towards night, he took his leave of me, and departed from the town, and I toward the town, saying, 'I should shortly, peradventure, see him again, or if not, hear from him.' Howbeit I suppose he afterward returned to the town by another way; for there is no likelihood that

he should lodge without the town. Hasty to pursue him I was not, because I was in some likelihood to speak shortly again with him; and in pursuing him I might perchance have failed of my purpose, and put myself in danger.

"To declare to your majesty what, in my poor judgment, I think of the man, I ascertain your grace, I have not communed with a man"—¹

The effect of this letter on Henry is clearly stated in the reply written by Cromwell, who appears to have substituted, not improbably at the King's dictation, the harsh expressions given in the text for the more temperate forms of the original draft, as printed in the footnotes.

"Stephen Vaughan, I commend me unto you; and have received your letters, dated at Andwerpe, the xviii. day of April, with also that part of Tyndale's book inclosed in leather, which ye with your letters directed to the king's highness; after the receipt whereof I did repair unto the court, and there presented the same unto his royal majesty, who made me answer for that time, that his highness at opportune leisure should read the contents as well of your letters as also the said book. And at my next repair thither it pleased his highness to call for me, declaring unto me as well the contents of your letters, as also much matter contained in the said book of Tyndale. * * *

"Albeit that I might well perceyue that his Maiestee was right well pleased, and right acceptablie considered your diligence and payns taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme; *yet his Highness nothing lyked the sayd boke, being fyllyd w^t scedyous, slanderous lyes, and fantasticall oppynyons, shewing therein nother lernyng nor trewthe; and ferther, cōmunyng w^t his grace, I myght well mind and coniect that he thought that ye bare² moche affection towards the saide Tyndall, whom in his maners and knowlage in woordlye thinge³ ye vndoubtedlie in yor l^res do moch allowe and cōmende; whos works being replet w^t so abhominable sclaunders and lyes, imaged and onlye fayned to infecte the peopull, doth declare hym bothe to lake grace, vertue, Lernyng, discrecyō and all other good qualytes, nothing ells pretending in all his worke but to seduce . . . dyssayve (that ye in such wise by yr L^res,*

¹ Cotton MSS., *Titus*, B. I.

² Originally: "in the accomplishment of his high pleasure and commaundment. Yet I might conjecture by the ferther declaracyon of his high pleasure, which sayed unto me that by yr wryting it manifestlie appered how *moche affection* and zeale ye do bere "

³ Originally: "modestie and symplycitee "

prayse, set forth and avaunse hym which nothing ells pretendeth) and sowe sedycion among the peopull of this realme. The Kinge highnes therfor¹ hathe cōmaunded me to advurtyse you, that is plesure ys, that ye should desiste and leve any ferther to persuade or attempte the sayd Tyndalle to cum into this realme: alledging, that he p̄ceyuing the malycyous, perverse, vncharytable, and Indurate mynde of the sayd Tyndall, ys in man[er] w^t owt hope of reconsylyacyon in hym, and is veray joyous to have his realme destytute of such a p̄son, then that he should retourne into the same, there to manifest his errours and sedycyous opynyons, which (being out of the realme by his most vncharytable, venemous, and pestilent boke, craftie and false persuasions) he hath partelie don all redie; for his highnes right prudentlye consyderyth if he were present by all lykelohod he wold shortelie (which God defende) do as moche as in him were, to infecte and corrupt the hole realme to the grete inquietacyon and hurte of the cōmen welth of the same. Wherefore, Stephen, I hertelie pray you, in all your doing, procedinge, and wryting to the King's highnes, ye do iustely, trewlie and vnfaynedlie, w^t owt dyssymulatyon, shew your self his trew, louyng, and obedyent subjecte, beryng no maner favor, loue, or affeccyon² to the sayd Tyndale, ne to his worke, in any man[er] of wise; but utterlie to contempne and abhorre the same, assuring you that in so doing ye shall not onely cause the King's royall maieste, whose goodnes at this tyme is so benignelie and gracyouslie mynded towards you, as by your good dyligence and industrie to be used to serve his Highnes, and extewing and avoyding . . . favor, and allow the saide Tyndale his erronyous worke and opynions so to sett you forwardes, as all yo^r louers and frendes shall have gret consolacyon of the same; and by the contrarie doing, ye shall acquire the indignacyon of God, displeasure of yo^r sov'eigne lorde, and by the same cause yo^r good frends which have ben euer glad, prone, and redie to bryng you into his gracyous fauours, to lamente and sorow that their sute in that behalf should be frustrate and not to take effecte, according to their good intent and purpose."

Cromwell then adverts to Frith (or Fryth) saying that the King, "hearing tell of his towardness in good letters and learning, doth much lament that he should apply his learning to the maintaining, bolstering, and

¹ Originally: "Tyndale assuredly sheweth himself in myn oppynion rather to be replete with venymous envye, rancour and malice, then w^t any good lerning, vertue, knowledge or discrecion:" this was changed into: "declareth hymself to be envious, malycyous, slanderous and wylfull, and not to be lerned;" then erased, and given as above.

² Originally: "to shew yourself to be no fautor."

advancing the venemous and pestiferous works, erroneous and seditious opinions of Tyndale;" and begging Vaughan to use his influence with Frith "to leave his wilful opinions, and like a good Christian to return unto his native country where he assuredly shall find the king's highness most merciful, and benignly, upon his conversion, disposed to accept him to his grace and mercy." The letter concludes with an exhortation to Vaughan, "for his love of God, utterly to forsake, leave and withdraw his affection from the said Tyndale, and all his sect."¹

Cromwell added a postscript, after the letter had been read and approved by the king, which virtually nullified its contents, for he said: "Notwithstanding the premises in my letter, if it were possible by good and wholesome exhortations to reconcile and convert the said Tyndale . . . I doubt not but the king's highness would be much joyous of his conversion . . . and if then he would return into this realm . . . undoubtedly the king's majesty refuseth none."²

Upon the receipt of Cromwell's letter, Vaughan had a second interview with Tyndale, the account of which is given in his reply, dated Bergen-op-Zoom, May 18, as follows:

"I have again been in hand to persuade Tyndale. And to draw him the rather to favour my persuasions, and not to think the same feigned, I shewed him a clause contained in master Cromwell's letter containing these words following: *And notwithstanding other the premises, in this my letter contained, if it were possible, by good and wholesome exhortations, to reconcile and convert the said Tyndale from the train and affection which he now is in, and to excerpte and take away the opinions sorely rooted in him, I doubt not but the kings highness would be much joyous of his conversion and amendment; and so being converted, if then he would return into his realm, undoubtedly the king's royal majesty is so inclined to*

¹ The quotations, transcribed from the original, in the Brit. Museum, MSS. Cotton, *Galba*. B. X. fol. 338, for the Parker Society's edition of the *Doctrinal Treatises*, &c., of William Tyndale, have been taken from that volume. The brief paragraph relating to Frith I have extracted from Demaus, *l. c.* p. 305.

² From the text given by Demaus, *l. c.*, p. 306. See the full text in Vaughan's reply, p

mercy, pity, and compassion, that he refuseth none which he seeth to submit themselves to the obedience and good order of the world. In these words I thought to be such sweetness and virtue as were able to pierce the hardest heart of the world; and, as I thought, so it came pass. For after sight thereof I perceived the man to be exceedingly altered, and to take the same very near unto his heart, in such wise that water stood in his eyes; and he answered, 'What gracious words are these! I assure you,' said he, 'if it would stand with the king's most gracious pleasure to grant only a bare text of the scripture to be put forth among his people, like as is put forth among the subjects of the emperor in these parts, and of other Christian princes, be it of the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, nor abide two days in these parts after the same; but immediately repair into his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace will, so that this be obtained. And till that time I will abide the asperity of all chances, whatsoever shall come, and endure my life in as much pains as it is able to bear and suffer. And as concerning my reconciliation, his grace may be assured, that whatsoever I may have said or written in all my life against the honour of God's word, and so proved, the same shall I before his majesty and all the world utterly renounce and forsake; and with most humble and meek mind embrace the truth, abhorring all error soever, at the most gracious and benign request of his royal majesty, of whose wisdom, prudence and learning I hear no great praise and commendation, than of any creature living. But if those things which I have written be true and stand with God's word, why should his majesty, having so excellent a gift of knowledge in the scriptures, move me to do any thing against my conscience?'—with many other words which be too long to write. I have some good hope in the man; and would not doubt to bring him to some good point, were it that something, now and then, might proceed from your majesty towards me, whereby the man might take the better comfort of my persuasions. I advertised the same Tyndale that he should not put forth the same book, till your most gracious pleasure were known: whereunto he answered, 'mine advertisement came too late; for he feared lest one that had his copy would put it very shortly in print, which he would let if he could; if not, there is no remedy.' I shall stay it as much as I can, as yet it is not come forth; nor will not in a while, by that I perceive."¹

¹ Ofor's *Mem. of Tyndale*, pp. 67–9. Anderson, pp. 277–9. *Doctr. Treat.* p. xlviii. *sqq.* The original is in the British Museum, Cotton MSS. *Galba. B. X. 7*, new notation. Also in Demaus, *l. c.*, p. 306 *sqq.*

Vaughan had yet another conversation with Tyndale, for he writes on June 19: "I have spoken with Tyndale, and shewed him as you wrote me the king's royal pleasure was, but I find him always singing one note."¹

This concludes the negotiations set on foot by Cromwell to induce Tyndale to return to England, and our knowledge of him, except through his writings, until his final settlement at Antwerp in the summer of 1534.

The following passage in a letter of Poyntz, bearing date August 25 (Cotton MSS. *Galba*. B. X.) fixes the date of Tyndale's final settlement at Antwerp. "This man [William Tyndale] was lodged with me three quarters of a year, and was taken out of my house by a sergeant-at-arms, otherwise called a dore-wardore, and the Procureur-General of Brabant." Reckoning backward from the day of his arrest, established by the official statement given in the note² to have occurred on the 23rd or 24th of May, 1535, Tyndale seems to have reached Antwerp sometime in August, 1534.

The extract from Foxe (p. xxi.), gives a clear account of his life there. It is perhaps not unnecessary to add that he held no official position, but engaged in the voluntary work of an Evangelist. Rogers arrived at Antwerp sometime in the autumn of that year as English Chaplain and his acquaintance with Tyndale speedily ripened into friendship. He worked with him and there

¹ State Paper Office: *Miscellaneous Letters*, Second Series; printed by Sir Henry Ellis in his collection of *Original Letters*.

² "Account of Master Ludwig von Heylwygen of the confiscated goods of the Lutherans and heretical sects beginning from the year 1533, and ending in 15—

"Fol. viii. Expenses in vacation and other expenses in affairs of justice of the Lutherans.

"Paid to Adolph Van Wesele on account of the business done by him as well in keeping of a certain prisoner named *William Tyndale*, a Lutheran, as for his money expended, done and expended therein at the request of the Procureur-General, for a year and one hundred and thirty-five days, at forty stivers the day, as appears by the taxation, assignment and quittance pertaining thereto, the sum of . . . £102." This is the translation appended to the original document, given by Demaus, *l. c.* p. 498. The date of Tyndale's martyrdom, according to Foxe, is October 6, 1536, and his arrest consequently occurred on the 23rd or 24th of May, 1535.

is no reason to doubt the statement that the papers of Tyndale passed into his hands, and that he embodied in his edition of the Bible, known as Matthew's Bible, the remaining books of the Scripture which Tyndale had translated, viz., the books of Joshua, Judges; 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles.¹ His literary labors at Antwerp resulted in the revised edition of the book of Genesis and the revision of the New Testament; both were published in 1534. How much of the other books just named was done between 1534 and 1536 is not known.

The letter of Tebold or Theobald, a godson of Cromwell, who seems to have been instructed to collect information on the circumstances connected with the arrest of Tyndale, is a valuable addition to the narrative of Foxe (see page xx.).

"News here, at this time, be none, but that here is most earnest communication that the French Queen [Leonora, sister of the Emperor; Charles V.] and her sister the Queen of Hungary [the Regent of the Low Countries], shall meet together at Cambray now afore Michaelmas. All these Low Countries here be most earnest with the Bishop of Rome and his traditions; and therefore he hath now sweetly rewarded them, sending them his deceitful blessing, with remission of all their sins, so [on the condition that] they fast three days together, and this is given *gratis* without any money. Here is an evil market [a bad bargain for the pope], that whereas he was wont to sell his pardons by great suit and money, now he is glad to offer them for nothing. And yet a great many make no haste to receive them where they be offered. I do hear of certain that the Bishop of Rome is contented, and doth desire to have a General Council, and that this matter is earnestly entreated of divers. I am sure, if this be truth, your Lordship have heard of it or this time, more at large.

"*He that did take Tyndale is abiding at Louvain, with whom I did there speak; which doth not only there rejoice of that act, but goeth about to do many more Englishmen like displeasure; and did advance this, I being present, with most railing words against our King, his Highness, calling him 'Tyrannum ac expilatorem reipublicæ' [tyrant and robber of the Commonwealth]. He is appointed to go shortly from Louvain to Paris in France, and there to tarry, because he feareth that English merchants that be in Antwerp will hire some men privily to do him some displeasure unawares.*

¹ "The boke of Ionas" is Coverdale's Version.

“Pleaseth it your Grace that I have delivered your letters unto Mr. Thomas Leigh [a merchant held in much esteem by Cranmer and Vaughan], which, according to your writing, hath delivered unto me twenty crowns of the [same], which money, God willing, I will deliver where your Grace hath assigned. Within these sixteen days I take my journey from Antwerp about the last day of July [letter begun, therefore, July 15th]. And because at my first arrivance to Antwerp I found company ready to go up withal to Cologne [on his way to Nuremberg], I went to see my old acquaintance at Louvain; whereas [where] I found Doctor Bockenham, sometime prior in the Black Friars in Cambridge; and another of his brethren with him. I had no leisure to commune long with them; but he showed me that at his departing from England he went straight to Edinburgh in Scotland, there continuing unto [Easter] last past [March 28]; and then came over to Louvain, where he and his companions doth continue in the house of the Black Friars there; having little acquaintance [or] comfort but for their money; for they pay for their [meat] and drink a certain sum of money in the year. All succour that I can perceive them to have is only by him which hath taken Tyndale, called Harry Philips, with whom I had long and familiar communication, [for] I made him believe that I was minded to tarry and study at Louvain. I could not perceive the contrary by his communication, *but that Tyndale shall die*; which he doth follow, [*i. e.*, urge on], and procureth with all diligent endeavour, rejoicing much therein; saying that he had a commission out also for to have taken Doctor Barnes and *George Joye* with other. Then I showed him that it was conceived both in England and in Antwerp that George Joye should be [*i. e.*, had been] of counsel with him in taking of Tyndale; and he answered that he never saw George Joye to his knowledge, much less he should know him. This I do write, because George Joye is greatly blamed and abused among merchants, and many other that were his friends, falsely and wrongfully.

“But this foresaid Harry Philips showed me that there was no man of his counsel but a monk of Stratford Abbey, beside London [Stratford-le-Bow], called Gabriel Donne, which at that time was student at Louvain, and in house with this foresaid Harry Philips. But now within these five or six weeks he is come to England, and, by the help of Mr. Secretary, hath obtained an abbey of a thousand marks by the year in the west country.

“This said Philips is greatly afraid, (in so much as I can perceive,) that the English merchants that be in Antwerp, will lay watch to do him some displeasure privily. Wherefore of truth he hath sold his books, in Louvain, to the value of twenty marks worth sterling, intending to go hence to Paris; and doth tarry here upon nothing but of the return of his *servant which he has long since*

sent to England with letters. And by cause of his long tarrying, he is marvellously afraid lest he be taken and come into Master Secretary's handling, with his letters. Either this Philips hath great friends in England to maintain him here; or else, as he showed me, he is well beneficed in the bishopric of Exeter. He railleth at Louvain and in the Queen of Hungary's Court, most shamefully against our King his Grace and others [Cranmer and Cromwell probably]. For, I being present, he called our King his Highness, *tyrannum, expilatores reipublicæ*, with many other railing words, rejoicing that he trusteth to see the Emperor to scourge his Highness with his Council and friends. Also he saith, that Mr. Secretary hath privily gone about matters, here in Flanders and Brabant, which are secretly come to the knowledge of the Queen of Hungary, the Governess here, which she reckoneth, one day, at her pleasure and time, to declare to his rebuke. What this meaneth I cannot tell, neither I could hear no farther; but if I had tarried there any time, I should have heard more," etc.

"Written at Antwerp the last day of July, by your bedeman and servant, ever to my small power,—Thomas Tebold."¹

The plot to seize Tyndale and to bring him to trial for heresy was doubtless due to astute contrivance in England, but thus far no positive evidence has been discovered to fasten the charge either on Gardiner or any one else. Donne and Phillips are admitted to have acted under instructions of persons strong in pecuniary ability, adepts in craft, and invincible in hatred. Henry VIII. and Cromwell cannot be charged with complicity, but may not be exonerated from indifference and neglect. Once in the meshes of the law, as administered in Flanders, the fate of Tyndale was sealed, but though his extradition could not be demanded *de jure*, the influence of an accredited "man of reputation" might have secured his liberation.²

The chief promoter and agent in stirring up interest on behalf of Tyndale was Poyntz, whose narrative given by Foxe at great length cannot be reproduced here. In re-

¹ Cotton MSS. *Galba*, B. X. cited by Demaus, *l. c.* pp. 430-433. The italics and matter in brackets are given as presented by him.

² Such seems to have been the impression of Stephen Vaughan who wrote "it were good the King had one living in Flanders that were a man of reputation." *Chapter House Papers*, State Paper Office, cited by Demaus, *l. c.* p. 439.

sponse to his indefatigable energy and self-denial he obtained letters from Cromwell, but his efforts were cut short by his own arrest and imprisonment, brought about by Phillips, who had preferred against him also the charge of heresy.¹

The record of the trial of Tyndale appears to have been destroyed or lost. From a document in the Archives of the *Chambre des Comptes* at Brussels the names of the leading members of the commission nominated for his trial by the Regent, Mary of Hungary, have been obtained.² The Procureur-General has been represented as a monster of wickedness and cruelty; the Dean of St. Peter's is charged with holding the maxim that "It is no great matter, whether they that die on account of religion be guilty or innocent, provided we terrify the people by such examples; which generally succeeds best when persons eminent for learning, riches, nobility, or high station,

¹ The narrative of Poyntz is found in Foxe and has been reprinted in full by Demaus, *l. c.* p. 443 *sqq.* In the same work may be read the letter of Poyntz to his brother, Cotton MSS. *Galba*, B. X., as well as a letter from Flegge, an English merchant at Antwerp, to Cromwell advising him what had been done on behalf of Tyndale. Cotton MSS. *Galba*, B. X.

² The document printed by Demaus, *l. c.* p. 498 *sqq.* is here reproduced. The very able and interesting account he has constructed of the probable order observed in the trial of Tyndale is perhaps the most successful portion of a volume which should be read by all desirous to understand the case. He has furnished also sketches of Pierre Dufief, the Procureur-Général, and of two of the most prominent clerics on the commission, Ruwart Tapper and Jacques Lathomus. The document reads as follows:

" Archives of Belgium: Chambre des Comptes, No. 19,1662.

" Paid to the Procureur-General of Brabant for himself £128. 8s. 6d.; also for Mr. Ruwart Tapper, Dean of St. Peter's at Louvain, Jacques Lathomus, Jan Doye, canons there, all Doctors in theology, William Van Caverschoen, amounting for them all to £149: to Godfrey de Mayere £54; Charles T'Serraets £5. 8s.; Theobald Cotereau £6. 6s.; Mr. Jacob Boonen £10. 10s.; Councillors in Brabant: to Mr. Henry Vander Zypen £3. 12s.; to Marcellis van Immerseel £4. 10s.; Peter de Brier £6. 10s.; Cornelius Vander Bruggen £2.; Henry Van Pellen £10. 10s.; Bartholomew Vander Broecke, Nicolas Borreman, Jan Vander Biest and Dierick Cappellemans £6. 15s.: executioners and messengers of the Council, who have been engaged, by the ordinance of the Queen [Mary of Hungary] as they say, in prosecution of the process directed by the said Procureur-General against William Tyndale, a priest, a Lutheran prisoner, and executed by fire at Vilvorde for entertaining certain wicked opinions touching the Holy Catholic faith; so that they have been occupied at Vilvorde and elsewhere on different days, as appears from the contents of their declaration of their engagements, amounting for the said engagements to the sum of £312. 9s. 6d., and over and above to the sum of £16 for behoof of the Doctors only: this appearing from the declaration, taxation and assignment and receipt thereto belonging in all to . . . £407. 9s. 6d."

are thus sacrificed;" and of Lathomus, the third of the leading members of the commission, it is narrated that the part he had taken in the conviction of Tyndale filled him with remorse, if not despair.¹ Tried by such a commission, condemnation was inevitable, for the writings of Tyndale abound in sentiments which the Louvain theologians could have had no difficulty in proving to have been rank heresy. The passage in Foxe that "there was much writing and great disputation to and fro between him [Tyndale] and them of the Vniversitie of Louvain, in such sort that they had all enough to do, and more than they could well wield, to answer the authorities and testimonies of the Scripture, whereupon he most pithily grounded his doctrine," sheds light upon the manner in which the trial was conducted. It was all in writing; Tyndale's own defence has not yet come to light, but the reply of Lathomus, printed in his Works, has been preserved. The publication of that treatise would be a valuable contribution to the history of Tyndale.

This notice is concluded with a precious memento of William Tyndale in the text of a touching letter written by Tyndale in his prison at Vilvorde in the winter of 1535. It is without date and superscription, and was doubtless addressed to Antoine de Berghes, Marquis of Bergen-op-Zoom, who held the office of Governor of the Castle of Vilvorde in 1530. M. Galesloot found it in the Archives of the Council of Brabant, and M. Gachard permitted Mr. Francis Fry of Bristol to have it photographed; from a

¹ "Jacobus Lathomus, omnium theologorum Lovaniensium, sine controversiâ, princeps, posteaquam stultâ et puerili concione quam Bruxellæ habuit coram Imperatore, se toti aulæ ridendum exhibuisset, mox ubi Lovanium rediit, pernicioso quodam furore correptus, cœpit insanire, ac in ipsâ etiam publicâ prælectione voces edere plenas desperationis atque impietatis. Quod cum cæteri theologi animadvertissent, præcipue Ruardus Enchusanus [*i. e.* Tapper], homo miserabili balbutie, et crudelitate atque impietate inauditâ, apprehenderunt furem Lathomum, eumque domi clausum tenuerunt. Ab eo tempore usque ad postremum spiritum nihil aliud clamavit Lathomus quam 'se condemnatum esse, se a Deo rejectum esse, nec ullam spem salutis aut veniæ sibi amplius esse reliquam, ut qui veritatem agnitam impugnâset.'" The last clause appears to refer to Tyndale. The whole passage is taken from Demaus, *l. c.* p. 456, who says, that it is given by H. Janssen, *Jacobus Præpositus*, on the authority of Diaz.

copy of this photograph of the only known autograph letter written by William Tyndale, kindly sent me by Mr. Fry, has been made the photo-engraving which faces the title page of this volume. But as the handwriting may not be easily read by those unfamiliar with the written characters of the sixteenth century, I subjoin a transcript in ordinary Roman letter, literary accurate in all respects except the contractions, which, for want of proper types, had to be avoided. I have also added an English translation.

Credo non latere te, vir prestantissime, quid de me statutum sit. Quam ob rem, tuam dominationem rogatum habeo, idque per dominum Iesum, vt si mihi per hyemem hic manendum sit, follicites apud dominum commissarium, si forte dignari velit, de rebus meis quas habet, mittere, calidiorem birretum, frigus enim patior in capite nimium oppressus perpetuo catarro, qui sub testudine nonnihil augetur. Calidiorem quoque tunicam, nam hec quam habeo admodum tenuis est. Item pannum ad caligas reficiendas, Duplois detrita est: camisee detrite sunt etiam. Camiseam laneam habet, si mittere velit. Habeo quoque apud eum caligas ex crassiori panno ad superius induendum. Nocturna birreta calidiora habet etiam: vtque vesperi lucernam habere liceat, Tediosum quidem est per tenebras solitarie federe. Maxime ante omnium, tuam clementiam rogo, atque obsecro, vt ex animo agere velit, apud dominum commissarium, quatenus dignari velit, mihi concedere bibliam hebreicam, grammaticam hebreicam et vocabularium hebreicum, vt eo studio tem-

I believe, most excellent Sir, that you are not unacquainted with the decision reached concerning me. On which account, I beseech your lordship, even by the Lord Jesus, that if I am to pass the winter here, to urge upon the lord commissary, if he will deign, to send me from my goods in his keeping a warmer cap, for I suffer greatly from cold in the head, being troubled with a continual catarrh, which is aggravated in this prison vault. A warmer coat also, for that which I have is very thin. Also cloth for repairing my leggings. My overcoat is worn out; the shirts also are worn out. He has a woollen shirt of mine, if he will please send it. I have also with him leggings of heavier cloth for overwear. He likewise has warmer nightcaps: I also ask for leave to use a lamp in the evening, for it is tiresome to sit alone in the dark. But above all, I beg and entreat your clemency earnestly to intercede with the lord commissary, that he would deign to allow me the use of my Hebrew Bible, Hebrew Grammar, and Hebrew Lexicon, and that I may

pus conteram. Sic tibi obtingat quod maxime optas, modo cum anime tue falute fiat, Verum si aliud consilium de me ceptum est, ante hyemem perficiendum, patientes ero, dei expectans voluntatem, ad gloriam gratie domini mei Iesu christi, cuius spiritus tuum semper regat pectus. Amen.

W. TINDALUS.

employ my time with that study. Thus likewise may you obtain what you most desire, saving that it further the salvation of your soul. But if, before the end of winter, a different decision be reached concerning me, I shall be patient, and submit to the will of God to the glory of the grace of Jesus Christ my Lord, whose spirit may ever direct your heart.

W. TINDALUS.

The evidence, furnished on every page of the present volume, that Tyndale translated the Pentateuch direct from the Hebrew, is strikingly confirmed by the passage in which he entreats and beseeches the Governor to send him his Hebrew Bible, Hebrew Grammar and Hebrew Dictionary.

CHAPTER II.

THE WRITINGS OF WILLIAM TYNDALE,

EITHER PUBLISHED WITH HIS NAME OR ASCRIBED TO HIM.

1. Translations, probably anterior to 1524: a. *Enchiridion Militis Christiani*. b. *Ifocrates, Orationes*.

2. *The Newe Testamente*. 1525-26. Revised edition 1534. Upwards of eighty editions have been printed. See Lists of Archbishop Newcome, Dr. Cotton, and Mr. Anderson; for historical details the writer's *Hand Book of the English Versions*, &c., Ch. IV., and for bibliographical purposes, Francis Fry: *A Bibliographical Description of the Editions of the New Testament, Tyndale's Version in English, with Numerous Readings, Comparisons of Texts, and Historical Notices; the Notes in full, from the Edition of Nov. 1534. An Account of two Octavo Editions of the New Testament of the Bishops' Version without Numbers to the Verses. Illustrated with Seventy-three Plates, Titles, Colophons, Pages, Capitals*. London, 1878.

3. *A Pathway into the holy Scripture*, 1525 to 1532.

4. *The parable of the wicked Mammon*, May 8, 1527 [28] in-4 and 8.

5. *The obedience of a Christen man, and how Christen rulers ought to gouerne, wherein also (if thou marke diligently) thou shalt finde eyes to perceauē the craftie conueyaunce of all iugglers.* May and Octob. 2, 1528. 1535. 1561.

6. *An exhortation to the diligent studye of the scripture, made by Erasmus Roterodamus. And trāstlated into inglish. ¶ An exposition in to the seuenth chaptre of the first pistle to the Corinthians.* Colophon: At Malborow in the londe of Hesse. M.D.xxix. xx. daye Iunii. By me Hans Luft.—Herbert's Ames, III., p. 1538.

7. *Treatise on Matrimony*, 1529.

8. *Translation of the Fiue bokes of Moses called the Pentateuch*, with Prologues into the several books, 1530 (*Genesis*, correctyd, etc. 1534), alleged to have been reprinted in 1534, 1544, 1551. Each book of the Pentateuch has a separate title; there is no *general* title in the edition of 1530; for information concerning editions see Ch. III.

9. *The Prologue of the Prophete Jonas and Translation of the Book*, 1530 [31].

10. *A Compendious Olde treatise, shewynge howe that we ought to haue the Scripture in Englysshe.* Hans Luft. 1530.

11. *The Practyse of Prelates.* ¶ *Whether the Kings grace maye be separated from hys quene, because she was his brothers wyfe.* Marborch. In the yere of our Lorde, Mcccc. & xxx. (Copy in the Cambridge University Library, marked F. 13, 40)—¶ *The Practise of papisticall Prelates, made by William Tyndall.* ¶ In the yere of our Lorde. 1530. (Title of the reprint in Daye's folio of 1573.)

12. *An aunswere vnto Syr Thomas Mores Dialogue, made by William Tyndall.* 1530. ¶ First he declareth what the Church is, and geueth a reason of certaine wordes which Master More rebuketh in the translation of the new Testament. ¶ After that he aunswereth particularly vnto euery Chapter which semeth to haue any appearance of truth thorough all his foure bookes, ¶ *Awake thou that sleepest and stand vp from death, and Christ shall geue the light.* Ephesians. 5. (Title of reprint in Daye's folio of 1573.) 1531.

13. *The exposition of the first Epistle of S. Iohn*, set forth by M. William Tyndall in the yere of our Lord. 1531. Septemb. (Title in Daye's folio of 1573.)

14. ¶ *An exposition vppon the V. VI. VII. chapters of Mathew, which three Chapters are the keye and the dore of the scripture, and the restoring agayne of Moses law corrupte by the Scribes and Pharises. And the exposition is the restoring agayne of Christes lawe corrupte by the Papistes.* ¶ *Item before the booke, thou hast a Prologe very necessarie, contayning the whole summe of the couenaunt made betwene God and vs, vppon which we be baptised to keepe it.* Set forth by William Tyndall. (Title in Daye's folio of 1573.) 1532.

15. *The Souper of the Lorde. wher vnto, that thou mayst be*

the better prepared and fuerlyer enstructed: haue here first the declaracion of the later parte of the .6. ca. of S. Iohā., beginninge at the letter C. the fowerth lyne before the Crosse, at these wordis: Verely, vere. etc. wheryn incidently M. Moris letter agenst Iohan Frythe is confuted. Colophon: Imprinted at Nornburg, by Niclas Twonfon, 5 April. An. 1533. (Herbert's Ames, III., p. 1541.) *The Supper of the Lorde. After the true meanyng of the sixte of John, and the .xi. of the fyrst epystle to the Corynthians; whereunto is added an Epystle to the reader. And incidently in the expoficion of the supper is confuted the letter of Master More agaynst Ihon Fryth. 1 Cor. xi. Whosoever fhall eate of this bread and drinke of this cuppe of the Lorde unworthely, fhall be gyltye of the body and bloud of the Lorde. Anno Mccccxxiii. v day of Apryll.* ("Title of edition in the Archbishop's Library, Lambeth." Prof. Walter in Vol. *An Answer, &c.*, by Tyndale, Parker Soc. ed. 1850.)

16. *A frutefull and godly treatise expressing the right institution and vsage of the Sacramentes of Baptisme, and the Sacrament of the body and bloud of our Sauour Iesu Christ.* Compiled by William Tyndall. (Title of Reprint in Daye's folio of 1573.) 1533 or 1534? See below in Wood's list No. 10.

17. *A Protestation made by William Tyndall, touching the Refurrection of the bodyes, and the state of the soules after this life.* Adstracted out of a Preface that he made to the new Testament, which he set forth in the yeare 1534. (John Foxe in Daye's folio 1573.)

18. *The Testament of master William Tracie Esquier, expounded by William Tyndall. Wherein thou shalt perceiue with what charitie the Chaunceler of Worceter burned, when he tooke vp the dead carkasse and made ashes of it after it was buried.* 1535. (This Title and an address ¶ *To the Reader*, as they appear in Daye's folio of 1573, are due to John Foxe.)

19. *A Letter sent from William Tyndall, vnto Iohn Frith, being prisoner in the Tower of London.* (Title of reprint in Daye's folio of 1573.) 1532.

20. *An other notable and worthy Letter of maister William Tyndall sent to the sayd John Frith, vnder the name of Iacob.* (Title of reprint in Daye's folio of 1573.) 1533. See also below in Wood's List, No. 1.

21. *Preface to Wiclif's Wicket.*

22. The Books of Joshua, Judges, Ruth, 1, 2 Samuel, 1, 2 Kings, 1, 2 Chronicles as they appear in Matthew's Bible, 1537, are believed to have been translated by William Tyndale.

23. [Wood, *Athenæ Oxonienses*, &c., vol. i., col. 94 sqq, ed. London. 1813, in-4., states: "The following additional treatises remain to be mentioned. 1. *Summæ S. Scripturæ*. This is noted by Henry Stalbridge, in his Epistle to Henry VIII.—2. *Translation of the*

Psalms, MS. in New college library, Oxford, No. 320.*—Besides these he wrote, 3. A preface to *The prayer and complaint of a plowman*.—4. One to *The examinations of William Thorpe and Sir John Oldcastle*.—5. *Exposition on 1 Cor. vii. with a prologue*, 120, 1529. (See No 6 above.)—6. *A boke concerning the church*.—7. *A godly disputation between a christian shomaker and a popish persone*.—8. *The disclosyng of the man of sin*.—9. *The matrimonye of Tindall*, 1529. TANNER, *Bibl. Brit.* 450.—10. *A brief declaration of the sacramentes expressing the first originall and how they came up and were instituted, with the true and most sincere meaninge and understandynge of the same, very necessarye for all men that will not erre in the true use and receauinge thereof. Compyled by the learned and godly man William Tyndall. Imprinted at London by Robert Stoughton dwellinge within Ludgate at the sygne of the bishoppe's miter.* 8vo. KENNET.—11. *Epistolas ad Joh. Frith tres*; quarum ultima continet Expositionem vi capitis Iohannis et 1 Corinth. xi. contra Tho. Morum; sed nomen Tindalli non subscribitur.' TANNER, *Bibl. Brit.*—Foxe, *Actes and Monumentes*, B. v., under date of 1360 mentions the title of No. 3 thus: *The Prayer and complaint of the Ploughman, concerning the abuses of the world, as the book was faithfully set forth by William Tyndale*; and that

* In response to an inquiry on this MS. addressed by me to the Rev. T. E. Sewell, D.D., Warden of New College, Oxford, that gentleman has kindly informed me that MS. 320 is the work of Wyclif, not of Tyndale, and sent me the following extract from *Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus hodie observantur*, by H. O. Coxe, late Librarian of the Bodleian.

¶ "CCCXX.

¶ "Codex chartaceus, in folio minori, ff. 45, sec. xv; olim Thomæ Smythe.

¶ "The *Psalms of David*, according to the earlier version of *Wycliffe's translation*, with two prologues. The Version agrees with that of MS. No. 66 above described.—At the end are,

1. "The songs of Moses, Anna, Simeon, &c. taken from the Old & New Testament,
2. "The Creed of St Athanasius,
3. "An hymn to the Virgin by William Huchen: Beg.

"Swete and benygne moder and may
Turtill true flower of women alle,
Aurora bryght clere as the day,
Noblest of hewe thus we the calle."

Dr. Sewell adds: "The words *By William Huchen* are found at the bottom of the page on which the hymn to the Virgin occurs, being the last page of the MS. There is no doubt that there is nothing of Tyndale's in the MS. the date of which is of the fifteenth century. The MS. No. 66, which Mr. Coxe refers to contains *The Books of the Old Testament, according to the later version of John Wycliffe*, &c., &c. I have compared the versions of the song of Simeon by Tyndale and by Wyckliffe, and am sure that the version in the MS. in the Library of New College is Wyckliffe's and not Tyndale's."

The name William Huchen resembling Tyndale's pseudonyme has probably occasioned the erroneous notice in Wood's list, taken from Tanner.

of No 4: *William Thorp's account of his Examination, when brought before Thomas Arundel, archbishop of Canterbury, as corrected by master William Tyndale.* Advertisement in *Doctrinal Treatises*, p. ix. Parker Society's edition, Cambridge, 1848. See also note on p. x.]

24. *Portions of the New Testament translated from the Greek into English by that noble and venerable Martyr William Tyndale who first published the New Testament in English in 1525 In his own handwriting and accompanied by his own drawings in 1502.*

This is the Title, drawn up by Mr. George Offor, of a Manuscript now (1884) in the Lenox Library, New York, concerning whose acquisition Mr. Offor says in the Preface: "In 1808 it came into the possession of my kind old antiquarian friend, the Revd. Henry White of Lichfield Cathedral, and from about the year 1815 it became the pearl of my great collection of English Bibles."

No account in print having come to the notice of the present writer, he here presents the following description of this interesting Manuscript.

An antique ecclesiastical oaken case, richly carved, showing on the upper cover a Madonna seated, on the lower cover, a figure of Justice with sword and scales, enclosing a volume bound (1850) in morocco, in-4, the cut page $10\frac{1}{8}$ in. \times $8\frac{1}{4}$ in., 46 ff. in the following order: Fly leaves, 2 ff.; two engravings of Tyndale, 2 ff.; Title Page,* 1 f.; engraving of Tyndale, 1 f.; The Tyndale Manuscript, being an account of it by George Offor, 9 ff.; pen and ink sketch of Christ, shewing underneath a pasted slip with the name of the former owner: "HENRY WHITE, Close, Lichfield, November 13th, 1808" in his handwriting, 1 f.;—then follow 26 ff., each displaying on the recto a full page drawing in India ink, water colours, and gold, of Scripture topics connected with the Gospels given on the verso of each preceding leaf, except the first two, illustrating the Presentation of John Baptist and the Purification of the Virgin. The Gospels appear in illuminated borders in compartments of unequal size, the largest measuring 6 in. \times $3\frac{3}{8}$ in., the smallest $5\frac{1}{2}$ in. \times $3\frac{1}{4}$ in. Recto of Fo. 3, illustrating Luke vii, 36, &c., contains the date 1500. The verso of Fo. 23, giving Luke xviii, 9-17, contains in the right hand border a column with the legend: TIME TRIETH., and the date 1502. The initials W. T. occur eight times. The Gospels supplied are the following: Fos. 3. Luke vii, (erroneously viii. in the Ms). *And one of the Pharises* &c.; 4. Marke xi, *And on the morowe* &c.; 5. Iohn ii, *And the thyrde daye* &c.; 6. Matthew viii, *And when he entred* &c.; 7. Matthew viii, *When muche people followed him* &c.; S. Luke vii, *And it fortunied after this* &c.; 9. Matthew xi, *When Iohn beinge in preson*

* Title Page: In border with ecclesiastical emblems: Title as given above.

&c.; 10. Luke viii, *The sower wente oute* &c.; 11. Luke xvii, *Iesus toke vnto him the twelue* &c.; 12. Matthew xx, *For: the kyngdome of heauen is lyke vnto a man that is an housholder* &c.; 13. Matthew iv, *Then was Iesus led a waye of ȝ sprete* &c.; 14. Matthew xv, *And Iesus wente thence, and departed into the costes of Tyre* &c.; 15. Luke xi, *And he was castyng oute a deuell* &c.; 16. Iohn v, *When Iesus lifte vp his eyes* &c.; 17. Iohn viii, *Whiche of you rebukethe me of sinne?* 18. Iohn xvi, *After a while ye shall not se me* &c.; 19. Iohn iii, *There was a man of the Pharises* &c.; 20. Mathew xxii, *The kyngdome of heauen is lyke vnto a man that was a kynge* &c.; 21. Luke xvi, *There was a certeyne richeman, whichc was clothed in purple and fine white* &c.; 22. Luke v, *It came to passe (when the people preased vpon him to heare the worde of god)* &c.; 23. Luke xix, *And when he was come* &c.; 24. Luke xviii, *And he tolde this parable vnto certayne wiche* &c. The date 1502 occurs on this page. 25. Luke xvii, *And it chaunced as he wente to Ierusalem* &c.; 26. Iohn i, *When the Iewes sent priestes and Leuites* &c.—Verso of fo. 26 has the usual border but the panel is left blank;—Morton, the bookbinder's receipt for £4. 4.—Verso blank, 1 f.; 1 f. blank; fly leaf, 1 f.—The volume on both morocco covers has in gilt: NEWE TESTAMENT. 1502. W. TYNDALE.

The MS. is written on paper with the water mark of an open hand surmounted by a stellar flower; this mark, and the bull's head and star, are said not to have been used since 1510. The character is Black Letter, but the handwriting appears to be due to several writers; several hands may also be traced in the ornamental borders and the full page illustrations; the anachronisms are striking; on f. 18 Nicodemus, in the costume of the sixteenth century, holds a rosary; the Pharisee and the Publican, f. 24, also carry rosaries, and on the same page two saints appear as mural ornaments of the Temple; on the verso of f. 4 St. George is represented in the act of killing the Dragon in order to relieve the Virgin Mary; the border of f. 7 depicts an angel with a Maltese cross over his head; churches with spires and a liberal supply of crosses in strictly oriental scenes are of constant occurrence.

The portrait of Henry VII., identified by the emblematic union of the two roses supporting his throne, occurs twice in the ornamented borders.

Luc .XIX., 37-44. From Stephanus, *Biblia*, 1528, in-folio.

37 Et cum appropinquaret iam ad descensum montis Oliueti, cœpe-
 runt omnes turbæ discipulorum gaudentes laudare deum voce mag-
 38 na super omnibus quas viderant, virtutibus, dicētes, Benedictus
 qui venit rex in nomine domini, pax in cælo, & gloria in excellis.
 39 Et quidam Phariseorum de turbis dixerunt ad illum, Magister,
 40 increpa discipulos tuos. Quibus ipse ait, Dico vobis quia si hi ta-
 41 cuerint lapides clamabunt: ¶ Et vt appropinquauit, videns ci-
 42 uitatem, fleuit super illam, dicens, Quia si cognouisses & tu, &
 quidem in hac die tua, quæ ad pacem tibi. nunc autem abscon-
 43 dita sunt ab oculis tuis. Quia venient dies in te: & circundabunt
 44 te inimici tui vallo, & circundabunt te, & coangustabunt te vndique,
 & ad terram prosternent te, & filios tuos qui in te sunt. & non
 relinquent in te lapidem super lapidem: eo quod non cognoueris
 tempus visitationis tui.

Mr. Offor's Title must be deemed infelicitous, for 1. it is not certain that the letters W. T. denote the author; 2. it cannot be proved that they designate William Tyn-dale; 3. it may be demonstrated that portions, perhaps the greater part of the MS., are translations from the Latin.

The Author of the *Historical Account*, &c., prefixed to the first edition of Bagster's *Hexapla* (p. 41, n.) believed it to have been written and translated by the Martyr; Anderson, *Annals*, &c., Vol. II., App., iii. n., ridicules the notion; Professor Westcott, *History of the English Bible*, p. 25, n., 2d edition, declares the MS. to be spurious.

CHAPTER III.

THE PENTATEUCH OF 1530.

To the best of my knowledge only *one perfect* copy has been discovered. It is in the Grenville Library of the British Museum. The copy in the Lenox Library is all but perfect, the only parts wanting being, Folios XLIV.




and XLV., containing Ex. xxv. 37 to xxvi. 14 and two of the eleven woodcuts contained in the volume, which have been supplied in *facsimile* by H.; see *Bibliographical Notice*. The copy in the Baptist College, Bristol, contains Genesis of 1534, but the remaining books of the Pentateuch are of the edition of 1530. A copy, recently discovered and given to the Astor Library, lacks the book of Genesis.

The Lenox copy, from which the present edition is made, is a 12mo volume, without a general title. A full account of it is now presented.

1. *Bibliographical Notice of the Copy of Tyndale's Pentateuch of 1530, in the Lenox Library, New York.*

Title page displaying in fancy border: | The fyrst | boke of | Mofes called | Genefis. | :—Verso: | W. T. To the Reader. | “When I had,” &c., to “more correcte”; in Dutch or German Black Letter, 4 ff.— | ¶ Aprologe shewing the vse,” &c., to “thorow him. AMEN.,” in German Black Letter, 4 ff.; in all, 8 ff. of signature A. not marked.—The pages number 30 and 31 lines.—1. Chapter. Fo. 1. | The fyrst boke | of Mofes called Genefis | The fyrst Chapiter. | on signature B 1. to “The end of the first boke of Mofes.” on recto of f. LXXVI. being the fourth folio of signature L. in eights, 76 ff. Verso of f. LXXVI.: “¶ A table expoundinge certeyne wordes,” &c., to Colophon: ¶ Empremented at Malborow in the lan | de of Hesse, by me Hans Luft, | the yere of oure Lorde .M. | CCCC.xxx. the .xvij. | dayes of Ianu | arij. | three additional folios, making in all 79 ff., in Dutch or German Black Letter, 32 and 33 lines to a page. The page from head line to signature inclusive measures $5\frac{1}{4}$ in. and crosswise $2\frac{5}{8}$ in. approximately.—One blank leaf.—Title Page: | APROLO | GEINTOTHESECON- | deboke of Mofes called | Exodus. | Verso: | ¶ T | “Of the preface vppō Genefis, &c.,” to “ād handes with oure face to the ground,” 8 ff., or one signature not marked. Title Page displaying in fancy border: | The fecon | de boke

of Mofes, cal- | led Exodus. | Verso, blank. Fo. II. |
 ¶ The seconde boke of Mofes | called Exodus. | ¶ The
 first Chapter. | , on signature A.ij, to “The ende of the
 seconde boke of Mofes”: recto of f. LXXVI., verso blank,
 in all 76 ff., in Dutch or German Latin Letter. The
 Prologe and the boke of Exodus contain 28 and 29
 lines to a page and the page from head line to *catch-*
word measures 5*in.* and crosswise 2½*in.*—Title Page dis-
 playing in fancy border: | A PRO- | LOGE IN TO THE |
 thirde boke of Mofes | called Leuiticus. | Recto of sig-
 nature A.i. not marked. Verso: | ¶ T | ¶ Aprologe
 in to the thirde boke of Mofes, | called Leuiticus. | “The
 ceremonies which, &c.,” to “with his honoure?” (conclud-
 ing the Prologe) one signature of 8 ff., followed by Title
 Page displaying in fancy border: | ¶ The | Thyrd Bo- |
 ke of Mofes. Cal- | led Leuiti- | cus. | on recto of first
 folio of signature A; verso, blank. | i. Chapter. Fo.
 II. | ¶ The thirde boke of Mofes, cal- | led Leuiticus.
 | ¶ The firste Chapter. | recto of signature A.ij, to |
 ¶ The ende of the thyrd boke | of Mofes. | on verso
 of fourth folio of signature G., in all 52 ff. The Prologe
 and the boke of Leuiticus are in Dutch or German Latin
 Letter, contain 29 lines to a page, and each page meas-
 ures from head line to catchword 5*in.* and crosswise 2½*in.*
 approximately.—Title Page displaying in fancy border:
 | ¶ A prolo | ge in to the fourth boke of | Mofes, called
 Numeri. | on recto of first folio of signature A; verso:
 | W T | ¶ A Prologe in to the fourth boke of Mo- | fes,
 called Numeri. | “In the seconde ad thirde boke, &c.,” to
 “shall teach the all thynges,” 10 ff. of one signature A
 in tens, in Dutch or German Black Letter.—Title Page
 displaying in fancy border: | The four | the boke of Mofes
 called | Numeri. | ; verso, blank. | i. Chapter. Fo. ij. |
 ¶ The .iiij. boke of Mofes, called Numeri. | on signa-
 ture B.ij to | ¶ The ende of the .iiij. boke of Mofes. |
 on verso of f. lxvij., being the third folio of signature K
 in eights, in all 67 ff., in Dutch or German Black Let-
 ter, part of the verso of the last folio being blank; this
 book, like Genesis, is without catchwords, and the page


from head line to signature measures $5\frac{1}{4}$ in. and crosswise $2\frac{5}{8}$ in. approximately; the Prologe and the Boke of Numbers contain 32 lines to a page.—One blank leaf; Title Page displaying in fancy border: | A PRO | LOGE IN TO THE | fyfte boke of Mofes, cal- | led Deuteronomye. | verso: |  T | From | “This is a boke worthye to be rede, &c.,” to “loke ī the scripture, foude but ful of folishneffe.” 4 ff., in Dutch or German Latin Letter, on the fourth folio of sign. A.— | The frst Chapter of Deuteronomye. Fo. I. | on signature B. to |  The ende of the fifth boke of Mofes. | on verso of Fo. LXIII., in the middle of the page, followed by: “Avims, A kinde of geauntes” to “imaginige,” ending line 9 of recto of the last folio (not marked) of signature I, in tens, in Dutch or German Latin Letter, in all 64 ff., the last, nine lines excepted, blank. Each page of the Prologe and the Boke of Deuteronomye measures from head line to catchword 5 in. and crosswise $2\frac{5}{8}$ in. approximately, and contains 30 lines.—The dimensions vary occasionally $\frac{1}{8}$ in. in both directions, the margins vary from $\frac{1}{2}$ in. to $\frac{5}{8}$ in. and the pages also sometimes contain a line less or more than here indicated, the number of lines including both the head line and that of the catchword or signature.—“W. T. To the Reader” and “Aprologe shewing the vse of the scripture” are without head lines. The Prologues to Exodus, Leviticus, Numbers and Deuteronomy have the head line  T. on every page. The several books themselves generally give on *every* page the Chapter only, and generally the folio number on the recto. An example will illustrate this. In the book of Genesis: Recto, i Chapter. Fo. i. Verso, i Chapter. Sometimes the order is reversed, *e. g.*, Recto, Chapter .xix. Fo. xxij. Verso, Chapter .xix; sometimes the head line reads, The .xliii. Chapter; and sometimes it is entirely omitted, as on verso of ff. xxxiii., .xxxv., .lxx.; the numeration also is very faulty.

Recapitulation.

The fyrft boke of Mofes, called Genefis.			
Two Prologes		8 folios.	
Text		79	"
Blank		1	"
The feconde boke of Mofes, called Exodus.			
Prologe		8	"
Text		76	"
The thirde boke of Mofes, called Leuiticus.			
Prologe		8	"
Text		52	"
The fourth boke of Mofes, called Numeri.			
Prologe		10	"
Text		67	"
Blank		1	"
The fyfte boke of Mofes, called Deuteronomye.			
Prologe		4	"
Text		64	"
			<hr/>
			Total 378 folios.

The same fancy border (compare illustration, page 1) is used seven times (Genesis once, Exodus once, Leviticus twice, Numbers twice, Deuteronomy once). The volume contains eleven woodcuts:

1. The forme of the arke of wittneffe &c.	Exod. XXV.	Fo. XLIII.
2. The table of fhewbreed &c.	" "	" "
3. The facion of the cādelfticke &c. [F. S. by H.]	" "	" XLIII.
4. The forme of the ten cortaynes [F. S. by H.]	" XXVI.	" not marked.
5. The facion of the bordes of the tabernacle &c.	" "	" XLVI. verso.
6. The facion of the corner bordes &c.	" "	" XLVII.
7. The forme of the alter of the burntoffrynge &c.	" XXVII.	" XLVIII. verso.
8. The figure of the orderinge of all the ornāmētes &c.	" "	" XLIX. verso.
9. The forme of Aaron with all his apparell.	" XXVIII.	" L. verso.
10. The forme of the altare of incenfe &c.	" XXX.	" LVI.
11. The figure of the lauer of braffe &c.	" "	" LVII. verso.

The cuts measure 4¼in. x 3¼in. and are doubtless made from the same blocks which were used in Vorsterman's:
| Dey Bibel. | Tgeheel Oude ende Nieu | we Testament
met grooter naersticheyt | naden Latijnschen text ge-
corigeert, en̄ opten | cant des boecks die alteratie die
hebreeufche | veranderinge, naerder hebreeufcer waer-
heyt | der boeckē die int hebreus zijn, en̄ die griecse |
der boeckē die int griecs zijn, endinhout voor | die capit-
telen gestelt, Met schoonen figueren | ghedruct, en̄ naer-
stelijc weder ouersien. | Cum Gratia et Priuilegio. | —Colo-
phon: |  Ghedruct Thantwerpen in die Cammer- |

strate, inden ghulden Eenhoren, Bimi | Willem Vor-
 fterman, Voleyndt op | Sinte Simons ende Iudas | auont-
 dey .xxviii. dach | van October Int Iaer | nae die ge-
 buerte Christi ons | falichmakers .M.cccccc.xxviiij. |

Comparison shows that with the sole exception of some of the cuts in Tyndale's Pentateuch having been either slightly trimmed or enlarged at the sides, they are identical with those in Vorsterman's Bible, in-folio.

The same cuts however had been used in Lotter's edition of Luther's Translation of the Pentateuch in larger size, viz., $9in. \times 5\frac{5}{8}in.$ circa, and since that folio was printed in 1523, Vorsterman either had them reduced for his Bible, or the cuts were prepared and sold in different sizes by the engraver in wood who made them. They are identical in all respects except in figure 4, where Lotter's illustration gives some houses on the right side of the cut which in the corresponding cut in Vorsterman and Tyndale appear on the left side.

2. *The Present Edition.*

In the preparation of my *Hand Book of the English Versions* the necessity of consulting the original copy of Tyndale's Pentateuch was often very pressing, and although sundry extracts contained in that volume were courteously supplied, the want of accurate information on the subject in print, and the singular excellence of Tyndale's translation appeared to me to call imperatively for a reprint of the work as it came from his hands. The book of Genesis was revised by Tyndale in 1534, but copies of that edition appear to be even more rare than those of 1530. Matthew's Bible, published in 1537, contains the text of Tyndale's Pentateuch of 1530 with numerous variations. There is also a London edition by Ihon Day, printed in 1551, exceedingly scarce, containing the entire Pentateuch in a text of which an example will be presented on a subsequent page. The prologues, finally, to the different books of Tyndale's Pentateuch and certain Tables were printed in Daye's folio edition of Tyn-

dale's Works published in 1573. A reprint of the last, adapted to the modern spelling, has been issued by the Parker Society. This completes the list and proves that an exact reproduction of the text of the edition of 1530 has never been printed. It seemed to me a burning shame that one of the noblest monuments of English Literature should continue to lie in undeserved oblivion, especially because its author, who had consecrated his life to the work of evangelizing the world by the translation of the Scriptures into the vernacular, had earned for it, the Martyr's crown.¹

Tyndale's Pentateuch is the first English translation of the Hebrew original, and on that account, if on no other, deserves to be made accessible not only to scholars, but to every lover of the English Bible. His translation was intended for the *people*, and the Martyr's design has been attempted to be carried out in the present issue, which gives to the people not only everything he translated in the original volume, but presents it also in the very form in which he wrote it. To the *scholar* this minute accuracy will be peculiarly valuable, and he moreover may reap a rich harvest of instruction from the notes which owe their origin to the wide-spread slander that Tyndale translated from the Latin and the German versions. This calumny thoughtlessly repeated by numerous writers is disproved on every page of this volume. I deem it unnecessary to name here any of the authors in question, and to transcribe their statements.

¹ There is reason for believing that the marginal notes in the Pentateuch were used, with other of his printed opinions, as evidence of his heresy. An instance may be seen in the marginal note on Deuter. I, 43, which reads

In the edition of 1530:

"Here thou seist the verey image of the papistes. For *thei* like wise where Gods worde is, *there* they beleue not and where it is not there *they* be bold."

In Matthew's Bible, 1537:

"Here thou seyst the vereye Image of *us* that *lyue* in this most perillous tyme, for *euen we* lykewyse, where goddes worde is, *here* beleue *we* not: and where it is not, there be *we* bolde."

In 1536 Tyndale was martyred; the memory of the scene at Vilvorde was indelibly stamped on the mind of John Rogers and doubtless prompted the change in the note, which contains a chapter of history.

aims to adhere with diplomatic fidelity to every, even the minutest, detail of the original copy. The omission of the strictly *facsimile* plan has also had the additional advantage of enabling me to correct palpable misprints, which in every instance have been removed by analogy drawn from Tyndale's own page, or, where that failed, by reference to Matthew's Bible. An accurate list of these changes is furnished at the end of the Prolegomena; in all doubtful cases the text is given unchanged, but every case, (broken, defaced, or blurred letters excepted) has been carefully noted. In the edition of 1530 different numerals have been employed; to avoid confusion and inconsistency only one kind of numerals has been used in this edition. It is necessary to add that the running head lines in Black Letter are not in the edition of 1530, which gives only the folio and chapter; that edition, and all the other editions used in the preparation of this volume, are without verse-division, which for convenience of reference had to be adopted and conformed to that observed in the Authorized Version.

This feature of course increases the value, and facilitates the use of this book without in any way interfering with the integrity of Tyndale's text, which stands *exactly* as in the edition of 1530. For the same reason the Chapter Summaries from Matthew's Bible, marked *M. C. S.* have not been placed before the chapter, but in the Margin, which has also been used for the explanation of a few archaic terms. The Various Readings, and parallel places in other Versions, are given in the lower margin. The collation with Genesis 1534, being an independent work, chiefly due to the careful scholarship of Dr. Culross, who has compared the text of this edition with that of the copy in the Museum of the Baptist College at Bristol, is given in a separate section; the collation of the Prologues of 1530 with the Prologues in Daye's folio of 1573, due (in Genesis and Exodus) to Dr. Culross, appears immediately after it, while a list of marginal notes in the same volume gives an analysis of that interesting part of Tyndale's Pentateuch.

4. *Means adopted for Securing an accurate Text.*

The whole of Tyndale's Pentateuch, the Prologues to Genesis and Exodus excepted, has been transcribed by me from the copy in the Lenox Library. The transcript thus secured, upon careful revision, and the original copy by its side, was then compared with the text of Matthew's Bible, and the variant readings and renderings duly recorded. In this difficult work I had the benefit of the assistance of Dr. S. Austin Allibone, whose quick and experienced perception enabled me to note the differences as they occurred. He either read to me, or I read to him, the entire Pentateuch in Matthew's version. Then I compared Tyndale's text, first, with that of the Latin Bible, and afterwards with Luther's *first* edition of the Pentateuch. The Manuscript then was sent to the printer, and at my express request not returned. The first proofs were twice read at the printer's by the MS. and twice in succession compared with the original printed copy. Here also Dr. Allibone afforded me valuable aid. Second or revised proofs were then procured, and again read very carefully by the original. Third or plate proofs followed, of which one copy was sent to Dr. Culross, and another, retained by me, was again compared with the original. In the book of Genesis all the variant readings in the edition of 1534 were marked by Dr. Culross on the plate proofs, and in this way was obtained the valuable and interesting collation at the end of the Prolegomena. A number of test passages in the remaining four books transcribed by Dr. Culross from the Bristol copy, and another set copied by me from the Lenox copy, were compared by us with the respective copies, and their minute agreement in text, even to misprints and inaccuracies, led to the discovery that both copies were made from the same forms of the edition of 1530. The *uncorrected* plate proofs were then compared by Dr. Culross with the text of the Bristol copy, and by me with that of the Lenox copy; at this stage, a clean set of plate proofs was also compared with the original by Dr. Allibone; then I attended to the final

comparisons of corrections made by my kind friends and myself, with the result, that every correction noted and verified, was made by me in the proofs, and the constant agreement of our corrections, frequently extending to such minute points as the appearance of a faulty letter, the use or non-use of a mark of punctuation, bears testimony to the rare and scrupulous fidelity with which Drs. Culross and Allibone have performed their labor of love. Occasional differences, chiefly of this or that little matter omitted by one of the correctors, I have duly noted, and in every instance, corrected by the Lenox copy. Then the plates were corrected and the first plate proofs accompanied by clean proofs were again examined, and, upon evidence that all the corrections had been made, the order to print was given. The text, thus obtained, is that furnished in this volume. It is proper to add that all the notes also have been repeatedly compared with the originals from which they are taken.

5. *Helps used by Tyndale.*

On this point it is difficult, if not impossible, to speak with any degree of certainty. The material to be had, was not by any means so scant as is generally thought, but in the absence of all data, except those contained in Tyndale's letter written in prison, (see page li.) and those derived from the study of his text, the subject cannot be discussed in detail.

Of Hebrew *Grammars* he might have used any of the following:

D. KIMCHI: *Michlol* (perfectio), embracing Grammar and Lexicon, Constantinople 273 (1513), 290 (1530). Venice, Bomberg, 289 (1529).—ABRAHAM DE BALMIS: *peculium Abræ. Grammatica hebr. una cum latino*. Venice, Bomberg, 1523, in-4.—KR. PELLICAN: *de modo legendi et intelligendi hebræa*. Basel, 1503, in-4.—ELIAS LEVITA: *Sepher Habbachur* (liber electus). Cracow, 277 (1517); also, cum SB. MUNSTERI *vers. lat. et scholiis*, Basel, 285 (1525), in-8.—I. REUCHLIN: *ad Dionysium*

fratrum suum germanum de rudimentis hebraicis libri 3. (l. 1. 2. *Lexicon*. l. 3 *Grammar*) s. l. 1506, in-4.—SCT. PAGNINUS: *hebr. institutiones in quibus quicquid est grammatices hebraicæ facultatis edocetur ad amussim*. Lyons, 1526, in-4.

Of *Lexica*:

SB. MÜNSTER: *lex. hebr.-chald.* Basel, 1508, 23, 25, in-8.—SCT. PAGNINUS: *thesaurus linguæ sanctæ sive lex. hebr.* Lyons, 1529, in-folio.

Of *Hebrew Bibles*:

Biblia hebr. integra cum punctis et accentibus, auctoritate et consilio Josuæ Salomonis fil. Israelis Nathanis per Abraham fil. Chajim finita Soncini die 11. mensio Fiar a. 248 (1488), in-folio.—*Biblia hebr. integra cum punctis et accentibus*. Brescia, Gersom fil. Mosis, 295 (1494) in-8.—*Biblia Sacra Hebræa cum Masora et Targum Onkelosi in Pentateuchum*, &c. Venetiis, typis Dan. Bomberg. 5278 (1517) 4vv. in-folio., 2d ed. with *Abenesra in Pent.*, &c. Venet. 5285, 86 (1525. 26), 4vv. in-folio.—*Pentateuchus hebraicus c. Targum Onkel. et Comment. R. Sal. Jarchi*. In fine subscriptio R. Ioseph Cajim correctoris: Absolutum opus hoc perfectum feria VI. die V. mensis Adar primi anno 242. a creatone mundi (1482) ibi Bononiæ per Abraham Ben Chaiim Pisaurensem, impensis Ios. Chaiim Ben Aaron Argentoratensis. Char. textus quadratus cum punctis et accentibus, Targum et Comment. char. rabb minore.—*Pentateuchus hebraicus absque punctis cum Chaldaica paraphrasi Onkelosi et commentario Iarchi* באיטאר, videlicet, uti creditur in Insula Soræ anno CCL. Christi MCCCCXC, in-folio.—*Biblia Sacra Polyglotta*, &c., studio, opera, et Impensis Cardinali Francisci Ximenes de Cisneros. Compluti, 1514, 15, 17, 6vv. in-folio.—*Biblia Hebraica Pisauri* MCCCCXCIV *sine punctis* in-folio and 4. et cum punctis in-8.

To these should still be added Vorsterman's Dutch Bible in-folio (See Title, p. lxiii.), which though made from the Vulgate, contains numerous references to the Hebrew; it was doubtless known to Tyndale, but as the volume was sent to me after the present edition was in

type, I have not been able to use it in the preparation of my notes; it is not improbable that Tyndale used it for reference.

Besides the Greek Text of the Old Testament contained in the Complutensian Polyglot, the Aldine edition of 1518 (*Sacræ Scripturæ Veteris Novæque omnia*, Venetiis, 1518, in-folio), and the Strassburg edition of 1526 (*Divinæ Scripturæ Veteris Novæque omnia*, Argentorati, apud Wolphium Cephalæum, 1526, 4vv. in-8) were also available to Tyndale.

Most, perhaps all, the works here enumerated might have been procured at Antwerp, Hamburg, and Wittenberg.

Of other versions we have to name first, the Vulgate, which must have been as familiar to Tyndale as the Authorized Version is to every English divine of the present century, secondly, the Wiclifite Versions and lastly, Luther's translation.

A brief account of these versions is now in place. Beginning with the Vulgate, it may be accepted as a fact, that the Apostles and first Christian missionaries used the Greek version in planting the Church. Greek was the language of civilization, understood especially by people of higher culture. At Rome and throughout Italy, however, the masses of the people clung tenaciously to the Old Latin. In order to reach them, the necessity of a Latin version was universally felt, and oral translations of the Scriptures were speedily followed by written ones, the oldest of which were made from the Greek. They multiplied so rapidly that in the fourth century it was affirmed by the highest authorities that there were almost as many versions as copies. This was a great and crying evil, for not only were those versions very faulty and corrupt, but they presented a text which differed in almost every version. To remedy the evil Jerome undertook a *revision*, which proved generally acceptable, and speedily entered into almost universal circulation. But that remarkable scholar was not satisfied with his revision, and engaged upon the Herculean

enterprise of translating the Scriptures from the original Hebrew into Latin.

This new Version encountered bitter opposition, and could not displace for centuries the old version made from the Greek, or, more correctly, it never displaced it entirely, for to this day parts of the Old Latin version are embedded in the official version of the Roman Catholic Church known as the Vulgate. In course of time, however, the unquestionable superiority of Jerome's version led to its partial adoption, with the result, that it was either *adapted* to the old version or *mixed up* with it, and produced an uncertain text, which, through careless transcribers or ignorant correctors and emendators, had become so corrupt as to necessitate a new Revision by Alcuin. This Alcuinian recension, patronized by Charlemagne, was the best text in use during the Middle Ages, and held its ground until the invention of printing, and the time of the Reformation. Guttenberg's Bible, the first Bible and first book printed with movable type, presents that text which, with but few exceptions, has been copied in subsequent editions of the Latin Bible. From that text were made numerous versions into the vernacular tongues of Europe *before the Reformation*.

A copy of the Bible containing the text of the Alcuinian Recension was used by Tyndale. The edition used in the preparation of the Notes in this Volume is that of Stephanus, published in 1528. Its *text*, like that of most of the Latin Bibles printed before that date, may be said to be identical with that used by Tyndale and Luther, but it contains also references to MSS. and to the Hebrew. It is printed with great accuracy in beautiful type. A brief description of the volume may be useful:

Title Page: BIBLIA. Cut of grafted olive tree with motto: Noli altum sapere, sed time.—Parisiis Ex officina Roberti Stephani, eregione Scholæ Decretorum M.D.XXVIII.—CVM PRIVILEGIO REGIS.—Verso: Hoc bibliorum opus, cum restituta hebraicorum nominum interpretatione, et duobus indicibus, regiis literis, ne quis alius in hoc regno impune imprimat, aut vendat intra

quadriennium, cautum est.—Lectori. *ij; verso: Ex Sacris Literis Exhortatio ad Lectores.—Index Testimoniorum &c. 2 ff. *iij. iiij.—Præter ea quæ castigata &c. recto of *.v; verso: Ordo.—Hieronymi Prologus Galeatus 1 f.; Hieron. Paulino 3 ff.—Præfatio &c. recto of 1 f., verso blank; in all 5 ff. without signature and pagination.—Liber Genesis f. 1, signature a.j. to f. 394 (misprinted 390), on last folio of signature D.d.—Colophon: Parisiis excudebat in sua officina Robertus Stephanus, iiii Cal. Decemb. Anno M.D.xxvii.—Errata.—Then follows: Lectori, a.ij; verso: Interpretatio Nominum &c. to end of ee and 2 ff. over; verso of last folio blank.—Index Rerum &c. signature aaa.j. to end of signature fff., verso of last folio, containing: *Le Priuilege*, ending with DES LANDES.

The volume is in-folio, margins ruled in carmine, the signatures are in eights, the first four folios marked, the last four unmarked, and a full page numbers 61 lines.

The subjoined readings of places in the Pentateuch, taken from this volume with the note introducing them, are very interesting since not a few of them were adopted by the Sixtine-Clementine editors of the Vulgate.

Præter ea quæ castigata sunt in hac biblicorum emissionem, hæc quoque restituenda annotat Lyranus & Paulus ex antiquis Latinis exemplaribus, quibus & Hebræa consentiunt: quæ partim corrupte leguntur in nostris illis veteribus exemplaribus, partim emendate, cæterum a nobis non fuerunt inter imprimendum deprehensa.

Gen. 5, 3 genuit ad¹ 6, 16 sic distingue, ex latere: deorsum cœnacula 7, 9 præceperat deus 7, 13 & tres vxores 8, 15 autem deus ad 9, 26 feruus eis. 15, 6 Abram domino, 17, 1 apparuit ei deus: 17, 16 orientur ex ea, f. Sara 18, 28 propter quinque vniuersam 22, 14 Dominus videbit. Vnde 23, 12 coram populo 24, 29 hominem foras vbi 24, 32 pedes eius, & 44, 28 dixi, Bestia

Exod. 3, 12 populum de 12, 25 dominus daturus 13, 17 duxit deus per 18, 26 plebem omni 20, 11 fecit dominus cælum 22, 6 inuenerit spinas, 22, 29 tardabis reddere 23, 20 angelum, qui 24, 4 altare ad radices 27, 21 collocabunt eum Aaron 28, 2 fratri tuo. Et loqueris 28, 4 tunicam lineam, 29, 5 linea tunica 31, 14, sabbathum, sanctum 33, 1 populus quem 33, 13 mihi viam tuam, 35, 25 quæ neuerant,

Leuit. 3, 2 facerdoes, 8, 26 fermento vnum, & 13, 31 capillum

¹ The Sixtine-Clementine editors have struck *filium* from the text.

non nigrum: 19, 3 Vnusquisque matrem suam & patrem suum timeat.

Num. 11, 4 desyderio sedens, 34, 11 fontem, inde

Deut. 1, 18 Præcepique vobis omnia 4, 35 præter eum. De 6, 4 noster, dominus vnus 9, 9 vobiscum dominus: & 12, 10 hostibus vestris per 25, 3 abeat frater 29, 11 aduenæ qui tecum morantur in castris, ex 29, 23 salis ardore 32, 15 directus, &

The *Wiclifite Versions*, of course, were made from Manuscript copies of the Latin Bible,¹ and circulated in Tyndale's time in MS. I fully concur in the statement of the learned editors of the superb edition of Wiclif's Bible² that "the versions of Wycliffe and his followers . . . contributed largely to the religious knowledge which prevailed at the commencement of the Reformation; and at that period they supplied an example and a model to those excellent men, who in like manner devoted themselves at the hazard of their lives to the translation of Scripture, and to its publication among the people of the land" (Preface, p. xxxiv.). The comparison of Exodus xx. in Purvey's revision, Forshall and Madden's edition, with the text of Tyndale appears to justify this statement, the ring and language of that ancient version resound distinctly in Tyndale's translation.

EXODUS XX.

1 And the Lord spak all these wordis, 2 Y am thi Lord God, that ladde thee out of the lond of Egypt, fro the house of seruage. 3 Thou schalt not haue alien goddis bfore me. 4 Thou schalt not make to thee a grauun ymage, nethir ony licnesse *of thing* which is in heuene aboue, and which is in erthe bynethe, nether of tho thingis, that ben in watris vndur erthe; 5 thou schalt not herie tho, nether thou schalt worschipe; for Y am thi Lord God, a stronge gelouse louyere: and Y visite the wickidnesse of fadris in to the thridde and the fourthe generacioun of hem that haten me, 6 and Y do mercy in to a thou-synde, to hem that louen me, and kepen myn heestis. 7 Thou schalt not take in veyn the name of thi Lord God, for the Lord schal

¹ See *Hand Book of the English Versions*, pp. 40-76.

² *The Holy Bible, &c., in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his followers*; edited by Rev. Josiah Forshall, F. R. S., &c., and Sir Frederic Madden, K. H. F. R. S., &c., Oxford, 1850, 3vv. in-4.

not haue hym giltles, that takith in veyn the name of his Lord God. 8 Haue thou mynde, that thou halowe the dai of the sabat; 9 in sixe daies thou schalt worche and schalt do all thi werkis; 10 forsothe in the seuenthe day is the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone and thi dougtir, and thy seruaunt, and thin handmaide, thi werk beeste, and the comelyng which is withynne thi ȝatis; 11 for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blesside the dai of the sabat, and halewide it. 12 Onoure thi fadir and thi moder, that thou be long lyuyng on the lond, which thi Lord God schal ȝyue to thee. 13 Thou schalt not sle. 14 Thou schalt do no letcherie. 15 Thou schalt do no theft. 16 Thou schalt not speke fals witnessyng azens thi neizbore. 17 Thou schalt not coueyte the hous of thi neizbore, nether thou schalt desyre his wijf, not seruaunt, not handmaide, not oxe, not asse, nether alle thingis that ben hise. 18 Forsothe al the puple herde voices, and siz laumpis, and the sowne of a clarioun, and the hil smokyng; and thei weren afeerd, and schakun with inward drede, and stoden a fer, and seiden to Moises, 19 Speke thou to vs, and we schulen here; the Lorde speke not to vs, lest peradventure we dien. 20 And Moises seide to the puple, Nyle ȝe drede, for God cam to proue ȝou, and that his drede schulde be in ȝou, and that ȝe schulden not do synne. 21 And the puple stood a fer, forsothe Moises neizede to the derknesse, wherynne God was. 22 And the Lord seid ferthermore to Moises, Thou schalt seie these thingis to the sones of Israel, ȝe seizen that fro heuene Y spak to ȝou; 23 ȝe schulen not make goddis of silver, nethir ȝe schulen make to ȝou goddis of gold. 24 ȝe schulen make an auter of erthe to me, and ȝe schulen offre thereon ȝoure brent sacrifices, and pesible sacrifices, ȝoure scheep, and oxun, in ech place in which the mynde of my name schal be; Y schal come to thee, and Y schal blesse the. 25 That if thou schalt make an auter of stoon to me, thou schalt not bilde it of stoonys hewun; for if thou schalt reise thi knyif thereon, it schal be polluted, *ether defoulid*. 26 Thou schalt not stye by grees to myn auter, lest thi filthe be schewid.

EXODUS XX.

1 Places where Tyndale agrees with Hebrew against all the authorities used: 3 in my fyght 12 geueth the 18 noyfe of the horne 21 thicke clowde 23 with me

2 Places where Tyndale agrees with Wiclif verbally: 4 grauen ymage . . heauen aboue . . erth beneth 5 vifet . . . generacion 7 take . . . in vayne . . . giltyffe 16 false witnesse 17 couet 20 proue 24 alter of erth . . there on offer (*transposed*) 25 alter off ston . . hewed (Wiclif, *hewun*) ston . . polute.

3 Places where Tyndale agrees with, or has been influenced by Luther: 14 Thou shalt not breake wedlocke 18 thunder . . lyghtenynge 24 burntofferings . . peaceofferings 26 nakednesse

4 Places where Tyndale agrees with, or has been influenced by the LXX.: 5 geloufe God [Θεός ζηλωτής] 12 geueth [διδωσί] 21 where God was [οὐ ἦν ὁ Θεός] 25 tool [εργερίδιον] 26 nakednesse.

5 Places where Tyndale agrees with, and has been influenced by the Latin: 1 God [Compl. *deus*, Steph. *dominus*] 24 remembraunce [*memoria*, cf. however Luther's *Gedechtnis*].

While the Wiclifite versions were the only English translations and circulated only in *manuscript*, Germany as early as 1522 could point to not less than fourteen *printed* editions of the Scriptures in High German and three in Low German: they were all made from the Latin, but too literal to be intelligible.¹

The first vernacular version made direct from the original is Luther's. It is in every respect remarkable, but in none more than in its lucidity, terseness, and strength. Made for the people, it attained from the start a popularity, which continues to this hour, and although subjected to successive revisions, the changes introduced into it, are mainly the substitution of modern for archaic terms, the assimilation of the verbs to modern flexions, and the introduction of the prevailing system of spelling. The changes in the rendering are comparatively few, and only such as the superior knowledge of the ancient languages and the discovery of important manuscripts of the original Scriptures have made indispensable.

The precise relation of Luther's Version to the Older German versions may be seen in the following example,

¹ German Bibles before the Reformation:—*High German*: 1 Eggesteyn, Henr, Strassb., 1466; 2 Mentelin, Jo., Strassb., 1466; 3 Jod. Pflantzmann, Augsb., 1470 or 73; 4 Sensenschmidt and Frisner, Nürnberg., 1470, 73; 5 Zainer, Günther, Augsb., 1473, 75; 6 *Ibid.*, 1477; 7 Ant. Sorg., Augsb., 1477; 8 *Ibid.*, 1480; 6 Ant. Koburger, Nürnberg., 1483; 10 no name, Strassbg., 1485; 11 Hanns Schönsperger, Augsb., 1487; 12 *Ibid.*, 1490; 13 *Ibid.*, 1507; 14 Silv. Otmar, Augsb., 1518, 14th and last H. G. edition before Luther. *Low German*: 1 Quentel, Cologne, 1480; 2 Steffen Arndes, Lubeck, 1494; 3 Halberstadt, *reprint*, 1522.

which gives the text of Exodus xx. in the first printed edition and in the first edition of Luther's Translation.

EXOD. XX.

*From the first German Bible
printed by Henry Eggesteyn,
Straßburg, circa 1466. folio.*

*From Luther's ALTES TES-
TAMENT, Wittemberg, Mel-
chior Lotter, 1523. folio.*

- | | |
|--|---|
| <p>1 Vnd d. herr redt alle dise
wort.</p> <p>2 Ich bins d. herr deī got ich
dich aus fūrt von dē land egipt:
vnd von dē haus des dienstes.</p> <p>3 Nit hab frembd gōt vor mir.</p> <p>4 Nit mach dir bild noch ein
ieglich gleichsam die do ist
in dē hymel oben vnd die ding
die do sint auff d. erd nidē:
noch d. die do sint ī den was-
5 fern vnder d. erd. Nit am-
becht fy noch ere fy. Wañ
ich bins d. herr dein got
starcker reher: heimsuchent
die vngangkeit d. vetter in die
fun. in dz drit vnd in dz vierd
geschlecht d. die mich hassent:
6 vnd thun derbermbde in tau-
senten den die mich lieb ha-
bent. vnd behūten meine ge-
bot.</p> <p>7 Nichten nym dē namē deins
herrn gotz ī vppig. Wañ der
herr laßt es nit on schaden. dem
d. do nimpt dē namen seins
herrn gotz ī vppig.</p> <p>8 Gedenck das du geheiligst
9 dē tag d. feyr. Sechs tag
werck vnd thu alle deine
10 werck. Wann an dē fy'endē
tag ist die feyr deins herren
gotz. Nit thu alles werck ī
im: du vnd dein fun. vnd deī
tochter. deī knecht vnd deī
diern. deī vich vnd d. frembd
d. do ist inwendig deiner tor.</p> | <p>Vnd der Herr redte all dise 1
wort.</p> <p>Ich byn der Herr deyn Gott, 2
der dich aus Egypten land aus
dem diensthaus gefurt habe.</p> <p>Du solt keyn ander Gotter 3
neben mir haben, du solt dyr 4
keyn bildnis noch yrgent eyn
gleychnis machen, widder des
das oben ym hymel, noch des
das vnden auff erden, oder des
das ym wasser vnter der erden
ist. Bete sie nicht an, vnd diene 5
yhn nicht, Denn ich der Herr
deyn Gott, byn eyn starcker
eyfferer, der do heymfucht der
veter missethat an den kindern
bis ynn das dritte and vierde
gelidt, die mich hassen, Vnd 6
thu barmhertzickeyt an viel
thausent, di mich lieb haben
vnd meine gepot halten.</p> <p>Du solt den namendes Herrn 7
deyns Gottis nit vergeblich fu-
ren, denn der Herr wirt den
nicht vnschuldig halten, der
seynen namen vergeblich furet.</p> <p>Gedenck des Sabbathstags, 8
das du yhn heyligist, Sechs 9
tage soltu erbeyten vnd alle
deyne werck schaffen, Aber 10
am siebenden tag iñ der Sab-
bath des Herrn deyns Gottis,
da soltu keyn geschefft thun,
noch deyn son noch deyn tocht-
ter, noch deyn knecht, noch
deyn magd, noch deyn viech,</p> |
|--|---|

- 11 In fechs tagē macht d. herr dē hymel vnd die erd vnd dz mer vnd alle ding die do sint in in: vnd ruet an dem sybenden tag. Dorum gefegent d. herr dē tag d. feir vnd geheiliget in noch deyn frembdlinger, der ynn deyner stadt thor ist, Denn 11 fechs tage hat der Herr hymel vnd erden gemacht vnd das meer vnd alles was drynnen ist, vnd ruget am siebenden tage, Darumb segnet der Herr den Sabbathtag vnd heyliget yhn.
- 12 Ere deī vatter vnd dein mutter: dz du seyeſt langes lebens auff d. erd dz dir gibt dein herre gott. Du solt deyn vater vnd deyn 12 mutter ehren, auff das du lange lebist ym land das dyr der Herr deyn Gott geben wirt.
- 13 Nicht derſchlag. Du solt nicht todten. 13
- 14 Nicht brich dein ee. Du solt nicht ehebrechen. 14
- 15 Nit thu diepheit. Du solt nicht ſtelen. 15
- 16 Nit rede valſche gezeugnuffe wider dein nechſten. Du solt keyn falſch getzeugnis 16 geben widder deynen nehiften.
- 17 Nit begeitig das haus deins nechſten. Nit beger feins weybs: nit dē Knecht nitt die diern nit dē ochſſen nitt dē eſeln: noch aller der ding die ſei ſint. Du solt dich nicht laſſen ge- 17 luſten deyns nehiften haus. Du solt dich nicht laſſen geluſten deyns nehiften weybis, noch ſeynes knechts, noch ſeyner magd, noch ſeynes ochſen, noch ſeyns eſels, noch alles das deyn nehifter hat.
- 18 Wann alles dz volck ſach die ſtymmen. vnd die glaſzuafz. vnd den done dz horns: vnd den berg riechen: vnd ſy derſchrackē vnd würdē geſchlagen mit vorcht ſy ſtunden Vnd alles volck ſahe den 18 donner vnd blix vnd den dohn derpoſaunen vnd den berg rauen, vnd furcht ſich, vnd wancketen vnd tratten von ferne, vnd ſprachen zu Moſe, 19 Rede du mit vns, wyr wollen gehorchen, vnd las Gott nicht mit vns reden, wyr mochten ſonſt ſterben.
- 19 von im verr: vnd ſprachē zu moyſes. Du rede mit vns: vnd wir hörn es Der herre rede nit mit vns: das wir villeicht 20 icht ſterbē. Vnd moyſes ſprach zu dem volcke. Nichten welt euch furchten. Wann d. herr iſt kummen das er euch bewert: vnd das ſein vorcht wer in euch: vnd das ir nichten ſindeten. Vnd daz volck ſtund vō verr: wann moyſes genacht ſich zu der dunckel ī der gott was. Moſe aber ſprach zum volck, 20 furcht euch nicht, denn Gott iſt komen, das er euch verſuchte, vnd das ſeyn furcht euch fur augen were, das yhr nicht ſundiget.
- 21 Vnd das volck trat von ferne, 21 aber Moſe macht ſich hyntzu yns tunckel, da Gott ynnen

- 22 Vnd dorumb d. herr sprach zu moyfes. Dife ding fag den funen ifrahel. Ir habt gehort dz ich redt zu euch vom himel
- 23 Nichten macht euch filbrin gött noch macht euch guldin gött.
- 24 Macht mir ein altar von der erd: vnd opffert auff in die gantzen opffer vnd euwer gefridfam. euwer fchaff vnd die ochffē an einer iegklichen ftatt in der do wirt die gedenckung meins namē. Ich kum zu dir: vnd gefegen dir Vnd ob du mir machft ein steinin altar nit mach in von gehauwen steinen. Wann ob du authebest dem waffen vber in. er wirt entzeubert. Nicht steig auff durch die ftaffeln zu meim altar dz dein entzeuberkeit nit werd deroffent.
- war, vnd der Herr sprach zu yhm, Alfo foltu den kindern Ifrael fagen, yhr habt gefehen das ich mit euch vom hymel geredt hab, darumb folt yhr nichts neben myr machen, fylbern vnd guldenen Gotter folt yhr euch nicht machen.
- Eyn altar von erden mache myr, darauff du deyn brandopffer vnd fridopffer, deyn fchaff vnd rinder opfferft. Denn an wilchem ort ich meynes namens gedechtnis mache, da wil ich zu dyr komen vnd dich fegenen.
- Vnd fo du myr eynen steyn- ern altar wilt machen, foltu yhn nicht von gehawen steinen bawen, denn wo do mit deym meffer drauff fereft, fo wirftu yhn entweyhen, Du folt auch nicht auff ftuffen zu meinem altar fteygen, das nicht deyne fchame auff deckt werde fur yhm.

Examination yields the following results:

EXODUS XX.

Luther agrees with Old German Version: vv. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.

Differs from Old German Version: in renderings other than archaic and linguistic forms, v. 5. diene, eyfferer, miffethat 6 viel thauſent, halten 7 vergeblich, vnſchuldig, furet 8 Sabbathstags 10 Sabbath, deiner ſtadt thor 11 Sabbathtag 12 land, geben wirt 18 blix, poſaunen, vnd wancketen 19 gehorchen, wyr mochten ſonſt ſterben 20 verſuchte, fur augen were 21 macht ſich hintzu, . . . ynnen war 22 Und der Herr,. alfo,. kindern,. gefehen, 23 darumb ſollt yhr nichts neben myr machen 24 brandopffer, fridopffer, rinder . . Denn an wilchem Ort ich meyns namens gedechtnis mache 25 bawen . . meffer drauff fereft . . entweyhen 26 nicht deyne ſchame auffgedeckt werde fur yhm.

Of theſe, the following agree with the Vulgate: 5 coles, zelotes, iniquitatem 7 in vanum, inſontem 8 ſabbati 10 ſabbatum 11 ſabbati

12 terram, dabit 18 lampades . . buccinæ . . . perterriti ac pauore percussi 19 ne forte moriamur. 20 probaret 21 accessit . . in qua erat . . . 22 vidistis 25 ædificabis . . . cultrum (ἑγχειρίδιον) 24 holoc. et pacif.

With the Hebrew: 21 al penechem 22 vajömer . . ko tōmar . . 23 lo taafun itti 24 asher afeccir 26 lo thiggaleh ervathecha

The old renderings appear preferable: 5 ere 7 nimpt den namen 10 inwendig deiner tor 12 dir gibt 20 bewert 21 genacht 25 dem waffen

Supplemental renderings: 6 viel; a mistaken rendering: 25 meffer drauff ferezt

This analysis shows that the old German was the basis of Luther's version, that the variations not noted were either linguistic or required by the change the language had undergone, that of those noted, eighteen were due to the Latin, seven apparently original renderings and not less than seven very doubtful improvements.

The edition of Luther used by Tyndale and in the preparation of this volume is the following:

Lotter's edition of Luther's Old Testament.

Two parts in one vol., in-folio, hog's skin, entitled on back of volume: Das Alte | Testament | I. u. II Theil | Wittenberg | 1523 | Cum Signo M. Lutheri |.—Ornamented frontispiece with title: Das All | te Testa | ment | deutsch. | M. Luther. | Vvittemberg. | Verso: Die bucher des alten testaments XXIIII. Vorrede Martini Luther, Aij 5 ff. Das erst buch Mose, recto fo. I, sign. A., 36 ff. to recto of fo. XXXVI, verso: blank. Das Ander buch Mose fo. XXXVII, r. sig. G to r. fo. LXV. Verso: Das Dritte buch, to r. fo. LXXXVI, sig. Pij Verso: Das vierde buch Mofe to r. fo. CXIIII, verso: blank. Das Funffte buch Mose, r. fo. CXV, sig. V to verso fo. CXXXX: Das ende der bucher Mose. 1 f., sign. ciij (corrections). 1 f. blank. Title Page: Joshua in coat of mail: Title: Das Ander | teyl des alten | testaments. | Verso: Das register, &c. Fo. I, sig. Aij. Das Buch Iosua to r. fo. XX, Diij, verso and leaf blank.—R. fo. XXI, E, Das Buch der Richter, to verso of fo. XLII. R. fo. XLIII, I, Ruth to r. fo. XLV. Verso:

blank. R. fo. XLVI, Iiiij, Das erste teyl des Buchs Samuel. to v. fo. LXXII. R. fo. LXXIII, O to r. fo. XCIIII, v. blank.—R. fo. XCV, S, Das Erste teyl des buchs von den konigen. to v. fo. CXX.—R. fo. CXXI, Yij, Das ander teyl des buchs von den konigen. to r. fo. CXLIII, Cc.—V. Das erste Teyl. Die Chronica. R. fo. CXLIIII, Ccij to v. fo. CLXIIII.—R. fo. CLXV, Gg, Das Ander Teyl der Chronica to r. fo. CXC, Llij Verso: blank.—R. fo. CXCI, Das Buch Esra. to r. fo. CXCVIII, Nn. Verso: blank.—R. fo. CXCIX, Nnij Das Buch Nehemia. to r. fo. CCX.—Verso: Das Buch Esther to recto fo. CCXVI. | Ende des buchs | Esther. | Ende des ander teyls des | Allten testaments. | Corrections, 6 lines. Then follows Luther's emblems of the Lamb, and the Rose with a heart and a cross, and the subscription:

Dis zeichen fey zeuge, das folche bucher durch
meine hand gangen sind, deñ des falschen druckēs
vnd bucher verderbens, vleyßigen sich ytzet viel
Gedruckt zu Wittemberg.

The date 1523 has been added in modern handwriting.

The selection of that edition, and the retention of its archaic language, were necessary in order to present the material precisely as Tyndale found it. The original renderings illustrate the scholarship of Luther, as compared with Tyndale's, and mark the changes introduced in subsequent editions of the German version; their linguistic character also is highly instructive for it sheds light not only on the pronunciation of German in the second decade of the sixteenth century, but also on the remarkable changes in the spelling and flexions of the language. On almost every page of this volume may be found examples of words and flexions banished from the written language but still current in the familiar, and especially, the dialectic speech of Germany.




I call attention to the following words in the text of Eggesteyn: 5 *ambecht*, bete an, pray to; *vngangkeit*,

bosheit, wickedness; 6 *derbermdē*, erbarmen, compassion; 7 *vppig*, umsonst, in vain; 9 *werck*, imper., wirk, work; 15 *diepheit*, theft; 17 *begeitig*, imp., begeizen, to desire from envy; 18 *riecken*, rauchen, to smoke; 19 *im verr*, 21 *von verr*, in der ferne, von ferne, afar, from afar; 20 *bewert*, bewähren, to put to proof; 21 *genacht*, nahen, nähern, to draw near; 26 *entzeubert*, *entzeuberkeit*, unsaubern, verunsaubern, to make unclean, to pollute.

6. *The Notes in the present Issue.*

The notes are taken from Matthew's Bible, the Vulgate, and Luther's version. A brief description of the first is now in place.

Matthew's Bible, in-folio.

Frontispiece: Cut with allegorical representations of Biblical dogmas $10\frac{1}{2}$ in. \times $7\frac{1}{2}$ in., showing in the centre a panel 4in. \times $1\frac{3}{4}$ in. with the title:  *The Byble*, | *which is all the holy Scrip- | ture: In whych are contayned the | Olde and Newe Testament truly | and purely translated into En- | glysh by Thomas | Matthew. | Three leaf-shaped emblems, two black, one red. | . Esaye .I. 1 |  *Hearcken to ye heauens and | thou erth geaue eare: For the | Lorde speaketh. | M.D.XXXVII.* [The italicized portions are printed in red. The type used is German Black Letter.] Underneath the cut in large Black Letter: Set forth with the Kinges most gracyous lycēce.—Verso: These thynges ensuyned are ioyned with thys present volume of the Byble.—A Calendar with an Almanack.—An exhortacyon to the studye of the holy Scrypture gathered oute of the Byble.—The summe and content of all the holy Scrypture both of the Olde and New Testament.—A table for to fynde many of the cheafe and pryncipall matters conteyned in the Byble.—The names of all the bokes of the Byble, wyth the content of the Chapters, and in what leafe euery boke begynneth.—A bref reherfall declarynge how longe*

the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M.D.xxxvii.—And in the Margēt of the boke are there added many playne expofycyons of foch places as vnto the fymple and vnlearned feame harde to vnderftande. Then follows: The Kalender, rubricated beginning on f. *ii.—2 ff. ¶ An exhortacyon, &c., recto of *iiii. ending with IR in the ornamental floriated letter known as German *Fraktur*. Verso: ¶ The fumme & content, &c., 2 pages.—Verso of unnumbered folio: ¶ To the mooft noble and gracious Prynce Kyng Henry the eygt, &c., 3 pages. The dedication ends: Youre graces faythfull & true fubiect Thomas Matthew, followed by three leaf-shaped emblems and the letters HR in German *Fraktur*.—¶ “To the Chryften Readers,” a note introducing: A table of the pryncypall matters conteyned in the Byble, in whych the readers may fynde and practyfe many comune places. 13 ff. from ** to verso of *** .v. unnumbered.—¶ The names of all the bokes of the Byble, &c.; then, ¶ A brief reherfall of the yeares, &c., one page recto of unnumbered leaf, verso, a full-page cut of Adam and Eve in Paradise.—¶ The fyrft boke of Mofes called Genesis, &c. fo. .i. not marked, sig. a to fo. .ccclvii.—The subscription: “¶ The ende of the Ballet of Ballettes of Salomon, called in Latyne Canticum Canticorum” ends the first volume on signature Hh leaf vii not marked. The signatures run in eights, the first five leaves being numbered, except when the fifth leaf coincides with the beginning or ending of a book.—The type is a large and handsome German Black Letter; a full page measures $11\frac{7}{8}in.$ \times $8in.$ margins included, arranged in double columns, and contains 60 lines.—A blank page.—Followed by ornamented Frontispiece, $12\frac{1}{4}in.$ \times $8\frac{5}{8}in.$, divided into seventeen panels, sixteen giving cuts of Scriptural subjects, the seventeenth and central panel with the title: | The *Prophetes* | in Englyfh, | Efay. *Ionas*. | *Ieremy*. Micheas. | Ezechiel. *Naum*. | *Daniel*. Abacuc. | Ofeas. *Sophony*. | *Ioel*. Aggeus. | Amos. *Zachary*. | *Abdy*. Malachy. | —[The italicized words are

printed in red.] Followed by three leaves, two black, one red. Verso:

R | The Prophete | Esaye | G
Three leaves

Cut illustrating Es. vi. b.

E | The worde of the Lorde | W
| endureth for euer. |

Esay .XL. a.

¶ The boke of the | prophete Esay, &c. fo. .i. sig. A. A., to verso of fo. .xciiij. | The subscription: ¶ The ende of the prophecy of Malachy: and consequently of all the Prophetes," followed by the customary three leaves, and then by the floriated letters W T, ends this volume on signature M.M.vi, fo. not marked. Signatures and dimensions those of the first volume. Then follows an ornamented frontispiece divided into sixteen panels, fifteen giving most of the cuts of the frontispiece to the Prophets, the sixteenth panel with the title: | ¶ *The Volume of | the bokes called Apocripha: | Contayned in the comen Transl. | in Latyne, which are not | founde in the Hebrue | nor in the | Chalde. |* — Three leaves, two red, one black, and two hands.—¶ *The Regestre therof. The thyrd boke of Esdras. The fourth boke of Esdras. The boke of Tobiah. The boke of Iudith. The reast of the boke of Hester. The boke of Wyfdome. Ecclesiasticus. Baruch the Prophete. The songe of the .iiij. Chyldrē in the ouē. The storye of Susanna. The storye of Bel and of the Dragon. The prayer of Manasseh. The fyrst boke of the Machabees. The second boke of the Machabees.* [The italicized words are printed in red.] Verso, ¶ To the Reader, 1 page. ¶ The thyrd boke of Esdras., fo. .ij. sig. Aaa.ij. to ¶ The ende of the seconde boke Machabees. verso f. LXXXI. sig. Kkk. supernumerary unmarked leaf, being the ninth of Kkk. —Then follows the same full-page illustrated frontispiece described in the opening lines of this collation, the central panel with the title: | Emblem. *The newe | Testament of | oure sauyour Iesu Christ | newly and dylygently translated | into Englyshe with Annotacions | in*

the Mergent to helpe the | Reader to *the vnderstan-* |
 dyng of the | *Texte.* | ¶ *Prynted* in the yere of | oure
Lorde God. | M.D.xxxvii. | —The Gospell of S. Matthew,
 &c., fo. ij. sig. A.ij. to end of Reuelacion, and ¶ The ende
 of the newe Testament, emblems as before. recto f. CIX,
 not marked, sig. O.v; [A duplicate of f. CIX. in facsimile
 is bound up with this volume; it is very poorly done
 and disfigured by many errors, *e. g.*, line 3, col. 1, it
 has Cryfopragos, line 4, Iacynete; line 13, col. 2, has
 inchausters.]—to the end of: This is the Table wherin
 ye shall fynde the Epistles and the Gospels, after the vse
 of Salisbury., 5 pages, ending with: ¶ The ende of this
 Table. verso f. CXI. sig. O.vij. not marked. |

The relation of these works to Tyndale's version suggested the arrangement, that the Chapter Summaries, supplied by Rogers, should appear in the margin at the beginning of every chapter, and the variant readings of his text immediately under the text of Tyndale. The Notes from the Vulgate, the older of the versions used, come next, and are followed by those from Luther's translation.

The marginal notes of Matthew and Luther conclude the Apparatus.

Matthew's Bible being the first English Bible with Tyndale's translation, it seemed a fitting tribute to the memory of John Rogers and a recognition of his valuable labors and near relations to Tyndale, to embody his additions and notes in the present edition, which, in this respect, enables the reader to construct the whole text as to various readings, but of course not as to the variant orthography of the Pentateuch, as it stands in Matthew's Bible, copies of which are but rarely met with.

7. *Examples of the Notes.*

The first and chief design of these notes being to demonstrate the independence of Tyndale's translation, I have compared the *whole* of Tyndale's text with the *whole* of the Latin and German versions, and confined the

selection to passages which upon comparison with the Hebrew supply that proof. The parallels not less than the variants furnish valuable material for the study of the Pentateuch; they illustrate the merits and demerits of the collated versions and establish the indisputable fact that the first English version conforms more to the original than the Latin and German translations. The scholarly tact and judgment of Tyndale will be recognized in numerous passages, especially in those where Luther allowed himself to be influenced by the Vulgate. The notes, though numerous, are only specimens and may be almost indefinitely increased. The marginal notes of Luther and Rogers may be regarded as a contemporary commentary on difficult passages designed to supplement the translation and to make the people understand the Scriptures; they afford a lively view of the spirit of the age and a true picture of the scholarship of the translators. A few illustrations are now in order.

Instances of Places in the Vulgate containing readings not found in the Hebrew:

Gen. iv. 8 *Egrediamur foras*

Ex. ii. 22 *Alterum vero peperit: quem vocavit Eliezer, dicens, Deus enim patris mei adiutor Meus, & eripuit me de manu Pharaonis. Compare Ex. xviii. 4 and the variation.*

Lev. xviii. 15 *Et uxorem fratris sui nullus accipiat.*

Num. viii. 2 *candelabrum in australe parte erigatur. Hoc igitur præcipe vt lucernæ contra boream eregione respiciant ad mensam panum propositionis:*

Num. xx. 6 *clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurum tuum fontem aquæ viuæ, vt fatiati cesset murmuratio eorum.*

Instances of places in the Vulgate redundant, free, or paraphrastic:

Gen. xxi. 9 *cum Isaac filio suo*

Num. vi. 2 *vt sanctificentur, & se voluerint domino consecrare:*

“ “ 3 *a vino, & omni quod inebriare potest*

“ vii. 89 *vt confuleret oraculum*

“ viii. 25 *annum ætatis impleuerint*

“ “ 26 *vt custodiant quæ sibi fuerint commendata*

Num. ix. 5 Qui fecerunt tempore suo

“ “ 7 quare fraudamur, vt non valeamus

“ x. 32 quicquid optimum fuerit ex opibus

Instance of a rendering by Luther and Tyndale found in the LXX. and the Vulgate, but not in the Hebrew:

Ex. ii. 22 (See the passage on p. 125 in Tyndale and in any copy of Luther's version.)

Instances showing the influence of the Vulgate on Luther and Tyndale:

	<i>Vulgate.</i>	<i>Luther.</i>	<i>Tyndale.</i>
Num. viii. 9	omni multitudine	gantze gemeyne	hole multitude
“ “ 19	dono Aaron	zum Geschencke Aaron	
“ xii. 1	vxorem eius Æthiopissam	eyne morynne zum weybe	wife of Inde
Deut. xvii. 3	omnem militiam cæli	irgent eyn heer des hymels	
“ “ 7,12	vt auferas malum	das du den bösen von dir thuest	
Deut. xxxii. 41	Si acuero vt fulgur gladium meum	wenn ich den blitz meyns schwerds wetzen werde	Yf I whett the lyghtenyng of my swerde

The last example affords a curious illustration of the influence of one version on others. Tyndale's rendering conforms literally to the Hebrew but the figure of lightning applied to a sharpened and highly polished sword is rather German than English; Luther's rendering is idiomatic but suggested by the Latin and an improvement: the Latin in its turn is a literal translation of the LXX. and *si* appears to us a truer rendering of the Hebrew *im* than the Greek *hoti*, while the Chaldee version has the remarkable amplification: *si in duplum plusquam fulgur apparet a summitate celi & vsque ad summitatem eius reuelabitur gladius meus.*

Instances of renderings by Tyndale, in close agreement with the Hebrew where the LXX., the Vulgate and Luther depart from it:

Num. xxii. 34 stands in the LXX.: *and now if it displease thee,*

a rendering literally reproduced by *ſi displicet tibi* (Vulg.) and *ſo dyrs nicht gefällt* (Luther); all these versions fail to bring out the force of the Hebrew phrase *evil in the sight or eyes of any one, i. e., displeasing to him*; Tyndale with excellent judgment retained *displease* but added the Hebraism *thyne eyes*.

The following is a longer example presented in English:

GEN. XXII. 19.

<i>Hebr.</i>	And	Abraham	returned to his young men,*	and they
<i>LXX.</i>	And	Abraham	returned to his young men,*	and
<i>Vulg.</i>		Abraham	returned to his young men,*	
<i>Luther</i>	Thus	Abraham	returned to his young men,*	and they
<i>Tynd.</i>	So	turned Abraham	agayne vnto his yonge men,	and they
<i>Hebr.</i>		arose,	and they went together unto Beer Shava,	
<i>LXX.</i>	rising		they went together unto the well of the oath,	
<i>Vulg.</i>		and they went		to Berfabee together,
<i>Luther</i>	arose,	and	went together	to Bersaba,
<i>Tynd.</i>	roſe vp and		went to gether	to Berſeba.
<i>Hebr.</i>		and Abraham	dwelt at (or in) Beer Shava.	
<i>LXX.</i>		and Abraham	dwelt at	the well of the oath.
<i>Vulg.</i>		and	dwelt	there.
<i>Luther</i>		and he	dwelt	there.
<i>Tynd.</i>		And Abraham	dwelt at	Berſeba.

Comparing these renderings with the Hebrew, we find that the *LXX.* are very close except in the proper name, whose translation into common speech obliterates the geography; the Vulgate restores the geography, but fails to translate *and they arose* and condenses *And Abraham dwelt at Beer Shava* into *and dwelt there*; Luther restores *and they arose*, omitted by the Vulgate, but forsakes the Hebrew for the Vulgate in the *last clause*; Tyndale adheres throughout to the Hebrew, and impartial critics will concede that his version is superior to the others.

The marginal notes of Tyndale in the present issue are those of the edition of 1530 and differ materially from those in the corrected edition of Genesis of 1534 as well as those of Rogers of 1537. *All* the notes of Genesis 1534 are given in the collation in No. 8 of this Chapter; the marginal notes of Luther (L. M. N.) and Rogers (M. M. N.) appear in the lower margin of this edition.

* To avoid variants I have rendered *naar*, *pais*, *puer*, and *knabe* as above.

All the marginal notes of the edition of 1530 except those at xxiiii, 35, 60 and xxxii, 9 are omitted in that of 1534; with these exceptions the marginal notes of 1534 are *new*. The omitted notes are strongly anti-papal, viz.. Gen. iv, 15; ix, 5; xlvii, 22, Tyndale's own example in Genesis doubtless led Rogers to pursue a similar course with the notes in the other books of the Pentateuch; *e. g.*, the note (1530) Ex. xii, 26. "The lambe was called passeouer that the very name it self shuld *put them in remembraunce what it signified, for the signes that god ordained ether signified the benefits done, or promyses to come, and were not domme as are the signes of our domme God the Pope,*" appears in Matthew's Bible (1537) thus: "The lambe was called *the* passeouer: that the very name it selfe shulde *kepe in memorye what was signyfyed therby, which phrase & maner of speakyng the scripture vseth often, callynge the, signe by the name of the thyng that it sygnifyeth, as Gen. xvi, b.*" Again the note to Deut. xxiii, 18 (1540) *The hyre &c.* reads: "The *pope* wil take *tribute* of them yet and *bisshopes* and *abbotes* desire no better *tenautes,*" stands in Matthew: "There be now *many* that desire no beter *rentes.*" Sometimes the anti-papal note is entirely omitted, or makes room for another: *e. g.*, Deut. xix, 4 (1530): "The popis fentuariese are of an other purpose. For he had lever haue the frenshep of the euel, then to saue them that are good," disappears in Matthew, which gives in its place "Here are shewed .ii. maner of man-quellyng, &c., &c."

The notes of Luther are often anti-papal, but not as bitter as Tyndale's; their characteristic is his allegorical and typological treatment of things, persons, events and institutions with a degree of dogmatism illustrative both of the man and of the spirit of the time. A few examples in English may prove interesting:

Gen. ix, 22. "Many draw from this story an argument that the vices of prelates should not be denounced, although Christ and all the apostles denounced them. But see that thou give it the right

sense, viz. that Noe is Christ and all believers; drunkenness is love and faith in the Holy Spirit; and nudity the cross and sufferings before the world; Ham, to practise false works, and hypocrites who despise Christ and His people and delight in their sufferings; Sem and Iapheth are pious christians who praise and honor such sufferings."

Gen. xxx, 32: "This story signifies that the Gospel leads the souls of men away from the law-mongers and work-saints, wherein they are party-colored, spotted and streaked, that is, adorned with the manifold gifts of the Spirit, Rom. xii and 1 Cor. xii, and that incompetents only remain under the Law, and works, for Laban signifies white or glittering and imports hypocrites even in the fair works of the divine law."

The German word *gleyffner*, hypocrite, is derived from *gleiffen*, to glitter, or *appear* white or resplendent.

Gen. xxxviii, 29: "*Perez* a tearer, *Sorah* means rising. This denotes that the work-saints affect outwardly to thrust themselves forward and aspire to be the first, but become the last, on which account there rises a great tearing among the people of God. But the red thread about the hand shows that they work carnal holiness and persecute the true saints."

Ex. xiii, 6: "Leaven is so strongly prohibited, that we are to preach the pure Gospel and the grace of God, and not our works and the law, after the resurrection of Christ, as Paul shows 1 Cor. v. and such eating is nothing else than faith in Christ."

Num. xxiii, 21: *The trumpets of the king, &c.* "That is, the bodily trumpets of God their king, who ordered them to be made, because they were invincible in battle. But it means the Gospel in Christendom."

The notes of Rogers are often didactic, but not as dogmatical as those of Luther; they are frequently thoughtful and suggestive; *e. g.*,

Lev. xxi, 1: "The preastes be warned that they shall not come at the comen waylynges & lamentacyons of the deed lest they shuld therby be the moare vnape to do their sacryfices wherunto they were properly appoynted, and lest they shulde by theire wepyng geue an occasion to destroye the beleuve of the resurreccion of the dead."

Lev. ii, 13: "All offringes must be salted with salt, whiche signifieth that all our good workes must be directed after the doctrine of the Apostles & prophetes, for then shall they be acceptable in the fyghte of the Lorde, yf they sauer of the salt therof, & elles not."

Occasionally the notes of Rogers have been taken from Luther.

Many of the notes of Luther, Tyndale and Rogers are etymological and display the familiarity of the translators with the original scriptures, and not unfrequently the embarrassments of Hebrew lexicography in the first third of the sixteenth century. The Tables, &c., of Tyndale are very interesting on this account, and require no comment; this applies also to the etymological notes of Rogers. A few examples from Luther are the following.

Gen. xvii, 5: "Abram means high father, but Abraham denotes father of multitudes, although the same multitudes are indicated in his name by only one letter, not without cause;" xxi, 31: "Berfabā denotes in German, oath-well, or earth-well, but perhaps also seven wells;" xxiii, 2: "Hebron is Kiriath Arba, sayth Moses, that is, four-town, for all the great capitals were of old Arba, that is, divided into four quarters, as Rome, Jerufalem and Babylon, also Gen. x."*

Rogers has but few etymological notes, but many explanatory ones; *e. g.*,

Gen. xxxv, 18: "Ben Iamin: that is the sonne of the ryghthand. And righthande is taken for good fortune;" xlix, 27: Wolfe is here taken in a good fence, and signifieth a seruent preacher of godes worde as was Paule in whome this text is verified;" Ex. xxv, 30: "Shewbreed, because it was alwaye in the presence and syghte of the Lorde;" Lev. i. 9: "This fwete odoure is: the sacryfyce of fayth & of pure affeccyon in which God is delited, as a man is delited in the good fauoure of meates, as it is sayd of Noe, Gen. viii, d;" xxv, 10: "Iubelye, of this Hebrewe woorde iobell, which in Englyshe sygnyfieth a trumpet. A yere of synguler myrth and ioye and of mocke rest, wher in their corne and all their frutes cam forth wythout sowynge, tyllynge or any other laboures." 15 "By this iubelye is sygnified the restorynge of all thyng to his perfeccion, which shal be after the generall iudgement in that florysshynge worlde, when the chofen shal be admytted in to lybertye from all wretchednes, pouertye, anguysh & oppression, when all shalbe fully restored againe in Christ, that thorow the synne of the fyrst man was taken awaye."

* Rogers has this note on Gen. xiii, 18: "Ebron is the name of a citie where Adam, Abraham and his wyfe with Isaac &c. were buryed, as in Gen. xxiii, d."

A few explanatory notes of archaic and obsolete words have been given in the margin, but a much fuller list will be found in No. 12 of this Chapter.

8. *The Collations.*

Three distinct collations have been made: 1. one of the book of Genesis of the edition of 1530 with that of 1534, from the careful notes, in the margin of a duplicate set of plate proofs, furnished by Dr. Culross; 2. another of the Prologues of the edition of 1530 (1534) with the text in Daye's folio of 1573, in those to Genesis and Exodus, also by Dr. Culross; 3. and a third of the text of the Pentateuch of 1530 with that of the Pentateuch in Matthew's Bible of 1537. The last is given immediately under Tyndale's text marked \mathfrak{A} . These collations are presented in parallel columns in order to mark the variations and to illustrate the nature of the changes introduced. The first intention of extending the variants to orthography had to be abandoned as impracticable, for they are so numerous that their production would have required a volume fully twice as large as this; besides the practice of Tyndale and Rogers of spelling the same word in constantly differing forms and the variations caused by the arbitrary use of contractions seemed to be imperative reasons for limiting the comparisons to different readings and renderings. To make this clear to the eye is the design of the subjoined passage showing all the variations in the editions of 1530, 1534 and 1537.

EXAMPLE SHOWING THE VARIATIONS IN THE ORTHOGRAPHY AND PUNCTUATION
OF THE EDITIONS OF 1530, 1534, AND 1537.

GENESIS I, 14-19.

1530.

Than sayd God: let there be lyghtes in y^e firmament of heaven to devyde the daye frō the nyghte, that they may be vnto fygnes, seasons, days & yeares. And let them be lyghtes in the fyrmament of heavē, to shyne vpon the erth. & so it was. And God made two great lyghtes A greater lyghte to rule the daye, & a lesse lyghte to rule the nyghte, and he made sterres also. And God put them in the fyrmament of heaven to shyne vpon the erth, and to rule the daye & the nyghte, ād to devyde the lyghte from darcknesse. And God sawe y^t it was good: and so of the evenynge ād mornynge was made the fourth daye.

1534.

Then sayd god: let *ther* be lightes in *the* firmament of heauē to deuyde the daye frō the *night*, that they may be vnto *signes*, seasons, *dayes* & yeares. And let them be lightes in the firmament of *heauen*, to shyne vpon the erth: & so it was. And God made two great lightes: *a* greater lyghte to rule the daye, *and* a lesse lyghte to rule the *nig*-hte, and he made sterres also. And *god* put them in the firmament of *heauen* to shyne vpon the erth, and to rule the daye *and* the *nighte*, *and* to deuyde the lyghte frome darcknesse. And *god* sawe *that* it was good: and so of the *euenynge and* morninge was made the fourth daye.

1537.

Than sayde God: let there be lightes in y^e fyrmamēt of heauē, to deuyde the daye from the *nyght*, that they may be vnto fygnes, seasons, *dayes* & yeares. And let *thē* be lyghtes in y^e fyrmamēt of heauē, to shyne vpō the erth: *And* so it was. And God made two greates lyghtes: A greater lyghte to rule the daye, & a lesse *lyght* to rule the *nyght*: and he made sterres also. And God put them in the fyrmamēt of *heauen* to shyne vpon the erth, and to rule the daye & the *nyght*: & to deuyde the *lyght* from darcknesse. And God sawe *that* it was good: and so of the *euenynge ād mornynge* was made the fourth daye.

In these five verses 1534 differs from 1530 in 29 places in the spelling and in 2 places in the punctuation; 1537 differs from 1530 in 26 places in the spelling and in 5 places in the punctuation. These numerous differences are mainly due to the indiscriminate use of double or triple forms of the same word by the same writer and the employment of contract forms introduced on purely technical grounds to bring a given number of words or letters into a line; if the available space was ample the printer used the full form, if it was scant he chose the contract form. Of the former we meet with, *light*, *lighte*, *lyght*, *lyghte*; *hand*, *hande*, *hond*, *honde*; of both, *and*, *ād*, *&*; *hande*, *honde*, *hāde*, *hōde*; *lambe*, *lābe*; *heaven*, *heauen*, *heauē*, *hevē*; *fyrment*, *firmament*, *fyrmamēt*, *firmamēt*; *kynde*, *kinde*, *kȳde*, *kīde*. The contractions are mostly simple and besides *ȝ* for *the*, *ȝ* for *that*, *&* for *and*, are made over the vowel, the presence of a long accent indicating that *m* or *n* has to be supplied, *e. g.*, *nothīge* stands for *nothinge*, *cā* for *can*, *Adā* for *Adam*, *thē* for *them*; unusual forms such as *whō me* for *whome*, *ȝ se* for *these* are very rare. The contractions in German are complicated, for they are introduced over vowels and consonants, but as the latter have not been used in this volume, it is unnecessary to discuss the matter.

The subjoined photo-engravings of the same portion of the book of Genesis in the editions of 1530 and 1534, and of a page in Latin Letter of the former, afford a true picture of their typographical characteristics, and may have the effect of solving the question where they were printed. Antiquarian students in Germany, Belgium, and Holland, having access to books printed at Wittenberg, Hamburg and Antwerp, between 1530 and 1534, will doubtless be able to shed light on this interesting point.*** They illustrate also, but only feebly, the difference in the orthography and punctuation followed in the editions of Genesis of 1530 and 1534.

*** *I shall feel grateful for the communication of any facts bearing on this subject, and beg that correspondence may be forwarded to me through the London or New York publishers.*

The transcripts from Matthew's Bible and Daye's edition of Tyndale's Pentateuch of 1551* giving the same passage complete the picture of orthographical variety, suggestive of valuable hints on the phonetic power of the language.

* For this transcript I am indebted to the courtesy of Edward Augustus Bond, Esq., LL.D., Principal Librarian, and George Bullen, Esq., Keeper of Printed Books, British Museum. It gives also the following description of the copy of this rare volume in the British Museum.

“ [*Title*]. ◀ The fyrste | parte of the Bible | called the .v. bookes of | Mofes translated by W | T. wyth all his prologes | before euery boke, and cer | teine learned notes vpon | many harde wordes. | Genesis. | Exodus. | Leuiticus. | Numeri. | Deuteronomium. | Anno Dom. M. | D.L.I. |

“ [*Colophon*.] Imprinted at | London by Ihon | Day dwellyng ouer | Alderfgate. | beneth Saint Martins. | Anno Domi. M.D. | (.·.) L.I. (.·.) Cum priuilegio ad impri | mendum solum. |

“ [Note. Printed in Black Letter, 335 leaves, 33 lines to a full page. The title is surrounded by a woodcut border.] ” The volume is in-8. From the notice in Cotton, *List of Editions of the Bible, &c.*, Oxford, 1821, in-8; Appendix, p. iii, are drawn these additional particulars: “On the reverse [of the Title Page] is an address to the Reader by John Daye, announcing that for the convenience of the poor he had printed the Bible in four separate parts.” “The leaves of the volume are not numbered. The signatures run in eights. It has all the prologues, heads of chapters, marginal notes and references: all these are printed in smaller letter. It contains sign. A—Y. Aa—Vu. A full page contains 33 lines.” Cotton calls it a 12mo.

*Photo-Engraving, showing the Latin Letter used
in Exodus, Leuiticus, and Deuteronomye,
of Tyndale's Pentateuch of 1530.*

The first Chapter of Deuteronomye. Fo: 1:



Hese be the wordes
which Moyses spake vnto
to all Israel, on the o-
ther syde Iordayne in
the wilderness and in
the felde by the red
see: betwene Phara ad
Tophel, Laban, Haze-
roth and Dilahab. xij. dayes iurney from Ho-
reb vnto Cades bernea, by the waye that lea-
deth vnto mount Scir. And it fortuneth the fir-
st daye of the. xi. moneth in the fortieth yere.
that Moyses spake vnto the children of Israel
acordinge vnto all that the Lorde had geuen
him in commaundment vnto them, after that
he had smote Sihon the kynge of the Amori-
tes which dwelt in Hesbon, and Og kinge of
Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of
Moab, Moyses begane to declare this lawe say-
yng: the Lorde oure God spake vnto us in
Horeb sayyng: Ye haue dwelt longe ynough
in this mount: departe therfore and take you-
re iurney and goo vnto the hilles of the Amo-
rites and vnto all places nye there vnto: both
feldes, hilles and dales: and vnto the south and
vnto the sees syde in the londe of Canaan. and
vnto Libanon: euen vnto the greate ryuer Eu-

B phrates

*Photo-Engraving of Gen. xxxv, 23 to xxxvi, 16,
showing the Black Letter used in Genesis,
and Numbers, of Tyndale's Pen-
tateuch of 1530.*

xxxi. Chapter Go. li.

The sonnes of Jacob were, xij. in nombre.
The sonnes of Lea. Ruben Jacobs eldest sonne/
q Simeon/Leui/Juda/Jachar/q Zabulon
The sonnes of Rachel: Joseph q Ben Jamin.
The sonnes of Bilha Rabels mayde: Dan q
Naphtali. The sonnes of Zilpha Leas mayde
Gad q Aser. These are the sonnes of Jacob whiche
were borne him in Mesopotamia.

Then Jacob went unto Isaac his father to
Mamre a principall cite / otherwise called Be-
bion: where Abraham q Isaac sojourned as stra-
ngers. And the dayes of Isaac were an hundre-
d: q. lxx. yeres: q than felt he selfe aged / ad
was put unto his people: beyng olde and full
of dayes. And his sonnes Esau ad Jacob bur-
ied him.

The. xxxvi. Chapter.

These are the generations of Esau
which is called Edom. Esau toke his
wyues of the daughters of Canaan
Ada the daughter of Elon an Hethite / q Abas-
libama the daughter of Ana / which Ana was
the sonne of Zibeon an Heuyte / And Basma-
ch Ismaels daughter q sister of Nebaiorh. And
Ada bare unto Esau / Eliphaz: and Basmach
bare Reuel: And Abalibama bare Jcus / Jac-
lam and Boiah. These are the sonnes of Esau
which were borne him in the lande of Canaan.
And Esau toke his wyues / his sonnes and
daughters and all the soules of his house: he

*Photo-Engraving of Gen. xxxv, 23 to xxxvi, 16,
showing the Latin Letter used in Genesis,
Newly correctyd and amendyd by
W. T. M.D.XXXIII.*

Genesis.

Iacobs eldest sonne, and Simeon, Levi, Iu-
da, Issachar, and Zabulō. The sonnes of Ra-
hel: Ioseph and Benjamin. The sonnes of
Bilha Rahels mayde: Dan and Nephtali.
The sonnes of Zilpha Leas mayde: Gad &
Aser. These are the sonnes of Iacob which
were borne him in Mesopotamia.

† deith
of Isaac

Then Iacob went vnto Isaac his father
to Mamre the cyte of Arbe. otherwise cal-
led Hebron: where Abraham and Isaac so
georned as straungers. And the dayes of Isa-
ac were an huudred and. lxxx. yeres; and
than fell he seke & dyed, and was put vnto
his people: beyng olde and full of dayes.
And his sonnes Esau & Iacob buried him.

The. xxxvi. Chapter.

These are the generations of Esau wha-
ich is called Edom: Esau toke his wy-
ues of the daughters of Canaan. Ada
the daughter of Elon an Aethiote; and Aba-
libama the daughter of Ana, which Ana
was the sonne of Zibeon an heuyte, and
Basmath Ismaels daughter and sister of Ne-
baloth, And Ada bare vnto Esau Eliphaz;
and Basmath bare Reguel: And Ahalibz-
ma bare Ieus, Iaelam and korah, These are
the sonnes of Esau which were borne him
in the lande of Canaan.

And Esau toke his wyues, his sonnes & d-
daughters & all the soules of his house: his

gooo

Matthew's Bible, 1537.

Genesis xxxv, 22 to xxxvi, 16.

. The D.

sonnes of Iacob were .xii. in nōbre. The sonnes of Lea. Ruben Iacobs eldest sonne, and Simeon, Leui, Iuda, Isachar, & Zabulon. The sonnes of Rahel: Ioseph & Ben Iamin. The sonnes of Bilha Rahels mayde: Dan & Nepthali. The sonnes of Zilpha Leas mayd Gad & Afer. These are the sonnes of Iacob which were borne him in Mesopotamia.

Then Iacob went vnto Isaac hys father to Māre a principall cyte, otherwyse called Hebron: where Abraham & Isaac fogeorned as straungers. And the dayes of Isaac were an hundred & .lxxx. yeres: & than fell he seke & dyed, and ^c was put vnto his people beyng olde and full of dayes. And his sonnes Esau and Iacob buried hym.

^c. To be put
vnto his people
looke in Gene.
xxv. a.

¶ *The wiues of Esau. Iacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.*

¶ The .XXXVI. Chapter.

THEse are the generacions of Esau A.
which is called Edō. Esau toke his wyues of the daughters of Canaā Ada the daughter of Elon an He-thite, and Ahalibama the daughter of Ana, which Ana was the sonne of Zibeon an He uyte, and Basmath Ismaels * daughter and sifter of Nebaioth. And Ada bare vnto Esau, Eliphas: and * Basmath bare Reguel: And Ahalibama bare Ieus, Iaelam and Korah. These are the sonnes of Esau whych were borne him in the lande of Canaan.

And Esau toke hys wyues, hys sonnes & daughters & all the soules of hys house: hys

* Gen.
xxviii. a.

*. Basmath,
otherwyse cal-
led Maheleth,
and so in other
places is there
dyuers names
geuē to one per-
son.

Genesis xxxv, 23 to xxxvi, 16 transcribed from *The fyrste parte of the Bible called the .V. bookes of Moses, &c., &c.*

London: Ihon Day, M.D.L.I. (See p. lxiv.)

. Ia [Genesis.
Cap. xxxv.]
[fol. Hj recto.]
Iacob.
cobs eldest sonne, and Symeon, Leui, Iuda: Ifachar, and zabulon. The Sonnes of Rachell: Ioseph & Ben Iamyn, The sons of Bilha Rachels mayde: Dan and Nephthali, The sons of zilpha Leas mayd, Gad & Asar. These are the sones of Iacob whiche were borne him in Mesopotamia.

Thē Iacob went vnto Ifaac his father Ifauc dieth
o Mamre a principal citi, otherwise called Hebron, wher Abraham and Ifaac soiourned as straungers. And the dayes of Ifaac were an .c: and .lxxx. yeares: and thē fel he sicke & dyed, & was put unto hys people being old and ful of daies. And his sonnes Esau and Iacob buried hym.

The .XXXVI. Chapter,

The wiues of Esau. Iacob and Esau are ryche. The genealogy of Esau. Esau dwelleth in the hyl Seir.

A. These ar the generations of Esau whiche is called Edom. Esau toke his wiues of the daughters of Canaan, Adah the Daughter of Elon an Hethite, and Ahalibama the Doughter of Ana, whyche Ana was the sonne of zibeon an Heuite.
[Vol. Hj verso.]
Ge. xxviii. a. And Basmath Ismaels * doughter and fylder of Nebaioth. And Ada bare vnto Esau Eliphaz: and * Basmathe bare Reguell: And Ahalibama bare Ieus, Iaelam and Korah. These are the Sonnes of Esau whyche were borne hym in the Lande of Canaan.

*Basmath
otherwyse
called Ma-
heleth.*

And Esau tooke his wiues, hys Sonnes and Doughters, and all the foules of hys house: hys

The punctuation calls for a few words of explanation. In the edition of 1530 the marks used are the comma, the colon, the interrogation point, the period, and occasionally, parentheses. Very often no mark whatever is used where modern usage requires one, especially at the end of a sentence, of a line, a paragraph and even a chapter. This peculiarity I have tried to preserve in all cases where the sense is clear; where the absence of a mark appeared to me to obscure the sense, a mark has been supplied on the authority of Matthew's Bible which is generally very accurate and conforms in this respect, as well as in the matter of orthography, much more to modern usage. The punctuation in the edition of 1534 is more consistent than in that of 1530. In very few instances the punctuation has been supplied by consequence. The absence of hyphens in the division of words has also been preserved wherever it could be done without obscuring the sense. The treatment of numerals introduced in the text is that more or less common in old MSS. and in the earliest specimens of printed books; a period generally precedes and follows a numeral, *e. g.*, The .V. chapter, at the end of a line the period following the numeral, or at the beginning of a line the period preceding the numeral are omitted, as .V (end of a line) and V. (beginning of a line); the j instead of i in Roman numerals has not been reproduced except in particular citations, where the exact appearance of a title, &c., &c., was intended to be given. This seemed to be consistent with the general typographical arrangement of this edition which does not give the *letter* in facsimile. Letters belonging to Black Letter type are of constant occurrence in the body of words printed in Latin Letter, and occasionally the comma of the former / is used instead of the ordinary comma; these features also have not been reproduced.

I.

COLLATION OF THE BOOK OF GENESIS, SHOWING THE DIFFERENT READINGS IN
THE EDITIONS OF 1530 AND 1534, DRAWN UP FROM THE NOTES
ON THE MARGINS OF DUPLICATE PROOF SHEETS OF
THIS REPRINT, MADE BY DR. CULROSS.*

1530.

1534.

W. T. To the Reader pp. 2-6.†
Aprologe shewing the vse of
the scripture

Wanting.

Vnto the reader W. T.

"Paule, in y^e thyrd &c."
to "ventyons."

p. 7

7 l. 19

See the variants, footnote p. 7.

8 8

"Seke therefore &c."
to "a new."

8 24

See the variants, footnote,
pp. 8-10.

11 2

This comforte

11 3

And this lerninge and com-
forte*Genesis.*

flee over

1 : 20

flee above

had make

2 : 19

had made

once bone

23

one bone

Cherubin with a naked
swerde

3 : 24

Cherubes with naked swerdes

haue gotten

4 : 1

haue obteyned

Abell (vv. 4, 8, 9)

2

Abel (vv. 4, 8, 9)

yf thou doſt . . yf thou doſt

7

yf thou do . . yf thou do

the the name

17

the name

Lamech vnto

23

Lamech to

a nother

25

another

and begat

5 : 4

and he begat

yeres and dyed.

8

yere and then he dyed.

Mahalalyell

16

Mahalalyel

and then Henoch lyved a
godly lyfe

24

And Henoch walked with
god

Mathufala (vv. 21, 26, 27)

25

Mathufalah (vv. 21, 26, 27)

had begot

30

hath begot

.v. hundred

30

.v. an hundred

And sayd

6 : 7

And the lorde sayd

vnto the

21

vnto the

in to (vv. 9, 13)

7 : 7

into (vv. 9, 13)

Iapheth

13

Iaphet

and all maner

8 : 20

and of all maner

bōd

9 : 10

couenaunte

bonde

11

couenaunte

bōde

12

couenaunte

waters

15

water

Iapheth. (v. 23)

18

Iaphet. (v. 23)

* An Article of "Francis Fry on Tyndale's two editions of Genesis," reprinted from "Notes and Queries," Feb. 10 and 24, 1883, kindly sent to me by the author, came too late to be of use.

† Of this volume.

Iaphetn	10 : 1	Iaphet
Dodanim	4	Sodanim
Where of came	9	And therot came
the begynnyng	10	the cheffe
Enanum	13	Enamim
whence came the Philystyns	14	whence the Philistins and the
and the Caphtherynes.		Caphthorynes came.
Gerera	19	Gerara
Iapheth	21	Iaphet
eastelande	30	eastelande
shal be	11 : 4	shalbe
Babell	9	Babel
because that	9	because of that
Canaanites	12 : 6	Cananytes
Egypte (v. 11)	10	Egypte (v. 11)
Egyptians	12	Egyptians
Pharaos lordes	15	Pharaos lorde
So that she . . . in to Pharaos	16	And she . . . into the house
house		of Pharaoh
the wife	19	thy wife
frō	13 : 9	fro
so departed the one brother	11	so the one brother departed
Thydeall	14 : 1	Thydeal
subiecte	4	subiectes
Raphayms . . . Karnaim . . . Su-	5	Raphaites . . . Rarnaim . . . Su-
fims . . . Emyms . . . Kari-		fites . . . Emites . . . Rari-
athaim		athaim
Horyms . . . Seir	6	Horytes . . . Seyr
Escholl	24	Escoll
Abram . . . se to me	15 : 3	Abraham . . . se unto me
bodye shalbe	4	bodye, he shalbe
And sayde	5	And he sayde
a thre yere olde ram	9	a ram off thre yere olde
Amorites	16	Amorytes
made covenante	18	made a couenante
Pherezites. Raphaïms	20	Pherezytes. Raphaites
Canaanites	21	Cananites
Egyptian (v. 3)	16 : 1	Egyptian (v. 3)
by meanes of her	2	by her
Thou dost me vnrighte,	5	the wronge I soffre, be on
		thine heed,
fared foule	6	was to cruell
And yet shall he	12	And he shall
Ismaell	15	Ismael.
bonde	17 : 2	couenaunt
testamēt	4	couenaunt
bonde	7	couenaunt
tymes to be an everlastyng	7	tymes euen an everlastyng
testamente, So that		couenaunt, that
my testamente	9	myne appoyntmente
testamente	10	couenaunt
bond betwixte me and you.	11	couenaunt betwene me you.
all seruautes	12	all the seruautes
testament . . . bonde	13	couenaunt . . . couenaunt
testamēt.	14	couenaunt.
bonde . . . bonde	19	couenaunte . . . couenaunte
And as concernyng	20	And concernyng

bonde	17 : 21	couenaunte
left of talkyng	22	left talkyng
Ismaell	23	Ismael
for even therfore ar ye	18 : 5	seinge ye be
and they ate.	8	and they fate.
That herde Sara	10	And Sara hearked
doore which was behind	10	doore behind
stode vp from thence	16	stode vp to departe thence
and all	18	and that all
Sodom	20	Sodome
foūde .xxx. there ?	30	foūde .xxx ?
with his face.	19 : 1	vpon his face.
at doores	6	at the doores
for therfore came they	7	for as moch as they are come
Wherfore	13	And therfore
this	21	the
sone was vppon	23	sone was vp vppon
Ammi	38	Ammy
therfore sayde	20 : 4	therfore he sayde
innocent handes haue	5	innocent haue
in purenesse	6	in the purenesse
men and an excuse	16	men an excuse
Egyptian	21 : 9	Egyptian
a mockyng.	9	a mocker.
Egypte.	21	Eghypte.
Phicoll . . . Philistines	32	Phycoll . . . Phylistines.
Phelistinlade	34	Philistinlande
Isaac whome	22 : 2	Isaac whō me
hande and a knyfe	16	hande ana knyfe
Milcha (v. 23)	20	Mylcha (v. 23)
Kemuell . . . Sirians	21	Remuell . . . Syrians
an hundred and .xxvii.	23 : 1	an hundred and .xxii.
in a heade cyte called	1	at kyriat arba which is
And made	24 : 11	And he made
to whom	14	tho whom
stoupe	14	boue
y°	14	that
Milcha	24	Mylcha
And	43	Now
Bathuell	47	Bethuell
Bathuel	50	Bethuel
Rebecca	67	Rcbecca
Ketura	25 : 1	Retura
Iackfam	2	Iacfam
Letufim	3	Letufym
Kethura	4	Rethura
ynough	8	a full age,
Ismael	12	Ismaell
Kedar . . . Abdeel	13	Redar . . . Abeel
Kedma	15	Redma
Sirian	20	Syrian
Sirien.	20	Syrien.
a tyllman	27	atyllman
y°	30	that
fe	26 : 9	beholde
y ^t	9	the (<i>misprint.</i>)
y°	10	that

Abimelech	26 : 11	Abymelech
y ^e	12	that
an	12	and
another	21	a nother
& Ahufath . . . Phicol	26	& a certene of Ahufath . . . Phicoll
When	34	And when
vnto	27 : 1	to
voyce goo	13	voyce and goo
and plētie	28	with plētie
Sirien	28 : 5	Syrien
And toke	11	And he toke
When	30 : 1	And when
Nepthali.	8	Nepthaly.
an other	12	another
And called	13	And she called
Rahel, herde	22	Rahel, and herde
But he	29	And he
all the gootes	35	all the she gootes
And he put the staues	38	<i>omitted.</i>
brode	42	lamyng
solde vs, and hath	31 : 15	<i>omitted.</i>
vp vpon	17	vpon
catell and all	18	<i>omitted.</i>
Siriē	20	Syriē
ryuers	21	ryuer
Siriā	24	Syriā
wentest	27	fleyft
to .ii.	33	to the .ii.
awaye now	42	now awaye
a bonde	44	appoyntemāt
floones	46	floone
Gylead	48	Gilead
And they ate breed	54	<i>omitted.</i>
faue it felfe	32 : 8	effscape.
de all	9	deall
foorde Iabok.	22	foorde of Iabot.
Ifraell.	28	Ifrael.
vntil	33 : 3	yer
y ^e	16	that
Salem to y ^e	18	Salem y ^e
Ifraell.	20	Ifrael.
y ^e	34 : 4	that
Ifraell	7	Ifrael
Sichem	13	Sychem
they	22	thy
Ifraell.	35 : 10	Ifrael.
thy	11	they
Ifraell	21	Ifrael
a prīcipall cyte	27	the cyte of Arbe
Hethite	36 : 2	Aethite
Efau	8	Ffau (<i>misprint.</i>)
in mounte	9	in the mounte
Amalech.	12	Amalek.
Amalech	16	Amalek
of y ^e horites	21	of horites
Mafrekā	36	Mafteka

the doughter of matred	36 : 39	<i>omitted.</i>
Iram.	42	Iam.
they hated	37 : 5	thy hated
Israell	13	Israel
wiked	20	cruell
to	26	unto
Egipte	28	Egypte
wicked	33	cruell
Canaanyte	38 : 2	Canaanite
hem	5	him
Thimnath	14	Thymnath
And turned	16	And he turned
rent a rent	29	made a rent
Egyptian	39 : 2	Egyptian
	2	the house of his master the Egyptian, (<i>repeated</i>)
Egiptians	5	Egyptians
& well	6	& a well
And	12	and And
Hebrues	17	Hebruishe
tel me	40 : 8	tel it me
in good	14	in a good
fervauntes. And restored	20, 21	fervauntes; restored
dreamed	41 : 1	dreameded
ryuers fyde	1	lakesfyde
ryuer	2	lake
ryuer (<i>twice</i>)	3	lake (<i>twice</i>)
he awoke their with.	4	ther with Pharao awoke
in to	14	into
ryuers	17	lakes
ryuer	18	lake
Egipte	30	Egypte
afene	31	perceaued
Egipte (vv. 34, 36, 41, 43, 44, 56)	33	Egypte (vv. 34, 36, 41, 43, 44, 56)
nor	39	or
because that the	57	because the
Egipte (v. 3)	42 : 1	Egypte (v. 3)
Israell	5	Israel
astoynyed and	28	astoynyed amōge them felues and
one to a nother	28	<i>omitted.</i>
Israell (v. 8)	43 : 6	Israel (v. 8)
Egipte	15	Egypte
Egiptians	32	Egyptians
vnto	34	to
not yet	44 : 4	yet not
vnto (v. 16)	6	to (v. 16)
oh my lorde, let	18	oh my, let
vnto (v. 32)	31	to (v. 32)
Egipte	45 : 13	Egypte
Ben Iamins	14	Ben Iamyns
Iosephes	16	Iosephs
vnto (v. 22)	17	to (v. 22)
Israell	21	Israei
he affes	23	affes
the affes	23	affes

Kahath	46 : 11	Rahath
Pharez . . . Zerk	12	Phares . . . Zeraï
.xvi. foules	18	.xxi. foules
Nepthali	24	Nephtali
vnto (<i>twice, 29 twice, 30, 31</i> <i>three times, 34 twice</i>)	28	to (<i>twice, 29 twice, 30, 31</i> <i>three times, 34 twice</i>)
Ifraell	29	Ifrael
in fo moch	30	in as moch
vnto	47 : 5	to
feed	19	food
vnto (<i>twice, 22, 23, 26 twice,</i> <i>31 three times</i>)	21	to (<i>twice, 22, 23, 26 twice,</i> <i>31 three times</i>)
were	48 : 1	was
vnto (<i>2 three times, 3 twice,</i> <i>4 three times, 5 twice,</i> <i>11, 17, 18, 21, twice, 22</i>)	1	to (<i>2 three times, 3 twice, 4</i> <i>three times, 5 twice, 11</i> <i>17, 18, 21, twice, 22</i>)
Egip̄te	5	Egip̄te
Iosephes	8	Iosephs
Ifraell	10	Ifrael
vnto (6, 8, 10, 11, 15, 28, 29)	49 : 2	to (6, 8, 10, 11, 15, 28, 29)
heles, fo y ^t	17	heles, y ^t
The shoters haue envyed	23	Though the shoters angred
and yet	24	yet
come an herde mā a stōne	24	come herdemen as stōnes
Hethyte	29	Hethite
vnto (<i>twice, 12, 19, 20 twice,</i> <i>21, 23, 24 three times</i>)	50 : 4	to (<i>twice, 12, 19, 20 twice, 21,</i> <i>23, 24 three times</i>)
Atad	10	Arad
Cananytes	11	Cananites
vnto them	19	to hī
and for youre	21	and youre
Egip̄te.	26	Egypte.
Mofes.		Mofes, called Genefis.

A TABLE EXPOUNDINGE CERTEYNE WORDES, P. 153 sqq., OMITTED IN
EDITION OF 1534, BUT FOUND IN DAYE'S FOLIO OF 1573.

1530.	P.*	L.	1573.
or a cofer.	153	3	or cofer.
it is		22	is it
Ihonn		25	Iohn
hāce		26	Haunce
laten		27, 29	latine
ſkyes	154	9	ſky
faye favoure		35	faye found favoure
hebrewe	155	2	hebrue
hebreue		4	hebrue
that me		9	that I
as is		13	as it were
.xi. Chapter		15	chap. xi.
.xiv. chapter		16	chap. 4.
ofed		17	iſſued
Mefias		20	Meffias
y ^t all y ^e		23	all y ^e

* Of this volume.

of tribe	P. 155	L. 28	of the tribe
Testamēt here is an ap- poyntemēt betwene		30	Testamēt that is an ap- poymente made be- twene
foch an		32	foch
fathers	150	8	father
that is		16	<i>omitted.</i>
Egipte		21	Egipt
foch subiec-		25	foch a subiec-
Abel, Ismael	157	3	Abell, Ismaell
Pharez		5	Phares

II.

LIST OF MARGINAL NOTES IN *Genesis*. *Newly correctyd and amendyd*, 1534.
FURNISHED BY DR. CULROSS.

- | | |
|---|---|
| 1 : 3 The .i. daye. | 5 : 21 hench. |
| 6 The .ij. daye. | 6 : 9 To walke withe God: is to
lyue godlye to kepe his
lawes and to truste in
him. |
| 9 The .iiij. daye. | 8 : 20 The rightwyse will thāke
god ād god doth alowe
the harte of him. |
| 14 The .iiij. daye. | 9 : 13 The rayne bowe is a sac-
rament, a signe, a wit-
nesse and a sure earnest
of the couenaūt made
betwene vs & god. |
| 20 The .v. daye. | 10 : 8 Nērod. |
| 24 The .vi. daye. | 11 : 1 The wisdome of man is fore
punyshe of god with
the diuisiō off tongis. |
| 2 : 3 Blessed and sanctified: ded-
icated and appoynted it
to preach the worde of
God in to prayer ād to
doo all maner workes
of mercye in. | 9 Babel. |
| 8 Eden. ♣ | 12 : 1 Abram |
| 11 Heuila. | 2 A promyse. |
| 19 Adā named all creatures. | 7 A promyse. |
| 24 Wedlocke. | 10 Abram goeth to Egipte. |
| 3 : 1 The serpent. | 14 : 18 Melchisedech |
| 14 A couenaūt that christ
whch came of eue &
was hir seed, shuld
ouer come the power
of the deuell & de-
liuer all true beleuers
ī Christ and haters of
the deuels workes, frō
all daūger of fatā, of
sinne and of hell. The
womās curse is, to beare
hir childern with paine
ād to be vnder the geu-
ernaūce of hir husbād. | 22 See the answer of Abrā to
the kynge of Sodome
as touchinge the spole. |
| 4 : 1 Cain. | 15 : 1 A promyse to Abram. |
| 2 Abel. | 6 Rightwisenes. |
| 3, 4 offeringes. | 13 The electe must suffer of
the wicked for a tyme
but god will deliuer hī. |
| 25 Seth. | 18 Couenaunte. |
| 26 Enos. | 16 : 1 Hagar |
| | 15 Ismael. |
| | 17 : 5 Abrahā. |
| | 12 Circumcyfion |

- 17 : 15 Sara
 18 : 2 Hospitalityte.
 19 : 33 lot was dronk ād laye with
 his two doughters
 20 : 6 god deliuer his from evyll.
 12 Sara was Abrahās sifter by
 the father.
 17 The praier of Abraham
 21 : 4 Ifaac.
 31 Abrahā and abimelech. ded
 fwere togeter.
 22 : 9 godly loue putteth awaye
 all fleshly loue.
 17 promise
 23 : 2 the deythe of Sarai.
 24 : 3 Othe geyuen bi Abraham
 to his seruant.
 12 note the gret fayth of the
 seruaunt.
 15 Rebecca.
 35 * God bleffeth vs whē he
 geueth vs his bene-
 fites, ād curfeth vs, whē
 he taketh thē a waye.
 51 who wonder fully god pro-
 uide for his fethfull
 60 To bleffe &c. (as in edition
 of 1530.)
 25 : 34 Esau solde his herytage.
 26 : 4 promise to Ifaac.
 6,7 Ifaac called rebecca his
 sister.
 13 the bliffinge of god.
 24 a promyse,
 32 the bliffinge of god.
 27 : 6 the coucell of rebecca.
 28 the bliffing of Iacob.
 40 a prophesi of the callyng
 of the gentylls.
 28 : 5 Iacob gooth into mesopo-
 tamia.
 12 the dreame of Iacob
 14 promise
 15 god fulfill hys promise
 17 god ys wyth his chosyn in
 eueri place.
 20 se Iacobos vowe what it was
 22 the stone was a wytnesse
 of the goodnesse of god
 showde to Iacob.
 29 : 6 Rahel:
 10 Affone.
 32 Ruben.
 33 Simeon
 35 Iuda.
 30 : 2 The āswere of Iacob to
 Rahel.
- 30 : 6 Dan.
 8 Nephtali.
 11 Gad,
 13 Affer.
 18 Ifachar
 20 Zabulō
 24 Ioseph.
 30 the blessinge of the lorde.
 31 : 19 Labans ymages or his
 goddess.
 21 Ryuer Euphrates.
 46 the heape of stonys was a
 fying betwixt Iacob &
 Laban.
 32 : 1 the angell of God.
 4 sq. Trobill make vs to call
 to God wyth prayer.
 9 *Prayer is, &c., (as in edi-
 tion of 1530)
 24 the wraustelyng of iacob
 29 y^e electe ouercome all y^e
 world wyth . the ten-
 tations of it
 33 : 11 present.
 34 : 1 Dina was defiled bi Sichem.
 35 : 6 Bethell
 8 the ooke of lamentacyon.
 10 Israel.
 11 promise to israel
 18 Benjamin.
 19 the dethe of Rahel
 22 the synne of ruben.
 29 y^e deith of Ifaac
 36 : 8 Edom.
 12 amalek
 20 Seir.
 31 sq. Edom.
 37 : 6 Ioseph dreamyd.
 21 sq. where be now such
 rubens.
 26 sq. the wōder prouisiō of
 god for his electe.
 28 Madianytes
 38 : 1 Iudas.
 6 thamar
 9 the wyckidnesse of Onā
 26 the iugement of Iudas.
 39 : 2 Ioseph was luckie.
 9 the goodnesse of Ioseph.
 17 sq. the accusation of Ioseph.
 23 The prouision of god for his.
 40 : 12 the interpretation of y^e
 buttlars dreame
 18 of the baker.
 41 : 5 the dreame of pharao
 25 Ioseph interprete Pharaos
 dreame.

- 41 : 39 *sq.* god delyuer his elect to
hys honor.
43 Abrech ys as moche to fay
as tender father.
51 Manasse.
52 Ephraï
42 : 1 *sq.* all turne to good for
the electe.
5 *sq.* rede this stori in thi
harte.
9 the dreme Ioseph ys ful-
filled.
21 *sq.* Conscience beginneth
to awake out of hir
dreame in tyme of trib-
ulacion.
36 *sq.* fatherli loue off Iacob.
43 : 11 *sq.* the rythwyse doying of
Israell
18 *sq.* Lacke of feythe mak-
eth to distrust all thiȝ
- 43 : 32 the egiptiās might not eat
with the Hebrues.
45 : 1 Low [Loue] must vtter
5 They y^t know god, know y^t
al thinges are his work-
inge & prouidence
26 *sq.* Loue must breke out
in workis
46 : 3 promife.
32 shepardys.
47 : 9 pilgremage
48 : 14 *sq.* the blyssing of ephraï
and manasses.
21 Israell was certayne of godes
promife.
49 : 33 the dethe of iacob.
50 : 19 the answer off Ioseph to
hys brethrē
24 the faith of Ioseph,
26 The dethe off Ioseph.

III.

COLLATION OF THE PENTATEUCH SHOWING THE DIFFERENT READINGS IN
THE EDITION OF 1530 AND MATTHEW'S BIBLE OF 1537.

Genesis.

<i>1530.</i>		<i>1537.</i>
rule	1 : 26	domynion
surely dye.	2 : 17	dye the dethe.
Ah fyr, that God hath sayd	3 : 1	ye, hath God sayd in dede
for to make wyfe.	6	for to geue vnderstondyng.
cryeth	4 : 10	cryed
beste	9 : 10	bestes
the wife	12 : 19	thy wyfe
Sodome agaynst him vnto the	14 : 17	Sodome to mete him in the
vale		vale
out at the doores	15 : 5	out of the dores
one over agenst a nother	10	one agaynst another
parties	16 : 13	partes
God: na, Sara . . . a fonne,	17 : 19	God: Sarah . . . a fonne in
ād		dede &
ran agenst them	18 : 2	ran to mete them
vp agaynst them	19 : 1	vp to mete them
beholde he . . . men and an	20 : 16	beholde this thinge . . . men
excuse		an excuse
bare.	17	bare chyldrē.
had spoken.	21 : 1	promyfed.
lande of Moria	22 : 2	lāde Moria
ſuppe	24 : 17	ſuppe
an earynge	22	a golden earyng

Than they broughte Rebec- ca their syster on the waye and her norse	24 : 59	So they let Rebecca their syster go with her norse
fyppe	25 : 30	fuppe
y ^e	26 : 12	that
fpringynge water.	19	lyuyng water.
y ^e	32	that
bleffige, Iacob & Iacob	27 : 30	bleffing, Iacob
ranne agaynst him . . . in to his houle.	29 : 13	rāne to mete him . . to his houfe.
fhall I geue the ?	30 : 31	fhall I then geue the ?
the partie and spotted	32	the partye, and the spotted
And then fuch fhalle	33	& the fame fhalle
And Iacob went awaye vn- knowynge to Laban . . , & tolde him	31 : 20	And Iacob stole awaye the hart of Laban . . in y ^t he tolde hym
was fled.	22	fled
y ^t (that)	25	y ^e (the)
done vnknowynge to me? and haft caried awaye . . . with fwerde ?	26	done to steale awaye my hert, and carye awaye . . . with the fwerde ?
de all wel	32 : 9	do all well
God and with men ād haft	28	God & haft
ranne agaynst him	33 : 4	ranne to mete him
me frely. And	11	me. And
And Iacob went to Salem to y ^e cite of Sichem	18	And Iacob came peasably in to the cite of Sichem
vnto Dina	34 : 3	vn Dina
place Elbethell	35 : 7	place Bethell
fygnett, thy necke lace, and	38 : 18	fygnett, thy bracelet, and
feall, necklace, and	25	feall, bracelet, and
and is	41 : 26	and it is
are .vii. yeres	27	are .vii. eares
nor of	39	or of
agayne with you in youre handes, peraduenture	43 : 12	agayne wyth you, peraduen- ture
foughte for to wepe	30	fought where to wepe
lordes audyence	44 : 18	lordes eare
.x. he affes	45 : 23	.x. affes
Semno.	46 : 13	Semfon
xxx. and .vi.	15	.xxx. and .iii.
went agaynst Israell	29	wēt to mete Israell
For an abhominacyon vnto the Egyptians are all that feade shepe.	34	For the Egyptiās abhore all sheppardes:
Pharao: feaders of shepe	47 : 3	Pharao: sheppardes are
the daughters come forth to bere rule.	49 : 22	the daughters ran vpon the walle.
wombes.	25	wombe.
charged before	50 : 16	charged vs before

Exodus.

the foules	1 : 5	thel · foules
whē ye mydwiue the women	16	when ye do y ^e office of a myd- wife to the womē
and also drewe	2 : 19	& so drewe

cometh out agaynst the	4 : 14	cometh to mete the
Egipte dyd	7 : 12	Egypte: and they dyd
wolde not	8 : 29	wille not
fende out my people that	9 : 1	let my people goo that
Mofes, by the reafon of bot-	11	Mofes, for there were botches
ches on the		vpon the
fhall this felowe thus plage	10 : 7	fhall we be thus euell intreat-
vs ? . . . God, or els wilt		ed ? . . God: wilt thou not
thou fee Egipte firft de-		yet knowe that Egypt is
stroyed ?		destroyed ?
muft goo	9	wyll go
fhall it be foo ?	10	let it be fo ?
one grefhopper left in	19	one grefhopper in
a darke myft vppō	22	a thicke darcknes vpō
And all thefe	11 : 8	And thefe
euē the fyrft moneth	12 : 2	euen of the fyrft moneth
him in warde, vntyll	12 : 6	hym in, vntyll
therof fodē . . . both head	9	therof rawe ner foden . . .
		both the head
hande and a remembraunce	13 : 9	hande a remembraūce
matrice, and all	12	matryce, all
made for the to dweld in	15 : 17	made for to dwell in,
water	25	waters
of this difeafes	26	of thefe difeafes
at euen he fhall	16 : 6	at euen ye fhall
Sixte	26	Sixe
al moft	17 : 4	all moft
with fwerde	22 : 24	with y ^e fwerde
And as I haue fhewed	25 : 9	And I fhall fhewe
And hundred	39	And an hundred
fhalle brynge	26 : 33	fhalt brynge
braffe after the fafcyon of a	27 : 4-7	and thou fhalt make a gred-
net, ād put apon the		yern alfo lyke a net of
nette .iiii. rynges: euen in		braffe, vpon whose .iiii.
.iiii. corners of it, and put		corners fhالبة .iiii. bra-
it beneth vnder the com-		fen rynges: and the gred-
paffe of the altare, and		yern fhall reache vnto the
let the net reache vnto		myddes of the altare.
the one half of the altare,		And thou fhalt make
And make ſtaues		ſtaues
fhall Aaron ād his ſonnes	27 : 21	& Aaron & hys ſonnes fhall
drefſe		drefſe
breftlappe of enfample	28 : 15	breftlappe of iudgemēt
brodered	27	bordered
breftlappe of enfāple; fo v. 30	29	breftlappe of iudgement; fo
		v. 30
lighte and perfectneffe	30	Vrim and Thumin
maunde with the oyle	29 : 3	maunde with the oxe
reconcyle his hornes	30 : 10	reconcyle vpon the hornes of
		it
after the holye fycle	13	after the fycle of the ſanctuarye
make attonement	16	make an attonement
Bezabeel	35 : 30	Bezaleel
forboden	36 : 6	forbidden
vp the firft moneth	40 : 17	vp the fyrft daye in the fyrft
		moneth
they iornayed.	36	they had iorneyed.

Leviticus.

then take of that	2 : 14	then take that
Lorde talked with	4 : 1	Lorde spake vnto
apon the oxes heade	4	vpon the oxo heade
the oxes bloude	5	the oxo bloude
shepe . . . bringe a yewe	32	lambe . . . bringe a female
that wherein that he hath	5 : 5	that wherin he hath
an yewe	6	a lambe
fycles after the holy fycle	15	fycles after the fycle of the sanctuary
fifte parte moare there to	16	fifte parte more to
scoured and plunged	6 : 28	scoured and rynesed
amonge the childern of Aarō	29	amonge the Preades shall
shall		
lighte ād perfectnesse.	8 : 8	Vrim and Thumim.
Soleam . . . kynde, ād the	11 : 22	Selaam . . . kynde, the Hagab
Hagab		
on all foure	27	on all foure fete
Make not youre foules ab-	42	<i>omitted</i>
hominable		
make hym (or him, it) vn-	13 : 3	iudge hym (or him, it) vnclene
clene (or cleane) (so vv.		(or clene) (so vv. 11, 15,
11, 15, 20, 22, 23, 25, 27,		20, 22, 23, 25, 27, 30, 34,
30, 34, 35, 37, 44, 59)		35, 37, 44, 59)
make the diseafe (so v. 17)	13	iudge the discafe (so v. 17)
fretē	55	freat
cipresse or cypresse (so vv. 6,	14 : 4	cedar (so vv. 6, 49, 51, 52)
49, 51, 52)		
ouer an erthē	5	in an erthen
put of the oyle	28	put on the oyle
byrdes ouer	50	byrdes in
rensed in the water.	15 : 12	rynesed in water.
lyeth apō as longe as	20	lyeth or fytteth vpō as longe as
aparte as well	24	aparte was well
tyme: whether out	25	tyme: out
And when she is clenfed of	28	But yf she be cleane of
with a yonge oxo	16 : 3	with a bullock
oxo (so vv. 11, 14, 15, 18, 27)	6	bullock (so vv. 11, 14, 15, 18, 27)
Israell, and all their	21	Israell, and their
offerynges they offer . . . thē	17 : 5	offerynges y ^t they offer . . .
for peaseofferynges		the peace offerynges
nexte kyn. (v. 13)	18 : 12	nexte kynswoman. (v. 13)
open	14	vnouer
apon his houssholde	20 : 5	vpon hys generacion
turne vnto them that worke	6	turne him to enchaūters or expounders of tokens
with spirites or makers		
of dysemall dayes		
his bloude on his heed	9	his bloud on his head
with the mankynde . . . heed.	13	with mankynde . . . heades.
vnheale hir secrettes and vn-	18	vnouer her secrettes and
couer		open
fathers systers	19	father syfter
or a maker of dysemall dayes	27	or that expoundeth tokens
prese	21 : 17	preace

any monstrous mēbre	21 : 18	any myſſhapē mēbre
preſe	21	preace
that hath twyched any ſoch	22 : 6	that hath any ſoch
that which hath his ſtones	24	that which is brooſed, broken,
brooſed brokē, plucked		plucked
out		
vayle of teſtimonye	24 : 3	vayle of wytnesse
him that curſed	14	hym that blaſphemed
a yere of hornes blowynge	25 : 10	a yere of iubilee (or iubelye)
(ſo vv. 11, 12, 13)		(vv. 11, 12, 13)
the trompett yere	15	iubelye yere
the horneyere (<i>bis</i>)	28	the yere of iubelye (<i>bis</i>)
the trompet yere (ſo vv. 31,	30	the yere of iubelye (ſo vv. 31,
33, 40, 50, 52, 54)		33, 40, 50, 52, 54)
londe of their enemyes	26 : 44	lande of their enemye
trompet yere (ſo vv. 21, 23,	27 : 17	yere of iubely <i>or</i> iubelye (vv.
24)		21, 23, 24)

Numbers.

ſtōde . . . in Rubē	1 : 5	ſtande . . . of Ruben
In Simeon	6	of Simeon
In . . . of Iuda	7	of . . . of Iuda
In Ifachar	8	of Ifachar
In Sebulō	9	of Zabulon
In Ephraï . . . In Manaſſe	10	of Ephraim . . . of Manaſſe
In Bē Iamin	11	of Ben Iamin
In Dan	12	of Dan
In Aſſer	13	of Aſer
In Naphtaly	15	of Nephthali
.Liii.	43	thrye and fyfye
fyxe hundred thouſande	46	fyxe hundred and thre thou-
		fande
was the habitacion	3 : 25	was to kepe the habitacyon
was: the arcke	31	was to kepe the arcke
was: the bordes	36	was to kepe y ^e bordes
witneſſe: Tyndale omits from	4 : 4	witneſſe. This ſhalbe the of-
<i>This ſhall &c. to moſt</i>		fice of the chyldrē of
<i>holy.</i>		Kahath in the tabernacle
		of witneſſe which is moſt
		holy.
amōge which I dwell.	5 : 3	amōge which ye dwell.
& an oxe	7 : 15	& an bullock
<i>omitted</i>	19	and both full of fyne floure
		myngled with oyle for a
		meatofferynge:
oxe (ſo vv. 33, 39, 51, 57, 63,	21	bullock (ſo vv. 33, 39, 51, 57,
69, 75, 81)		63, 69, 75, 81)
harde ſyluer	10 : 2	beaten ſyluer
y ^e firſt	13	they firſt
Selumiel the ſonne (Tyndale	19	Salamiel y ^e ſonne of Suri fad-
omits from <i>of Suri &c.</i>		dai. And ouer the hoſte
<i>&c. to the ſonne</i>)		of the tribe of the chyl-
		dren of Gad was Eliaſaph
		the ſonne of Deguel.
Samaleel	10 : 23	Gamaliel

father lawe	10 : 29	father in lawe
waxed vnpacient	11 : 1	complayned
boke . . . cakes	8	baked . . . kakes
put apon them	17	put apon the and apon them
stode vpp all that nyghte and	32	stode vp all that daye & all
on the morowe		that nyghte
place, the graues of lust	34	place kibrath hathauah
graues of lust	35	kibrash hathauah
Ioseph: In the trybe of Man-	13 : 11	Ioseph: that was of Manasse,
asse, Gaddi		Gaddi
Escol	24	Nehel Escol
Egipte, to be youre God.	15 : 41	Egipte, for to be youre God
from amonge childern	18 : 6	from amonge the chyl dren
cipresse wodd	19 : 6	Cedar wood
Whosoeuer twicheth	13	Whosouer toucheth
<i>omitted.</i>	20	holy place of y ^e Lorde, & is
		not sprynkled with sprink-
		lyng water therfore is he
		vnckean. And this shal-
		be a perpetual lawe vnto
		thē.
Pisga . . . the wilderneffe.	21 : 20	Phasgah . . . Iefimon.
Chemos ye are forloren.	29	Chamos ye are vndone.
lye	22 : 5	lyeth
to	20	vnto
this .iii. tymes ?	28	thus .iii. tymes ?
this .iii. tymes ?	33	thus .iii. tymes ?
vnto the cytie of Huzoth.	39	vnto the large cytie.
oxen	23 : 1	bullockes
alter an oxe	2	alter a bullock
alter, an oxe	4	alter, a bullock
thine habitacions	24 : 5	thyne habitacion
Egipte is as the strenght	8	Egypt his strenght is as the
		strenght
Cittim	24	Chittim
Zur and heed	25 : 15	Zur a heed
Tola . . . Tolaites	26 : 23	Thola . . . Tholaites
Aabrim	27 : 12	Abarim
y ^e maner of the lighte	21	the iudgemēt of Vrim
offer vnto me y ^e offryng	28 : 2	offer vnto the offering
.ii. bollockes	19	two younge bullockes
yerelynges & pure	29 : 23	yerelynges pure
acordynge to their nūbre	24	accordynge to the nombre
		of them
.xiii. lambes	32	.xiii. lambes
Ataroth Dibo & Beon, whiche	32 : 3	Ataroth & Dibō & Iazer, and
		Nemrah & Hesbon &
		Elealeh & Sabam & Nebo
		& Beon, which
steade, the encrease . . . , to	14	steade, to y ^e encrease . . . &
augmente		to augmēte
stronge cities	17	fenced cyties
Betharan stronge cities	36	Betharan fencend cyties
smoten	33 : 4	smyttē
.Lxx. datetrees	9	.Lxx. paulmetrees
pitched amonge the childern	31	pytched in Bane Iakan.
of Iaecon.		

from the childern of laecon . . .	33 : 32	from Bane Iakan . . . Hor gad-
Hor gidgad . . . Hor		gad . . . Hor gadgad
gidgad		
londe of Moab.	37	land of Edom.
Igim Abarim (v. 46)	44	Iehabarim (v. 46)
playne of Sitim	49	Abelfatim
their Ymaginacions	52	their chappelles
these which	55	those which
Demuel	34 : 20	Semuel
Iordayne Iericho	35 : 1	Iordan ouer against Iericho
iudge of bloude	19	iustice of bloude
the bloudvenger	26	the auêger of blood
bloude of it	33	bloude of hym
I also dwell, for I am y ^e Lorde	34	I also dwell amonge the chyl-
which dwell amonge the		dren
childern		
when the fre yere . . . where	36 : 4	when the yere of iubelye . . .
they are in		wherin they are

Deuteronomy.

.xii. dayes . . . bernea	1 : 2	.xi. dayes . . . barne
Sihon . . . Edrei.	4	Sehon . . . Edrai.
for the lawe	17	for the iudgement
bernea.	20	barne.
Bolde	38	Boldē
acordinge vnto the tyme that	46	<i>omitted.</i>
ye there dwelt.		
Emymes.	2 : 11	Emims.
Horimes	12	Horims
bernea	14	barne
Zamzumyms.	20	Zamzumims.
Enakyms.	21	Enakims.
Sihō	24	Sehon
wildernesfe of Kedemoth . . .	26	wildernesfe of the easte . . .
Syhon		Sehon
Iordayne	29	Iordan
Sihon (31)	30	Sehon (31)
Sihon . . . Iahab.	32	Sehon . . . Iahaza.
Gilead	36	Galaad
Edrey	3 : 1	Edrai
Sihon	2	Sehon
Sihon	6	Sehon
Gilead . . . Salcha . . . Edrei	10	Galaad . . . Salecha . . . Edrai
Gilead	12	Galad
Gilead (vv. 15, 16)	13	Galaad (vv. 15, 16)
and called the townes of Ba-	14	& called them after his owne
fan after his owne name:		name: Bafan Hauoth Iair
the townes of Iair		
Cenereth . . . Pisga	17	Ceneroth . . . Phafgah
O lorde Iehoua	24	O lorde God
Pisga	27	Phafgah
thine life	4 : 9	thy lyfe
geueth the for euer.	40	geueth the thy lyfe longe.
Gilead	43	Galaad
witnesfe	45	witnesfes
Sihō	46	Sehon
Pisga.	49	Phafgah.

in the erth beneth	5 : 8	in erth benethe
Girgosites	7 : 1	Gergefites
nor haue compassiō	2	not haue compassiō
thy oyle	13	thyne oyle
ād thurstē	8 : 15	and drouth
cast them out, and brynge	9 : 3	cast thē out, and brynge them
them to noughte		out, and brynge them to
		noughte
Thabeera	22	Thaberah
Berneā	23	Barne
in the table	10 : 2	in y ^e tables
mount out of the fire . . .	4	mount of the fire . . . people
people were gathered		gethered together
Beroth Bē Iakē	6	Beroth of the childrē of Iakan
Gudgod (<i>bis</i>)	7	Gadgad (<i>bis</i>)
all these nacions both greater	11 : 23	all these nacions & ye shall
		conquere thē which are
		both greater
Grifim	29	Garizim
Gilgal besyde moregroue.	30	Galgā besyde the groue of
		Moreh.
thy fyrst borne	12 : 6	the fyrst borne
destroie it	13 : 15	destroie hit
spoyle of it	16	spoyle of hit
hertgoote	14 : 5	wyldegoote,
lusteth after: on oxen	26	lusteth after: of oxen
axe	15 : 2	aske
an heritaunce	4	enheritaūce
handes, and thou shalt be aii	16 : 15	handes, & therfore shalt thou
together gladnesse.		be glad.
booth feast.	16	feast of tabernacles
thi cities	17 : 2	the cytyes
vnto thi gates	5	vnto the gates
dayes, and axe	9	dayes, and aske
feten	17 : 18	fett
all thy trybes	18 : 5	all the trybes
doughter go thorow fyre,	10	daughter to go thorow the fyre,
ether a bruterar or a		or that useth withcraft,
maker of dismale dayes		or a choiser oute of dayes
or that vseth witchcraft		or that regardeth the flyēg
or a forcerar		of foules, or a forcerar
or a charmar or that speaketh	11	or a charmar, or that coun-
with a spirite or a soth-		celeth with spretes, or a
fayer or that talketh with		propheciar or that asketh
them that are deed.		the aduise of the deed.
herken vnto makers of dyfe-	14	herken vnto choisers oute of
mall dayes and bruterars.		dayes and prophecys.
commaunded him not	20	commaunded not
And so thou shalt	21 : 21	And thou shalt
axe	22 : 2	aske
in- the congregacyō	23 : 2	in to the congregacyō
When there is	25 : 1	If there be
vngodly	3	vngoodly
fyfterlawe (v. 8)	7	fyfter in lawe (v. 8)
maner weyghtes	13	maner of weyghtes
Grifim	27 : 12	Garizim
at none daye . . . the right	28 : 29	at none dayes . . . y ^e ryght
waye.		awaye.

betrothed	28 : 30	betrawthed
for the locustes	38	for the greshoppers
fleeth	49	flyeth
kepe the in all thy cities . . .	52	kepe the in, in all thy cities . . .
thorow all thy londe.		thorow all the lande
auenture	56	aduētūre
worde	29 : 9	wordes
fayenge: I feare it not, I will	19	fayinge. I shall haue peace. I
ther fore walke . . . that		will therfore worcke . . .
the drounken destroye		that the dronckē may per-
the thurstie.		ysh with the thyrstye.
falt, that it is	23	falt, & y ^e it is
And than all	24	And then shall all
The secrettes perteyne vnto	29	The secrettes of the Lorde
the Lorde oure God and		oure God are opened
the thinges that are		vnto vs and oure
opened perteyne vnto us		
and oure		
for us in to heauen	30 : 12	for vs to heauen
yere olde this daye	31 : 2	yere this daye
Sihon	4	Sehon
ād Israel is	32 : 9	and Iacob is
whett the lyghtenyng of my	41	whett the edge of my swerde
swerde		
Reioyse hethen wyth hys	43	Prayse ye hethen his
Paran	33 : 2	Pharan
temptest at Mafa ād with	8	tēptedest at Mafah wyth whom
whom thou stryuedst		thou stryuedst
hate them: that they ryse	11	hate them: they ryse
Manasse.	17	Manasses.
a parte of the teachers	21	a parte of the teacher was . . .
were . . . ād come		and came
vnto the God of the off Israel	26	vnto the God of Israel
Pisga . . . Gilead	34 : 1	Phasgah . . . Galaad
datetrees	3	paulmetrees

IV.

LIST OF MARGINAL NOTES IN THE PROLOGUES TO THE SEVERAL BOOKS OF THE
PENTATEUCH GIVEN IN DAYE'S FOLIO OF 1573, AND ATTRIBUTED
TO JOHN FOXE,* WITH REFERENCE TO THE PLACES IN
THIS EDITION TO WHICH THEY BELONG.

Notes on *W. T. to the Reader*.†

The reason that the papistes make agaynst the translation of the scripture into English.	P.	L.
A subtile shift of the popes clergy to couer their euill.	2	5
How the Papistes were vexed with Tindals translation of the new testament.		13
The Papistes shamed not to wrest the scriptures.		24
The Papistes haue wrought wonderfully to haue suppressed y ^e scripture.	3	4
As owles abide not the brightnes of the day, so cannot the papistes abide the lyght of the gospell.		3
What first moued W. Tyndale to translate y ^e Scripture into english.		18
This bishop of Lōdon was Tunstall, which afterward was bishop of Durham.		32
The popes chaplens pulpet, is the alehouse.		35
Christes apostles dyd mekely admonish, but the Popes sect- aryes dyd braule and skold.	4	9
Parcialitie sometyme in men of great learnyng.		29
How Tindale was deceaued.		34
Roome enough in my Lordes house for belly chere, but none to translate the new testament.	5	41
Tindale could get no place in the bishop of Londōs house.		17
Tyndals submission is to all such as submit them selues to God.		35
	6	39
		20

Notes on *A Prologe shewing the vse of the scripture*.

Not the tounge but the life proueth a true Gospeller.	7	8
The truest touchestone of Religion is Christes Gospell.		19
The scripture of god is y ^e sworde of the Spirite.	8	9
Tribulatiō is the gifte of God.	9	4
What we ought to seeke in the scriptures.	10	2

* The Whole | workes of W. Tyndall, Iohn | Frith, and Doct.
Barnes, three | worthy Martyrs, and principall | teachers of this
Church of England, | collected and compiled in one Tome to- |
gither, beyng before scattered, & now in | Print here exhibited to
the Church. | To the prayse of God, and | profite of all good Chri-
| stian Readers | *Mortui resurgent.* | At London | Printed by Iohn
Daye, | and are to be sold at his shop | vnder Aldersgate . . | An.
1573. | ¶ *Cum gratia & Priuilegio | Regiæ Maiestatis* | . IN FOLIO.

† The Titles are given in the spelling of Tyndale, not of Foxe.

	P.	L.
A goodly comfort agaynst desperation.	11	10
Enſamples of their euils not to bolden vs but to feare vs frō finne and desperation.		30
Howe we ought to prepare oure felues, to the reading of the ſcriptures.	12	3
Fayth oure ſureſt ſhield in all affaultes.		22
We may not truſt in our works but in the word and prom- iſe of God.		39
God burdened with hys promiſe.	13	5
The holy ghoſt breatheth* where and when it pleaſeth hym.		30
Conſcience of euill doynges fyndeth out euill men.		37
Of ſmall occaſions do riſe great euils.	14	9
Enſamples for our learnyng.		18

Notes on *A Prologe in to the ſeconde boke of Moſes, called Exodus.*

Learn here how to read & vnderſtād y ^e ſcripture.	161	4
If we herken vnto the voyce of God, and bend our felues to do hys wyl, he wyll be our God, & help vs, but other- wiſe he wyl plague vs as he plagued the vnthankeful and faytheleſſe Iewes.		20
Truſt and beleue in God, and care not what the world ſay.	162	1
The world liketh well all wycked lyuers and vngodly people.		8
Here is ſet forth the office of euery good perſon,		20
Temptatiō is the triall of true chriſtians.		37
The excellency of faith which is the giſte of God.	163	2
Thoſe whō God ſcourgeth he dearly loueth.		6
A neceſſary leſſon for a good preacher.		11
God commaundeth that we ſhold make no images.		18
The worſhipping of Idoles or Images was abhorred of god.		29
Witchcraft, forcery, &c. abhorred of God.		32
Moſes often rehearſeth the benefites of almighty God, to moue vnto feare hym, and to loue our neighbour.	164	7
God will haue vs to be merciful to oure neighbore.		27
All the ceremonies of the olde teſtament, were but preachers of Chriſt that was to come.		39
The beautie of the tabernacle was to keepe the Iewes frō harkenynge to the heathen.	165	12
God hath two Teſtaments, that is, the olde and the new.		27
The old teſtament was built vpon the obſeruatiō of the law.		38
The law could not geue lyfe.	166	13
The law is the vtterer of finne.		18
The law was geuen by God to ſhewe what finne was.		31
Ceremonies are not geuen to iuſtify the hart, but to ſigni- fie our iuſtificatiō by Chriſt.		40
Ceremonies cannot iuſtify.	167	4
The new Teſtament are the euerlaſtyng promiſes made to vs in Chriſt.		16
Faith only iuſtifieth.		21
Good workes ſpryng out of the loue we haue to God.		27
Where true faith is, there good workes do flow and abound.		40

* Misprinted breadeth

The new Testament was from the beginnyng.	P. 168	L. 7
Our temporall lawes spring out of the law of nature.		17
Loue counselleth the faythfull to worke.		29
We must not* presume in our well doing., nor* cōdēne others that run astray: the last which turneth to god is as farre forward as the first.		40

*Notes on A Prologe in to the thirde booke of Moses,
called Leuiticus.*

Mās wisdome is playn Idolatry, it scattereth, diuideth, and maketh sectes.	289	3
Ceremonies to the Israelites and Iewes were as good scholermasters are to young scholers.		12
All thynges were first reueled in ceremonies and shadowes vntill it pleased almighty God, to reuele hys sonne Iesu Christ.	289	20
Small and litle giftes geuē by the parentes to their children, causeth loue & obedience.	290	6
Sacrifices aud ceremonies serue for allegories to find out Christ.		13
Similitudes proue nothyng, but doe more playnly lead thee to vnderstand the text.		17
Some ceremonies cōteine wholesome and profitable doctrine.		29
Ceremonies ordeyned to confirme our fayth.		37
Gods secretes were opened but to a fewe.	291	2
The ceremonies them selues saued not, but faith in Gods promise.		12
Our nature is so weake that we must be holpen by outward signes and tokens.		29
No man is holpen by Gods promises, but sinners that feelee their sinne.		38
Sacramēts truly ministred are profitable.	292	2
Sacramēts truly ministred preach vnto vs repētaunce of our sinnes.		8
Not naked or dome ceremonies, but the holy ghoſte throughe fayth washeth away sinnes.		18
The difference betwene a sacrifice, and a Sacrament.		35
What state we dye in the same wee shall rise agayn, either of saluation or damnation.	293	2
The Sacramentes are vnto y ^e dead, no Sacramentes at all.		14
Sacramentes abused by y ^e Clergy.		18
The Papistes haue had no small frend and good helper of the masse.		23
Hipocrites prayers cā neither profite them selues, nor any mā els.		27
Those are enemies to the worde of God, loue neither god nor his people.		34
Allegories are to bee wel weyed and considered.	294	6
The greateſt cause of the decay of faith and blindnes that wee were in, was thorough Allegories.		10
How allegories are to bee vnderstand.		17
The ryght vse of allegories.		24
Baptisme is y ^e commō badge of all true professours of Christ.		33

* The letters *t* and *r* are transposed in the Original.

	P.	L.
Baptisme teacheth vs repentaunce of sinne.	295	3
The bare washyng helpeth not but through the worde of fayth it purifieth vs.		9
How christ boroweth figures of the old Testament, to make plain the textes of the new testament.		24
Our duety is to do good dedes but saluation we cannot chalēge therby.	296	16
A good example taken of the Lepers.		22
The true preachyng of Gods word, doth bynde and lose consciences.		34
In allegories is both hony & gall, that is to say, both good & euil.	297	5
All good dedes are gods workmanship, & wee hys instrumētes wherby he doth them.		22

*Notes on A Prologe in to the fourth boke of Moses,
called Numeri.*

Freewill and vnbeliefe were the ouerthrow of oure forefathers.	385	5
Then cannot they be the childrē of God, which put more trust in their owne workes, then in y ^e bloud of Iesus Christ.		16
Faithlesse workes.	386	1
The Pharises by their freewill excluded them selues from the salutiō in Christ.		7
Blasphemy to christes death.		23
O subtle Foxes thorow pouerte made themselues Lordes of all.		28
Wilfull chastitie is wilful wickednes.		40
The Papistes wilful obedience, is cōmon disobedience to all princes.	387	5
Our righteousnes commeth not by our merites, but thorow fayth, by the bloud of our sauour Iesus Christ.		13
Fayth only bringeth vs to christ and vnbelief driueth vs from Christ.		21
Christ rebuked the Pharises for their holy and hipocritical dedes.		29
The pharises ascribe righteousnesse to workes, & therefore were condemned of Christ.		39
The iustifying of our selues maketh the diuell more busier then he wold be.	388	9
What is meant in the scripture by this word vii. tymes.		16
Meritmōgers y ^e more their blindnes is rebuked, the more they rebell against Christ and his gospell.		24
The doctrine of the pharises, and the doctrine of our papists do well agree.		34
The Papistes cannot away with iustification by fayth.	389	13
Of vowes.		16
God accepteth for vs none other sacrifice, but onely Iesu christ his sonne.		28
All holines in our own imaginatiō is a robbing of christes honor.		37
Faith foloweth repentaunce of sinne.	390	22
Repentāce goeth before fayth, and prepareth the way vnto Christ.		30

	P.	L.
How our workes are good in the fight of God.	390	39
The work faueth not, but the word, that is to say, the promise.	391	6
An apt similitude for reward of good workes.		17
All vowes must be made for y ^e mortifying or tamyng of our members or the edifying of our neighbours, or els they are wicked.		24
How we ought to vowe wilfull pouertie.		32
Whether fished the Popes prelates with this net or no?	392	2
Our workes do not stand in the wisdom of mā but in the power of God.		24
Desert, and fre gift are contraries.	393	2
The fight of riches, is rather a cause of couetousnes then a meane to honor God.		14
Whether dyd the papist so or no		30
Yet y ^e spiritualties pilage was more then theyr standing shiped.		41
A good vowe is to kepe Gods commaundementes.	394	6
How thou mayst lawfully goe on pilgrimage.		17
God heareth all that call vpon him in all tymes and at all places alyke.		30
God dwelleth not in temples made with mannes handes.		34
God regardeth the hart & not y ^e place where wee pray.	395	4
Wilfull chaſtitie is not mete for all persons to vow.		11
Falſe fayned chaſtitie.		24
The Pope reſtrayned that which God permitted and ſetteth at liberty that which God forbiddeth.		35
A good admition to ſuch as wil make vowes.	396	6
Wherunto and howe we ſhould apply our vowes.		17
How a vow is to be made.		22
He that faſteth to any other ende thā to tame his body, that it may wayte vpon God, deceiueth hym ſelfe.		32
All our doynges muſt tende to the honour of God, and loue of our neighbour.	397	2

Notes to *A Prologe in to the fyfte boke of Moſes, called Deuteronomye.*

This boke is a preaching of fayth and loue.	4
Here thou mayeſt learne a right meditation or contemplation.	8
The workes of God are ſupernatural.	17
We muſt abſtaine frō outward euill though not for loue yet for feare of the vengeance of God.	27
Vnto the law of god, we may neither add nor miniſh.	31
We are cōmaunded to abſtayne from Images.	518 4
God is merciful to them that repent.	12
Chriſt hath deliuered vs, & therefore we ought to ſerue him & our neyghbour for his ſake.	20
Loue onely is the fulfilling of the lawes of God.	29
We muſt truſt onely in God, & not in our ſelues.	37
How a mā may trye & examine hym ſelfe, how much he loueth God, and his neighbour.	519 6
God ſtyrreth vp his people vnto fayth.	13
A right of way of prayer.	17
The pith & effect of all y ^e lawes of God.	20

	P.	L.
And if wee first loue God, then out of that loue, we must nedes loue our neighbour.	519	27
What it is to loue and feare God, and what it is to despise him.		36
The word of god may not be altered.	520	1
Let no man draw vs from gods worde.		4
Of maters of the common weale.		14
None may be condemned vnder two witnesfes.		22
Christ our sauour declared in the old testament.		35
The curfe and wrath of God ouer al those that break his lawes.	521	1
We may not be to curious in the searhyng of Gods secretes, but rather study to vnderstand & to do our duety toward god and our neighbour.		9

V.

COLLATION OF THE PROLOGUES TO THE SEVERAL BOOKS OF THE PENTATEUCH
SHOWING THE DIFFERENT READINGS IN TYNDALE'S PENTA-
TEUCH OF 1530, AND IN DAYE'S FOLIO OF 1573.

1530.

1573.

W. T. To the Reader.

¶ The Preface of master
William Tyndall, | that
he made before the fve
bookes of | Moses, cal-
led *Genesis*. An. 1530,
Ianua. 17.

	P.	L.	
their both	2	9	both their
wisdom.	3	25	wisdom:
vttmost		27	vttermost
biffhope	4	9	Byshops
tended		10	tented
accuse		34	accused
y ^t		41	the
litle	5	2	litles
pistle		14	epistle
pistle		15	epistle
the	6	7	them
it full		17	it a full
other		21	either
Aprologe shewinge the vse of the scripture			A prologue by Williā Tyn- dall, shewyng the vse of the Scrip- ture, which he wrote before the fve bookes of Moses.
other for	7	17	other in
invencion		18	invencionys.
y ^e		19	omitted.

	P.	L.	
enfamples	8	11	examples
hope.		21	hope for.
enfamples	9	4	examples
enfamples	10	1	example
haunſed them	11	22	chaunſed
enſample:		24	example:
enfamples,		35	examples,
of the harte	12	1	of harte
the		19	y ^t
counſtre		23	countey
that he		24	that
bleſſe		25	bleſſe,
behaue		30	behaued
vttmoſte		40	vtttermoſte
out but with	13	13	out with
fynners.		18	fynnes.
enfamples		28	examples
to kepe		31	<i>omitted.</i>
enſample		37	example
at the laſte.		39	at laſte.
there		41	there there
ſolowed ?	14	7	ſoloweth ?
enfamples		9	examples
Thoſe		14	Theſe
enfamples		18	examples
for theyr		22	for
A PROLO GE IN TO THE			The Prologue to the fe-
SECON- de boke of Mo-			cond booke of Moſes
ſes called Exodus.			called Exodus.
Of	161	1	By
promiſes		21	promiſe
all captiuite		33	all the captiuite
vntill		35	till
pope	162	7	people
becauſe that whē		12	<i>omits</i> that
they fight		19	they do fight
neyghbours		29	owne
of goddes worde		34, 35	<i>omitted.</i>
Where		40	When
as	163	9	an
ād to		11	<i>omits</i> to
which		13	that
god had		14	god hath
nought		16	ought
nought therfro		17	ought from it
to do only that which		17	cōmaundyng to do that only
			that
muſt		29	ſhould
his		36	the
vs care		40	vs to care
evell	164	2	ill
wedowe		14	wedowes
all		19	<i>omitted.</i>
ſhall		24	ſhould
the mouth of		30	<i>omitted.</i>
not grudge		33	<i>omitted.</i>
no		34	none

	P.	L.	
shadowes of Moſes	165	1	shadowe of Moyſes
namely of the		8	namely the
thiſe		10	thiſes
pertayned		13	pertayning
to bewtifull		13	<i>omitted.</i>
ſe more		14	ſe things more
and wonderfull		15	<i>omitted.</i>
of the ſacrifices		17	of ſacrifices
be by		22	be there by
places		36	bookes
of the		40	of
this	166	3	his
puniſhment		6	puniſhments
with		6	and
euen		7	<i>omitted.</i>
yerer		10	yeres
ſaye		13	haue ſayd
but hath		15	but God hath
the		17	them
and to make		21	and make
dryve vnto		32	dryve vs vnto
So		37	<i>omitted.</i>
alepoſe		41	ale pole
on	167	19	in
which		22	that
euerlaſtinge lyfe		23	lyfe euerlaſtinge
geueth her		26	geueth it
or		37	nor
hilles or	168	5	<i>omitted.</i>
bleſſynge		20	bleſſynges
naturall		23	<i>omitted.</i>
curſes		24	curſe
ceaſon		40	tyme
theſe		41	theſe
this	169	6	theſe
this		8	theſe
A Table expounding cer- tayne wordes of the ſec- ond booke of Genetiſ (ſic).			
oure thrynes		14	ours
offeriges		31	offerige
be	170	7	was
or the newe		8	or newe

Daye (1573) adds:

Of this word *I will be*, commeth the name of God *Iehouah*, which we interprete Lord, and is as much to ſaye, as I am that I am. 3. Chap.

That I here call a ſhepe in Hebrue is a worde indifferent to a ſhepe, and a goate both. 12. Chap.

The Lambe was called Paſſeouer, that the very name its ſelfe, ſhould put them in remembraunce, what it ſignified, for the ſignes that God ordained, either ſignified the benefites done, or promiſes to come, and were not done, as the ſignes of our domme God the Pope.

Iehouah Niſſi, the Lord is he that exalteth me. Chap. 17.

Ephod, is a garment like an amice. Chap. 25.

Shewbread, becauſe it was alway in the ſighte and preſence of the Lord. Chap. 25.

1530.

A PRO- | LOGE IN TO THE |
thirde boke of Mofes |
called Leuiticus.

boke
heed
childers
faythes
vnto
faythes
Iohan
Paule fayenge
baptim
apon the crosse
hote
my fynnes.
axed off God
envieth me Christe
wyle
invisible
baptim
vnderstonde.
baptim.
bagge
fodiars
baptim
baptim
baptim
baptim
christ fayenge
boke
fett
apte a thinge
vnderfond
nurtering

P.
289

290

292

293

294

295

296

297

L.

2

10

7

38

41

3

14

25

27

40, 41

24

29, 30

33

35

1

11

15, 16

26

29

30, 34

31

33

39

3, 9

10, 13, 17

25

41

37

6

17

28

1573.

A Prologue into the thirde
| booke of Mofes called
Le- | uiticus.

booke
head
childerns
faythe
vntil
faithe
Iohn
Pauls fayenge
Baptisme
vpon crosse
hoate
fynnes.
asked God
envieth Christe
wyld
inuisibles
baptism
vnderstand.
baptisme.
badge
fouldiers
baptism
baptisme
Baptisme
Baptisme
Christs saying
booke
fetch.
apte thinge
vnderstand
nurtering

Daye's folio of 1573 has also the following table drawn up from the marginal notes in *Deuteronomy*, and erroneously inserted before *Numbers*.

*An exposition of certayne | wordes of the fourth booke | of
Mofes, called Numeri.*

Avims, a kynde of Giauntes, and the worde signifieth crooked, vnright, or weaked.

Beliall, weaked, or weakenesse, hee that hath cast the yoke of God of his necke, and will not obey God.

Bruterer, prophetes or southfayers.

Emims, a kynde of gyauntes so called because they were terrible and cruell, for *Emim* signifieth terriblenes.

Enacke, a kinde of Giauntes so called happly, because they ware chaynes about their neckes.

Horims, a kynde of Giauntes, and signifieth noble, because that of pride they called themselues nobles, or gentles.

Rocke, God is called a rocke, because both he and hys word lasteth for euer.

Zamzumims, a kynde of Gyauntes, and signifieth mischeuous, or that be alway imagining.

1573.

The Prologue into the
fourth booke of Moses
called Numeri.

	P.	L.	
lowfeth	386	5	loofeth
vnlithed	387	34	untithed
hijfh	388	32	hifh
axe	389	36	afke
baptyme	390	11	Baptifme
haue to god :		40	haue God
promeffe me to	391	11	promise to
enfample		40	example
no nother	392	34	no other
a nother		36	an other
Thou wilt	393	10	But thou peraduenture wilt
a nother		19	another
a nother	394	24, 25, 26, 30	another
axe	395	1	afke
fonne		6	fonnes
fame		20	some
vfe the remeadye		24	vfe remedy
A nother		25	An other
boke		28	booke
other	396	6	either
as wife god		6	as God
nother		7	neither
requyreth not nor forfwere		8	<i>omitted.</i>
that which god			
nother		41	neither
a nother	397	8	an other
A PRO LOGE IN TO THE			A Prologue into the fifte
fifte boke of Mofes,			booke of Mofes called
cal- led Deuteronomye.			Deu- teronomy.
boke	517	1	booke
wete		5	wit
boke		14	booke
power and beyonde all nat-		17	<i>omitted.</i>
urall			
them	520	22	then
appoffe		27	oppose
curfes	521	6	curse

VI.

LIST OF PLACES IN THIS EDITION OF THE PENTATEUCH EXPLAINED OR
ILLUSTRATED BY LUTHER, TYNDALE, AND ROGERS.

(L denotes Luther; T, Tyndale; and M, Matthew's Bible.)

Gen. 1: 2 M	Gen. 15: 1 M	Gen. 28: 19 M
7 M	6 M	21 L
22 M	11 L	22 M
26 M	14 M	29: 32-35 L
2: 1 M	16 M	30: 8 L
3 M	17 M	11 L
7 M	16: 2 M	13 L
10 M	5 M	14 M
11 L	11 L	18 L
17 M	13 M	20 L
3: 6 M	17: 5 L	21 L
8 L M	13 M	24 L
15 L M	18: 1 M	32 L
20 L	2 L	33 M
22 M	5 M	31: 20 L
4: 1 L	19: 5 M	42 L M
4 M	15 M	48 L
10 M	20 L	32: 9 T
15 T	20: 11 M	10 M
26 M	16 M	28 L
5: 22 M	21: 9 L	30, 31 L M
6: 2 L M	31 L	33: 14 L
12 M	22: 2 L M	34: 1 L
13 M	5 M	2 M
7: 1 M	12 M	35: 2 M
2 M	23: 2 L	14 L
11 M	15 L	18 L M
8: 7 L	24: 2 M	29 M
11 L	22 M	36: 4 M
21 M	23 M	37: 3 L
9: 5 T M	33 T M	34 M
6 L	49 M	35 L
22 L	60 T M	38: 7 M
27 M	63 M	29 L
10: 25 L	25: 6 M	41: 43 M
11: 5 M	8 M	45 L M
9 L	23 M	46 M
12 M	27 M	51, 52 L
12: 2 M	26: 20 L	42: 22 M
5 M	21 L	38 M
13: 8 M	22 L M	43: 11 L
15 M	33 L	32 M
18 M	27: 4 M	45: 4 L
14: 2 M	13 M	46: 3, 4 M
5 M	28 M	47: 9, 10 M
18 L M	36 L	20 M
19 M	28: 14 L	22 T
21 M	17 M	29 M

Gen. 47: 31 L	Ex. 13: 4 L M	Ex. 26: 33 M
48: 14 M	6 L	27: 9 M
22 L	8 T	21 M
49: 3 L	9 M	28: 1 T
6 M	14 T	4 M
10 L M	18 L	15 L
16 L	14: 9 M	17 M
19 L	14 M	18 M
20 L M	15 L M	30 L T M
21 L	15: 16 M	36 T M
22 L	18 M	38 M
27 L M	23 L	41 L
50: 24 M	26 T M	43 M
*** For the marginal notes in Genesis, 1534, see Table, page cix.		
Ex. 1: 21 M	16: 7 M	29: 4 T
2: 10 L M	15 L	18 M
12 M	32 T	33 M
17 M	17: 3 M	36 L
22 L	7 L	38 T
25 M	12 L	30: 25 M
3: 1 M	15, 16 L T M	31: 13 T M
5 M	18: 21 T M	18 M
8 M	22 M	32: 4 L
14 L T M	24 L	11 T
22 M	19: 10 M	25 L
4: 16 M	15 M	28 T
25 L	20: 5 M	32 T M
31 M	12 M	34 M
5: 2 M	18 T	33: 8 L
21 M	21: 6 T M	11 M
6: 3 L M	12 T	14 T
5 M	14 T	19 L
6 T M	28 T M	20 M
8 M	32 M	34: 19 M
9 T	22: 8 L	20 T
12 M	11 M	30 M
7: 1 M	18 T	34 T
11 T	22 T M	35: 6 M
23 M	25 T	22 L
8: 19 M	26 T	23 M
9: 6 M	28 T	36: 7 T
27 M	29 L M	37: 6 M
10: 11 L	23: 8 T M	19 L
26 M	9 T	38: 8 L
11: 5 M	14 L	39: 10 M
8 M	18 L	11 M
12: 3 T M	19 L M	40: 9 T
6 L	28 M	1: 9 M
12 T M	31 T	2: 2 M
14 M	24: 3 L	13 M
23 M	5 M	3: 1 L
26 T	10 M	4 M
43 L	16 M	5: 24 T M
49 M	25: 7 T M	6: 5 T M
13: 2 M	22 L	27 M
	30 T M	7: 1 M
	26: 1 M	16 M
	4 L M	8: 1 sqq. T

Lev.	8 : 8 M	Num. 1 : 13 M	Num. 11 : 23 M
	36 M	20 M	25 M
	9 : 22 <i>sqg.</i> T	22 M	29 T
10 :	1 T M	24 M	35 M
	3 T M	26 M	12 : 5 M
	4 M	28 M	8 M
	8 T	30 M	14 M
	9 M	32 M	13 : 16 M
	19 T M	34 M	22 M
11 : 22	L M	36 M	24 L M
12 :	2 M	38 M	27 M
13 :	1 <i>sqg.</i> T	40 M	32 M
	2 M	42 M	14 : 6 M
	4 L	2 : 3 M	13 T
	13 M	10 M	21 M
	47 M	17 M	30 M
14 : 10	L	18 M	33 M
	15 M	25 M	40 T M
	21 L	3 : 12 M	15 : 15 M
	37 M	21 M	32 M
16 : 2	T M	27 M	38 T M
	29 M	33 M	16 : 1 M
	34 M	38 M	15 T
17 :	7 M	39 M	29 M
18 : 21	L M	5 : 6 T M	30 M
19 : 10	M	14 M	38 M
	16 T	22 M	48 M
	19 M	6 : 2 L M	18 : 1 M
	20 L	7 M	19 L M
20 :	1 <i>sqg.</i> T	24 <i>sqg.</i> T	24 T
	2 M	25 M	19 : 9 T
	20, 21 T M	7 : 12 M	10 M
21 :	1 M	18 M	13 M
	5 T	24 M	20 : 12 M
	8 T	30 M	21 : 1 T
	12 T	36 M	3 L
	16, 17 T	42 M	5 M
22 : 29	M	48 M	6 M
23 : 10	M	54 M	14 M
	27 M	60 M	20 M
	32 M	66 M	29 M
	36 L	72 M	32 L
24 :	5 M	78 M	22 : 39 M
	11 M	8 : 7 L	23 : 8 T
	15 M	9 : 13 M	9 M
25 :	8 M	22 M	21 L M
	9 T	10 : 4 M	24 : 1 L
	10 M	7 M	5 M
	15 M	9 M	17 L
26 :	2 M	10 T	20 L
	14 T	26 M	24 M
	18 T M	29 M	25 : 4 M
	21 M	31 M	8 M
	26 M	11 : 1 M	26 : 5 M
	42 T M	3 M	12 M
27 : 16	M	17 M	15 M
	25 M	20 M	19 M

Num. 26 : 23 M	Deut. 6 : 15 M	Deut. 20 : 5 T M
26 M	16 M	6 T M
28 M	18 T M	21 : 9 T M
35 M	20 T M	11 M
38 M	25 T M	14 M
42 M	7 : 7 T M	22 : 5 M
44 M	10 T M	6 M
48 M	18 T	8 T M
57 M	20 M	9 M
27 : 15 T	25 M	10 M
17 M	26 M	29 M
20 L	8 : 3 T M	23 : 1 M
21 L T M	4 M	13 M
23 T	17 M	18 T M
28 : 2 T	18 T	24 : 6 M
29 : 35 L T	9 : 1 M	8 T
30 : 2 M	4 T M	25 : 3 M
3 L	25 T M	25 : 5 T
31 : 43 M	10 : 7 M	6 M
33 : 52 M	20 M	11 M
55 M	11 : 6 M	26 : 5 M
35 : 11 T M	10 M	17 M
30 M	14 M	27 : 15 T
Deut. 1 : 6 M	19 T	28 : 5 L
16 T M	12 : 15 T M	14 M
21 M	21 L	20 L
26 M	22 M	42 M
27 M	32 T M	46 M
43 T M	13 : 3 T M	29 : 19 L M
2 : 10 M	13 M	29 L M
12 M	14 : 1 M	31 : 2 M
20 M	21 M	17 M
24 M	15 : 9 M	32 : 1 M
32 M	17 M	4 L M
3 : 5 M	22 M	9 M
14 M	16 : 1 M	11 M
17 M	11 M	14 M
4 : 2 T M	12 T	20 M
9 T M	16 M	42 L M
12 T M	18 M	46 M
20 M	17 : 5 T M	33 : 3 M
24 M	14 T M	5 L
5 : 4 M	18 : 2 T	8 L M
8 T M	10 M	13 L
15 T	11 M	19 M
32 T M	15 L T M	20 L M
6 : 2 M	19 : 4 T M	21 M
7 T M	6 T	26 M
13 M	15 T	28 M

VII.

LIST OF OBSOLETE OR OBSOLESCEMENT WORDS AND PHRASES, AND OF WORDS STILL CURRENT, BUT DIFFERING IN THE MEANING AND THE SPELLING; ALSO OF ALLUSIONS IN THE PROLOGUES, ETC.

*** The list might be considerably enlarged. The etymology of the words has not been attempted. The references to Wiclif are due to the Glossary in Vol. IV. of Forshall and Madden's edition. Many of the illustrations are drawn from Halliwell and Wright's edition of Nares' *Glossary*, London, 1872, in-8, and marked *H. W.* Those from miscellaneous sources are not marked. Abbreviations: *s.* denotes substantive; *v.*, verb; *pr.*, present tense; *p. t.*, past tense; *p. p.*, past participle; *v. t.*, transitive verb; *v. i.*, verb intransitive; *imperat.*, imperative; *adj.*, adjective; *adv.*, adverb.

- A.
- a dreade, *afraid*; adrad, or adredd, *p. p.*, *frighted*, Spenser, *F. Q.*, vi. 16, Deut. 20:3.
- a farr of, *afar off*, Gen. 22:4.
- a frayde, *afraid*, Gen. 20:8.
- a fyre, a fire, *adv.*, *on fire*, p. 397, l. 13; Deut. 32:22.
- a good, *adv.*, *thoroughly*, Deut. 9:21. Shakesp., *Two Gentl.*, iv. 3, *in good earnest, heartily*.
- a lyue, *alive*, p. 293, l. 7.
- a newe, *anew*, p. 297, l. 25.
- a nother, *another*, very often.
- a noyntynge, *adj.*, *anointing*, Ex. 25:6.
- a fondre, a fundre, *asunder*, Lev. 5:8; often, p. 293, l. 37.
- a straye, *adj.*, *astray*, p. 590, margin.
- a waye, *adv.*, *away*, Num. 2:2.
- acoynptaunce, *acquaintance*, p. 5, l. 8.
- acoynpted, *acquainted*, Lev. 16:22.
- actiuyte, men of, *able, competent men*, Gen. 47:6.
- admyt, *p. p.*, *admitted*, p. 594, margin.
- aduenge, *avenge*, ed. 1534, p. 9, note.
- aferde, *afraid*, Deut. 28:10; *afear'd, affear'd*, common in Shakespeare.
- afflyct, *p. p.*, *afflicted*, p. 589, note.
- agenst, cometh, *comes to meet*, Gen. 24:65; 33:4.
- ah fyr, *ah surely*, Gen. 3:1; sur, Will. of Palerne, 973; seur, *Seven Sages*, ed. Web. 2033; Skeat.*
- Albertus, *i. e.*, Albertus Magnus, bishop of Ratisbon, whose book, *De secretis mulierum opus* (1. ed. 1428 pro 1478) in-4, has often been reprinted in the fifteenth century, and since, p. 4, l. 18.
- ale pole, *so* Daye, 1573, *the pole set up before a tavern, or ale house*.
- ale pope, *probably misprint for ale pole*, p. 166, l. 41.
- all be it, *albeit*, p. 290, l. 6.
- all to geder, all togedder, al to gether, all together, *altogether*, often.
- almery, *cupboard, store-room*, Deut. 28:5; store-chest, Wic.; also spelled almerie, from Low Latin *almariolum*, a cupboard; Heywood, *Spider and Flie*, 1556.
- alowe, *adv.*, *alow, low-down*, Deut. 28:43; *used also by* Foxe.
- an hye, *adv.*, *on high*, Deut. 28:43, quite common.
- apoynte, appoynte, *v.*, 1, *to name, indicate, tell*, Gen. 34:11; 2, *assign, separate*, p. 169, ll. 19, 36; Ex. 13:12.
- apoyntement, apoyntemente, apoyntment, *covenant*, often, p. 6, l. 5; Ex. 24:6.

* *An Etymological Dictionary, &c.*, Oxford, 1882.

apparell, *the heavenly bodies*, Gen. 2:1.
 apposse, *v.*, *to examine by questions*, p. 520, l. 27; *appose, to dispute with, or object to*, H. W.
 appoynte, *to adjudge*, Ex. 21:22; *to assign, separate*, Ex. 13:12.
 asene, *p. p.*, *seen, known*, Gen. 41:31.
 as farforth . . . so farforth, *as far as*, p. 291, ll. 13, 14.
 affone, affoone, *as soon*, often, Ex. 9:29.
 at, *to*, Gen. 14:14.
 atall, *at all*, p. 2, l. 8.
 atonce, attonce, *at once, immediately, once for all*, often, p. 13, l. 29; Deut. 9:16.
 "And all attonce her beastly body rais'd
 With double forces high above the ground."
 Sp. F. Q., II, i. 42. H. W.
 at the left waye, *at least*, p. 164, l. 17; p. 517, l. 26.
 awaye, *s.*, *a way*, p. 161, l. 32.

B.

bagge, *badge*, p. 294, ll. 30, 34.
 bakemeates, *cakes, pies*, Gen. 40:17; also bak'd meat, see Sherwood's definition (in Cotgrave's *Dict.*) of *pastisserie*: all kinds of pies or bak'd meat, H. W.
 baptim, *baptism*, often, p. 294, ll. 15, 16, &c.; also baptime, baptyme, baptem, bapteme, baptyme, *pl.* baptyms, baptimys, Wic.
 be fore, *before*, Gen. 2:4.
 be gile, *beguile*, p. 297, l. 6.
 Belial, poynte of, *wickedness*, Deut. 15:9, see note.
 beeffe, *beasts*, Num. 20:8.
 bewepe, bewepete, *to weep over, or for*, cf. Germ. *beweinen*, Lev. 10:6.
 blaynes, *pimples, pustules*, Ex. 9:9.
 bloudvenger, *avenger of blood*, Num. 35:27.
 blynded, *darkened as to the mind*, Num. 14:44.
 boke, *book*, almost constant; boke, *book*, Wic.
 boket, *bucket*, Num. 24:7; boket, bokat, Wic.
 bolde, *v. t.*, *to encourage, strength-*

en, Deut. 3:28; *to bolden, render bold*, Lear, v. 1, H. W.
 boldlye, *firmly*, p. 518, l. 40.
 bond, bonde, *covenant*, Gen. 9:9.
 bonde, *band*, Ex. 28:32.
 boogges, bugges, p. 167, l. 38; *objects of terror*; bugbear, terrifying spectre, Skeat.
 Ps. 91:5: "Thou shalt not nede to be afraied for eny bugges by night."—*Matthew's Bible*.
 borne, *burn*, p. 6, l. 18.
 bothe two, *both*, Lev. 9:3.
 boullled, *grown into buds*, Ex. 9:32.
 boundes, *ties, obligations*, Num. 30:14.
 bowe from, *decline from, turn aside*, Deut. 28:14.
 brede, *breadth*, Gen. 48:7.
 breche, *sing. of breeches*, Lev. 16:4; see Richardson, who cites Chaucer, *Cant. Tales*, &c. The word appears to have denoted any kind of garment to cover the loins. It is used by Wiclif and Purvey in Gen. 3:7, and in *Gold. Leg.* (Caxton's ed. 1484).
 brente, *burnt*, Gen. 38:24; brenne, *p. t.* brente, *p. p.* brent, Wic.
 bretren, *brethren*, Gen. 42:32.
 broke, *s.*, *breach*, Lev. 24:20.
 brotherer, *brethren*, often, p. 13, l. 33; p. 162, l. 24.
 bruterar, *murmurer*, Deut. 18:10.
 bugle, *buffalo*, Deut. 14:5; so Wic.
 buffhe, *hair, beard*, p. 420, note; bush of haire, Holland, *Plinie*, ii, 25.
 by cause, *because*, p. 8, l. 6.
 byele, *s.*, *boil*, often; biel, byil, *pl.* biles, bilis, bylis, Wic.

C.

candelfticke felfe (*itself*), Ex. 37:20.
 caren leane, *carrion lean*, p. 297, l. 23.
 Caimes, misprint for Caines, *pl.* of Cain, Gen. 9:5, marg.
 cauellacions, *overreaching, fraud*, Lev. 19:13.
 cheft, *coffin*, Gen. 50:26.
 cheufsaunce, *bargain*, Deut. 21:14; enterprise, achievement, see H. W., *s. v.*, *chevisance*, al-

- so Blackwood, and Old French Dictionaries.
 childers, p. 290, l. 7.
 chose, *p. p.*, p. 163, l. 11.
 christen, *sing.*, p. 168, l. 35; *pl.* p. 162, l. 41, *christian*, often.
 christenlye, *adv.*, p. 162, l. 32.
 clarkes, *clerks*, p. 11, l. 8.
 cleane, p. 392, l. 26, clene, p. 5, l. 33, *quite*.
 cloke, p. 2, l. 29; make a cloke, p. 161, l. 26; other clokes, p. 2, l. 17; *cloak*, &c., *disguise*, *pre-text*, or *pretence*.
 clofed to, *closed*, Gen. 20:18.
 clouden piler, Ex. 33:9, 10.
 colore, *collar*, Ex. 28:32.
 comened, Lev. 22:1; comentye, *congregation*, Lev. 8:3; comenyng, Gen. 18:33, 23:8; comon, comoned, (often,) comyned, *to commune*, *converse*, *speak*, Ex. 25:22; Lev. 5:14; comyne, comunen, comenyng, comynynge, Wic.
 comynalte, Lev. 4:13.
 corage, *v.*, *to encourage*, Ex. 35:21, Deut. 3:28.
 corofye, corefyes, *corrosive*, p. 166, ll. 20, 39; see H. W.
 "Whereas he meant his *corrosives* to apply, And with streight diet tame his stubborne malady."—*Sp. F. Q.*, I, x. 25.
 coniure, *adjure*, Num. 5:19.
 coorse, *corpse*, Gen. 23:3; cors, Wic.
 coude, coud, cowde, *could*, often.
 couerynge, *screening from observation*, Gen. 20:16.
 courage, *s.*, *the heart, as the seat of the affections*; cf. Low Latin *coragium*, p. 167, l. 39.
 curtesie, *kindness*, p. 164, l. 28.
 curtesie, *a small quantity*, Gen. 43:11.
- D.
- dayesmen, *judges*, Ex. 21:22; daysman, an umpire, or arbitrator, from his fixing a day for decision; *day*, according to Todd, sometimes means judgment, H. W.
 dead, deade, *pl.* deades, *deed*, p. 11, l. 40; p. 12, ll. 12, 15.
 deale, *s.*, *part*, *portion*, cf. German *Theil*.
 dealeth, *divideth*, cf. Germ. *theilen*, Deut. 21:16.
 dethe, 1534, Gen. 23:2; deith, 1534: Gen. 35:29; dethe, 1534: Gen. 50:26; *death*, margin.
 difmale dayes, *unlucky days*: Trench, *Sel. Gloss*, Deut. 18:10.
 difmall, same as difmale, Lev. 19:26.
 difcouer, *uncover*, Lev. 18:7, 8.
 dome, domme, *dumb*, often, p. 292, l. 30; p. 296, l. 32.
 dowry, *gift*, Gen. 30:20; *present*, Gen. 34:12.
 drewe vnto, *amounted to*, Numb. 3:34.
 duns, *the works of John Duns Scotus*, schoolman, died A. D. 1308.
 dutye, *s.*, *due*, often, Ex. 29:28; *law*, Lev. 7:36.
 dweld, *v.*, *infin.*, *to dwell*, Ex. 15:17.
- E.
- earynge, *ploughing*, Ex. 34:21.
 emperies, *empires*, p. 460, margin.
 enceedinge, *exceeding*, Ex. 1:7.
 ende, vp an, *upright*, Gen. 28:18.
 endote, *endow*, Ex. 22:16.
 ensample, *example*, Wic., often, p. 13, ll. 28, 37; at the ensample, *according to the example*, Gen. 48:20.
 ere, *v.*, *to plough*, p. 12, l. 35; ere, eren, eeren, Wic.
 erthy, *adj.*, *earthly*, p. 295, l. 24.
 ether, *both*, Gen. 2:25; ether-other, *both*, p. 292, l. 11; Deut. 22:22.
- F.
- facion, *pattern*, Ex. 25:9.
 facyon, *appearance*, Ex. 24:10.
 faintie, *faint*, Gen. 25:30.
 faith, 1534, Gen. 50:24, margin.
 fameshment, *famine*, Gen. 47:4.
 fantasye, *liking*, *fondness*, Deut. 21:11.
 fast, *adv.*, *near to*, Ex. 14:9; Num. 2:27.
 faul, *v.*, *to fall*, p. 395, l. 33.
 faute, *fault*, p. 392, l. 18.
 fayre, *adv.*, *gently*, *quietly*, Gen. 33:14.
 "Go *faire* and softlie."
 Holland, *Livy*, p. 83.

faytes, *feats, works well done*, Ex. 31:4.
 faythes, *pl. of faith*, often, p. 290, l. 38; p. 291, l. 38; p. 392, l. 8.
 feare, *v. t., to make afraid*, often, p. 8, ll. 16, 23.
 feders, *feathers*, Gen. 7:14.
 felasshippe, *a, Num.* 22:6.
 feldedeuels, *satyrs*, Deut. 32:17.
 fellowshipe, *a good, peaceably*, Num. 20:17; comp. citation from Shakesp. in Webster's *Dict.*, 1883, Unab. Ed., *s.v.*, fellowship.
 fett, *v., to fetch*, often.
 feythe, *faith*, 1534, Gen. 43:18; margin.
 fite, fyte, *fifth*, often.
 finde, *to support*, p. 5, l. 22.
 firstborneshipp, Deut. 21:17.
 flet, *flieth*, Deut. 4:17.
 folk, folke, *nation*, cf. German *volk*, Gen. 47:23; Num. 32:15; Deut. 3:3.
 for as moch, often.
 forboden, *forbidden*, p. 164, l. 38.
 forcast, *s., prognostication*, Deut. 32:28.
 "In thinges pertaining to this presente lyfe ye haue a witte and a *forecaste*."—Udal, Luke xii., Richardson.
 forgeten, forgotten, *forgotten*, cf. German *vergessen*, *p. p.*, Gen. 41:30; Deut. 31:21.
 forloren, *lost, undone*, cf. German *verloren*, *p. p. of verlieren*, Num. 21:29.
 freat, freten, fretynge, *eaten away*, cf. German *fressen*, and note, Lev. 13:51.
 for foke, *forsook*, p. 14, l. 16.
 ful onlike, *very unlike*, Num. 27:16, margin; ful, *very*, Wic. often.
 furmentye, *pottage made of wheat*, Minshew, Lev. 23:14.
 "In Fraunce and Spaine, bruers steep their wheat or *frument* in water," Holland, *Plin.*, xviji. 7; "*Frument* with venyson," Fabyan, v. II, an-1530.—Richardson.
 furiouffer, p. 388, l. 28.
 fures, *skins*, Lev. 15:16.

G.

gardes, *fringes*, Num. 15:38.
 gate, *p. p. of to get*, p. 5, l. 20.
 geste, *acts*, p. 11, l. 9; gestis, *pl., deeds*, Wic.

gestyngestocke, *laughing stock*, Deut. 28:37.
 geuernaūce, 1534, note, Gen. 3:14.
 gile, *guile*, so Wic. Ex. 21:14.
 goddes, *judges*, Ex. 21:6; 22:8, 9.
 Godwarde, *to*, Ex. 18:19.
 goo a warrefare, Deut. 24:5.
 goodman, *master of the house*, Ex. 22:8.
 goten, *acquired*, Ex. 15:16.
 gott, *procured*, Gen. 21:21;
 gott him, *went*, Gen. 22:3.
 greteth, *grateth*, acts harshly upon the thoughts or feelings, p. 297, l. 17.
 Richardson: "His gall did *grate* for grieve and high disdaine."—Sp., *F. Q.*, I, 1.
 grounded, *established, founded*, Ex. 9:18.

H.

hande brede, Ex. 37:12; handi-breede, Wic.
 hanfasted, *p. p. of hanfast*, A. S., *handfæstan*, *to betroth*, Deut. 22:23.
 "A gentleman, being *handfasted* to a gentlewoman."—Wilson, *Arte of Rhetorique*, p. 144, Richardson; see also Todd's *Johnson's Dict.*
 harde, *heard*, Gen. 39:15.
 harde vnder, *immediately under*, Ex. 25:27.
 happe, *v., to happen*, Deut. 23:1, margin.
 hare, *v., to hear*, p. 520, l. 29.
 harnesse, *s., armor*, Num. 32:20, 21; *ordinary clothes*, p. 591, note.
 harnessed, *armed*, often, Ex. 13:18.
 harte, hert, herte, *s., the heart*, often; phrase, "His harte laye," Gen. 34:3.
 heares, *heirs*, p. 416, note.
 herde fauored nacion, *adj., Bishops' Bible: a nation of shamelesse and cruel countenance; A. V., 1611: a nation of fierce countenance*, Deut. 28:50.
 himward, *to*, Deut. 32:5.
 hijsh, *v., to hiss, to express contempt*, p. 388, l. 32.
 hit, *it*, Gen. 3:15.
 hole, *a., whole*, often, Lev. 4:13; in the hole, *in the whole*, i. e., *the principal*, Num. 5:7; hol, hoel, hool, hoole, *wholly altogether*, Wic.

holowenge, *p. p.*, to *hallow*, *consecrate*, p. 318, margin.
 hoorehed, *hoary head*, Lev. 19:32.
 houfes, *families*, Ex. 1:21.

I.

iacyncte, *hyacinth*, *blue*, often, Ex. 25:4; iacynt, iacynt, Wic.
 idolatryffe, *idolatrous*, p. 143, margin.
 imagerye, *figures*, *statues*, or *effigies*, p. 518, l. 5.
 "An altar, carv'd with cunning *imagery*." Sp., *F. Q.*, I, 8.
 inclofers, *settings*, Ex. 39:14.
 in deade, Deut. 21:16.
 instruct, *instructed*, *p. p.*, p. 589, note.
 inleffe, *unless*, p. 7, l. 13.
 interpretate, *v. infin.*, and *p. p.*, to *interpret*, Gen. 40:16; 41:15; *p. p.*, p. 303, note.
 in to, *into*, often.
 iolye, *spirited*, in *good case*, Ex. 15:4.
 "Full *jolly* knight he seemed."—Spencer.
 iolif, iolyf, ioly, *wanton*, Wic.

K.

karen, *carrion*, p. 348, margin.
 kepte, *imperative*, 3 p., *pl.*, Gen. 41:35.
 knowleage, knowlege, *v.*, to *acknowledge*, often, Ex. 22:29, note; p. 291, l. 41; knouleche, knowleche, knowliche, to *confess*, *acknowledge*, Wic.

L.

leafull, *lawful*, p. 416, note.
 lefully, *lawfully*, p. 29, note.
 lenger, *longer*, p. 4, l. 11.
 let, *hinder*, often.
 lift, *p. t.*, p. 421, margin.
 lightly, *easily*, *readily*, Gen. 26:10.
 linwod, *i. e.*, the work of William Lindewood, Lindwood, or Lyndewood, Divinity Professor at Oxford and bishop of St. Davids († 1446), called *Constitutiones Provinciales Ecclesiæ Anglicanæ*, Oxon., 1466, p. 4, l. 21.
 lifte, *v.*, to *like*, *please*, p. 25, margin.
 loke of, to, *v.*, to *look at*, p. 545, margin.

longe, longeth, longinge, *belong*, *belongeth*, *belonging*, often, Num. 1:50; 6:15; Lev. 23:18.
 loured, loureste, *lowered*, *looked sullen*, Gen. 4:5,6.

loueday, *s.*, a *day of amity* or *reconciliation*. Todd's *Illustr. of Chaucer*, Glossary.
 "Love-days: days anciently so called, on which arbitrations were made, and controversies ended between neighbours and acquaintance." N. Bailey, *Univ. Etymol. Engl. Dict.*, Lond., 1755, p. 397, l. 7.

luckie, *prosperous*, Gen. 39:2.
 lust, *s.*, lustie, *adj.*, *delight*, *affording pleasure*, Gen. 3:6; *earnest desire*, Deut. 18:6; *adj.*, *strong*, *hale*, *good*.
 lyfte, *p. t.*, *lifted*, Gen. 18:2; 21:16; lyfte, *imperat.*, Gen. 21:18.

lyne, *lain*, *p. p.* of *to lie*, *v. i.*, Gen. 26:10.

lyuehode, *s.*, *liveliness*, *means of supporting life*, p. 416, note; lijflode, liflode, lyuelod, *pl.* lyuelodis, a *living sustenance*. Wic.

M.

maliciouffer, p. 388, l. 28.
 maner, *custom*, *law*, Num. 15:24.
 maner, with the; phrase; in the very act, see *Law Dictionary* under *mainour*, H. W. Num. 5:14.
 manquellyng, *man killing*, *murder*, p. 565, note, p. 583, note.
 manquellare, manquellere, *man-killer*, *man slayer*, (*mansleer*) p. 583, note; Wic. *murderer*, *executioner*.
 marre, *v.*, to *hurt*, *injure*, *damage*, Deut. 4:16; marred, *p. p.*, Deut. 9:12.
 marye, *marrow*; p. 290, l. 23; mary, merow, and seven different forms, Wic.
 maunde, *hand basket*, cf. German *mande*.
 mastrefs, *mistress*, Gen. 16:4,8,9.
 meet, *v.*, to *measure*, Deut. 21:2.
 merfed, *amerced*, Ex. 21:22.

mercyfeate warde, *toward the mercy seat*, Ex. 25:20; 37:9.
 mercyleffe, *adv.*, Deut. 13:15.
 meritmongers, Daye's Note, p. 388, l. 24; p. cxxiii.
 mefellynge, *small rain, drizzle*, Deut. 32:2.
 me thinke, *it seems to me*, Lev. 14:35; see Skeat, *s. v.*, methinks.
 meyny, *s.*, Gen. 22:3, *men of his household*; meine, meyne, meynee, *pl.* meynes, meynes, *household, family*, Wic.
 mischefe, for *a*; phrase; *for evil*, Ex. 13:12; compare: *Abi in malam rem*, go hense with a mischief; Eliote's *Dict.*, 1559, H. W.; and *to chese or achieve*, to bring to an end, to finish; also Trench, *meschef, bonchef*. Richardson.
 moare, *more*, often; moare lower, Lev. 13:34.
 moo, *more*, often.
 moo, *else, besides*, Deut. 4:39.
 moren, *murrain*, p. 168, l. 25.
 more stronger, p. 290, l. 11.
 more ouer, Num. 20:2.
 moulte, *p. p.* of *to melt*, Ex. 16:22.

N.

naked, *bareheaded*, Ex. 32:25; see margin, and L. M. N.
 namely, *especially*, Ex. 4:10; nameli, same meaning, Wic.
 naule, *s.*, *an awl*; Ex. 21:6; nal, *an awl*, Wic.
 necke verfes, p. 34, margin. A neck verse was the verse read by a malefactor, to entitle him to benefit of clergy, and therefore eventually to save his life; generally Ps. 51:1, H. W.
 nether . . nether, *neither . . nor*, Gen. 19:35.
 neuerthelater, neuer the later, neuer the lather, *nevertheless, yet*, Lev. 11:36; Num. 14:44; Deut. 4:29.
 no . . nor, *not . . or*, p. 292, l. 30.
 no nother, *none other*, p. 389, l. 1; p. 392, l. 34; p. 396, l. 41.
 nother, *neither*, often; nother, nothir, nouthir, *neither*, Wic.
 nother . . nor, *neither . . nor*, p. 7, ll. 3,4.

not withstondynge, Deut. 12:15.
 nurter, *v. t.*, *to bring up, educate*, Deut. 4:36.
 nurter, *s.*, *discipline*, p. 517, l. 30.

O.

obedience, the, *i. e.*, Tyndale's *Obedience of a Christen man*, &c.; see p. liii., l. 5; p. 161, l. 9.
 occupie, *v. i.*, *to trade, traffic*, Gen. 42:34.
 once, *adv.*, *now*, Gen. 2:23.
 ons, *once*, Ex. 33:5; oons, ones, onys, onus, *once*, Wic.
 optayne, Lev. 7:18; opteine, p. 547, margin.
 or, *before*, p. 344, note.
 other . . nother, *either . . neither*, p. 396, ll. 6, 7.
 ouerscaped, *overlooked*, Lev. 19:10.
 ouerfe, *v. refl.*, *to err through ignorance, or inadvertence*, Num. 15:22.
 ouerthwarte, *adj.*, *opposite, perverse*, Deut. 32:5; see examples in H. W.; ouerthwart, ouerthewert, ouerthwert, *perverse, froward*, Wic.
 out, to be, *to be finished, ended*, Lev. 12:4,6.
 out at doors, Gen. 19:6.

P.

pagiantes, *feats, exploits*, Ex. 10:2.
 parelles, *perils*, p. 12, l. 26.
 partie coloured, *colored part by part; of diverse tints*, Gen. 30:34.
 parties, *parts, s.*, Gen. 16:13.
 partlet, *s.*, *a band or collar for the neck*.
 payne, *s.*, *punishment*, Lev. 19:20.
 paynte a . . cause, *to favour a cause, to be partial*, Ex. 23:3.
 perloufe, *perilous*, p. 529, note.
 pistle, *epistle*, often.
 pither, pyther, *pitcher*, Gen. 24:17.
 plecke, *speck*, Lev. 13:4; cf. German *flecken*; fpleckid, *specked*, Wic.
 pollar, *s.*, *plunderer, robber*, p. 293, l. 21.
 polled, *plundered, robbed*, Deut. 28:29.
 pope holynesse, p. 387, l. 24.
 portesses, *s.*, *pl.* of *portesse, a por-*

tasse, a portable prayer book or breviary, p. 4, l. 16; the word is also spelt *portise*, *porthose*, *portos*, *portals*, all corruptions of the French *porte-hors*, a literal rendering of the Low Latin *portiforium*, from *portare foras*, to carry out of doors, abroad; see Richardson and H. W. for examples.

poynthe of Belial, Deut. 15:9.

Bishops' Bible, 1572: "a wicked thought in thyne heart"; *A. V.*, 1611: "a thought in thy wicked heart."

poyntment, *covenant*, *A. V.*, Deut. 7:9.

preafe, prefe, preafed, *v.*, to *press*; Wic. to *press*, Gen. 19:9; to *approach*, Lev. 21:17, 21; *Bishops' Bible*, 1568: *preafe*, *come neare*, *come nye*; 1572: *presse*, *comme neare*, *presse*; *A. V.*, 1611: *approche*, *ap-proche*, *come nigh*.

prophefie, *v.*, to *divine*, *A. V.*, Gen. 44:5; Wic. *wonte to dy-uyne*; *Bishops'*, 1572: *consult-eth with the propheciars*, *A. V.*, 1611: *diuineth*, or *maketh triall*.

pyke, *v. t.*, to *pick*, Gen. 43:18.

Q.

quarters, *corners*, Num. 15:38.

quyte, *quit free*, Ex. 21:19; Wic. *ynnocent*.

R.

rafcall people, *rabble*, Num. 11:4; rafkeyl, *common people*, I. K. 6:19, Wic.; cf. French *racaille* and *racler*, to scrape together.

raueshyng, *taking away by violence*, Gen. 49:27; Wic. *raump-ynge*; Purvey, *rauyschyng*; *Bishops'*, 1568, 72: *rauishe*; *A. V.*, 1611: *raune*.

rebellyons, *s. pl.*, *rebels*; so *Mat-thew*; *Bishops'*, 1568, 72: *re-belles*; *A. V.*, 1611: *rebels*; Wic. *rebells*, *rebel*, Num. 20:10; *re-beller*, p. 577, margin.

renne, *v.*, to *run*, p. 417, note.

rennegate, runnagate, *renegade*, *i. e.*, *wanderer*, *fugitive*, *vag-abond*, Gen. 4:12; Wic. *vag-aunt*, *i. e.*, *wandering*; *Bish-ops'*, 1568: *vacabounde*.

rightwyfe, *righteous*; often in different spelling; Wic. *rightwis*, *ryghtwisness*, *wis* and *wis-ness*, denoting *wise* and *wise-ness*, or *wisdom*.

robenhode, a tale of, p. 11, l. 10, in allusion to the fictitious nature of many of the alleged adventures of Robin Hood, the famous outlaw.

Rochestre, *i. e.*, Fisher, bishop of Rochester, p. 162, l. 27. Professor Walter, *Doctrinal Treatises*, &c., pp. 208, 209, note, cites:

"But Moyses and Aaron which were the heads of that people, whereof then be they shadow? Without doubt they must be the shadow of Christ and of his vicar, St. Peter, which under Christ was also the head of christian people." "The third likeness is this. Moyses ascended unto the mount to speak with Almighty God, and Aaron remained behind to instruct the people. Did not Christ likewise ascend unto his Father, unto the great mount of heaven? and to what intent, I pray you? St. Paul telleth: *Ut appareat vultui Dei pro nobis*: To appear before the face of Almighty God for us, and there to be our advocate, as saith St. John. And did not Peter remain behind to teach the people, the which our Saviour committed to his charge, like as Aaron was left for to do the people of the Jews, when Moses was alone in the mount with God? Thus every man may see how that shadow, and this thing, agreeth and answereth one to another, fully and clearly." Fisher's *Sermon*, verso of Avij, and verso of Bj.

roudier, *ruddier*, *redder*, Gen. 49:12.

royalme, *realm*, p. 391, l. 12; the form *roialme* occurs in Gower, *C.A.iii.* 199, l. 3, Skeat.

ryd, *p. t.*, of *to ride*, Num. 22:22; cf. German *ritt*.

S.

sacrifie, to *sacrifice*, Ex. 30:29; so Wic.

saffe, *safe*, p. 293, l. 9.

saint thomas shryne, *the shrine of Thomas à Becket in Christ Church, Canterbury*; see *Erasmi Colloquia*, Lugd. Bat., 1655, pp. 368, 387; and 'wal-fingham' in this list, and p. 393, l. 14.

scrale, scraule, to *crawl*, *creep*, see Lev. 11:41, 42; Ex. 8:3.

feer bowes, *withered boughs*, p. 143, margin.

fees fyde, *sea side*, Deut. 1:7.

feten, *p. p.* of *to sit*, Lev. 15:23;

Deut. 17:18; the same form occurs in Chaucer, *C. T.*; see Skeat.
 fette to, *fined in*, Ex. 21:30; Wic. *if pryis be set to him*; *Bishops' B.*: *set to*; *A. V.*, 1611: *layed on*.
 feuerall, *separate, separated*, often, Deut. 7:6; 26:18.
 fewer, *sure*, p. 418, note.
 fhetto, *shut to, close*, Deut. 15:7.
 fheyppe, *ship*, p. 295, 11.
 fhope, *created, made*, cf. German *schaffen* and deriv., Gen. 2:7.
 fhorte, *v. t.*; phrase: to prolonge the tale, to fhorte the tyme with all, p. 4, l. 33.
 fhrode, *evil*, Ex. 5:19; Wic. *yuel*; *Bishops'*, 1568, '72: *worse*.
 fmoten, *p. p.* of *to smite*, Num. 33:4; Wiclif has *smoten*, as *pl. p. t.*
 Sodomeward, to, Gen. 18:22.
 fo far forth as, *as far as*, p. 396, l. 34.
 softly, *adv.*, *at a gentle pace*, Gen. 33:14.
 fondrie, *adj.*, *distinct, separate*, Gen. 40:5.
 soule health, p. 293, l. 17.
 sowre, *bitter*, Ex. 12:8; Purvey, margin, in *Ebrew it is with bitterness*; *A. V.*, 1611: *bitter*.
 sprete, sprite, sprites, *spirit, spirits*, often.
 stampe, *p. t.*, Deut. 9:21.
 stiffe, *solid, beaten*, Num. 8:4; Wic. *beten out*; Purvey: *betun out with hameris*.
 stoppe, *p. p.*, Gen. 26:18.
 stoukes, *stacks*, Ex. 22, 6; *Bishops'*, 1568: *stackes*.
 strayned, *p. t.*, *tied, bound*, Ex. 39:21; Wic. *streynne, streynede, streyned, to draw tight, bind*.
 strenght, *strength*, often.
 strypes, *s.*, *wounds*, Gen. 4:23; Ascham, *Toxophilus*, b. II.: "The shaftes of Inde . . . gave the greater *strype*." Richardson.
 surgione, *physician, healer*, Ex. 15:26; *Bishops'*, 1568: I am the Lord that *healeth* thee.
 suspect, *s.*, *suspicion*, p. 417, note, see H. W. and Richardson for examples.

fymnell, *s.*, *a kind of cake*, cf. German *Semmel*, Ex. 29:23; Wic. *cake of a loof*; Purvey: *tendur cake of o loof*; see wastell.

T.

tached, *p. p.*, *arrested, apprehended, taken*, p. 13, l. 33; cf. *attached*, in Skeat, who gives under *tache*, Mineu's '*to tache or tacke*'.
 take, was, Gen. 2:23; Num. 10:11.
 tale, *s.*, *number*, Ex. 5:18; Num. 1:36.
 tent, *v.*, *to pitch a tent*, Gen. 13:12; *Bishops'*, 1568, '72: *pitched his tent*.
 tenthdeale, *v.*, *tenth part*, cf. German *Theil*, and *Zehnteil*, *Zehntel*, often.
 testament, *covenant*, often.
 than, *then*, often.
 them selfe, Gen. 43:15.
 then, *than*, often.
 ther of, *thereof*, Gen. 2:21.
 these are that Aaron and Moses, Ex. 6:26,27.
 they them filse, Num. 36:6.
 this is that Dathan and Abiram, Num. 26:9.
 thrift, thrust, *thirst*, p. 616, note, Deut. 28: 48; thrifye, thryfye, thirsty, p. 616, notes.
 thryd, *third*, Gen. 42:18; thryde, Num. 2:24.
 thyn, *thin*, Num. 16:38.
 to dafh, *to thrust through*, Ex. 15:6.
 to gedder, *together*, p. 4, l. 29; Wic. *to-gider, to-gidre, to-gideres, to-giderys, &c., together*.
 tole, *tool, chisel, knife*, Ex. 25:25.
 too, *s. pl.*, *toes, toe, toes*, Lev. 8:23,24.
 totehill, *watch tower, or beacon*, Gen. 31:49; Wic. *toot-hil, tote-hil, tute-hil, a citadel, a watchplace*.
 trompe, *v.*, *to sound with a trump*, Num. 10:5,6. Wic. Num. 10:3; sownest with thi trompes, *soundest with thy trompes*; v. 5 lenger and

stowndmeel trompynge sowne;
*prolonged, and successive
 tromping sound*; v. 6. sown-
 ynge and euen zollynge of the
 trompe, *sounding and even
 velling of the trompe*; *Bish-
 ops*, 1568, '72: v. 4, *blowe . . .
 trumpet*; v. 5, *blowe, an alarm*.
 trouth, s., truth, p. 6, l. 18; Wic.
 trouthe, truth.
 turtels, s., *pl.*, *turtle-doves*,
 Num. 6:10; Wic. turtil, turtle,
 turtur, *a turtle-dove*.
 twych, twytche, v., *to touch*,
 often.
 tyllman, s., *a farmer, i. e., a
 tiller of the ground*, Gen. 25:
 27; Wic. a man erthe tilier;
 tyllman, Udal, Matthew, c. 7.
 Rich.
 tytle, *tittle*, the dot over the
 letter i., p. 3, l. 7.

U. V.

vehementer, *compar. of vehe-
 ment, adj.*, p. 297, l. 10.
 vnderstande, *p. p.*, *understood*,
 p. 316, note; vnderstande, p.
 576, note; vnderstonde, p. 294,
 l. 26; 297, l. 17.
 vnderstonge, s., *understanding*,
 Deut. 32:29.
 vnheale, *uncover*, Lev. 18:7;
 Wic. vnhele, *to uncover*.
 vnrighte, *not right, wrong*, cf.
 Germ. *Unrecht*, Gen. 16:5;
 Wic. vnriht, *unjust, also
 vnrihtfulli, vnrihtfulnesse, &c.*
 vn to, *unto*, very often.
 vnwares, *not aware, not heed-
 ing, not knowing*, Num. 35:
 15; Deut. 4:42; Wic. not wil-
 nynge, not willynge; Purvey,
 not wilfuli. See *ware*.
 vre, to put in, *to put to use*, p.
 545, note. See H. W., under
 Vre.
 use, to, one's self, *to behave to-
 ward, deal with*, p. 161, ll. 11,
 13; Wic. vsen, *to deal with*.

W.

walsingham, p. 393, l. 14. *Walsing-
 ham Priory in Norfolk*. See
 Erasmi *Colloquia*, Lugd. Bat.
 1655, pp. 368, 387 for an imagi-
 nary pilgrimage to this shrine,

and that of Thomas à Becket,
 and for a description.
 ward, in, *inseparate confinement*,
 Ex. 12:6; Wic. warde keep-
 ing, custody.
 ware, was not, *knew not* (wist
 not) Lev. 5:18; warre of,
aware of, i. e., to be con-
 scious, Lev. 5:2; Wic. war,
 ware, *wary, prudent, aware*.
 ware, were, p. 11, l. 21.
 wastell, *fine bread, cake*, Lev.
 24:5; "The *simnel* bread and
wastel cakes, which were
 only used at the tables of the
 highest nobility." Sir W.
 Scott.
 wayte, s., *watch, service, charge*,
 cf. German *Hut*, Num. 4:28;
 Wic. waiten, v., *to keep
 watch*; wayte s., *a spy*;
 waitere, weyter, *a spy, a
 watcher*.
 welth, *prosperity, happiness*,
weal, welfare, Deut. 6:24; 10:
 13.
 wenst, *wentest*, Gen. 49:4.
 wete, v., *to know*, often. Wic.
 wite, *to know*.
 where to fore, *where before*,
 Deut. 28:62.
 whether, *whither*, Ex. 21:13.
 whett on, v., *to sharpen, disci-
 pline, stimulate*, Deut. 6:7.
 whitter, *whiter*, Gen. 49:12.
 whone, *one*, Lev. 15:18.
 whope, whoope, s., *hoop*, Ex.
 38:10, 11; whoped, *hooped*, vv.
 17, 19.
 whote, *hot*, often, Num. 11:10, 33.
 whyned, *wept*, cf. German *wei-
 nen*, to weep, Num. 11:18; this
 word retained as late as in the
 Bishops' Bible of 1572 'your
 whynying is in the eares of
 the Lorde,' is rendered in
 A. V. 1611: 'you haue wept
 in the eares, &c.'; the Latin
 version of the Chaldee in
Complut. has *plorastis*.
 wife, wyfe, wyves, *woman*,
women, Gen. 18:11; Num. 5:
 18, often; wife, *consort*, Gen.
 24:39, also common.
 with, *besides*, Ex. 20:23.
 with all, *withal*, often, p. 389,
 l. 36.

without forth, *adv.*, *without*, Deut. 32:25; Wic. without-forth, withoute-forth, *outwardly*, *without*; he also has withinnen-forth, withynneforth, withyn-forth, *adv.*, *within*.

witnesse, *pl.*, probably a misprint for *witnesses* (Matthew) Deut. 4:45.

wolfe, *s.*, *woof*, often, Lev. 13:48.

wolward, *woolward*, dressed in wool only without linen; a well known and ancient act of penance; 'nudis pedibus et absque linteis circumire.' H. W. Stratmann: '*wolwarde*, cutis lanam uersu'; Skeat: 'with the skin against the wool'; Fisher, *Seuen Psalmes*, Ps. 143. pt. II. 'in colde going *wolward*.'

wot, *p. t.*, Gen. 20:6, wott, *pres. indic.*, p. 11, l. 8, wotest, 2 p., *s.*, *pres. indic.* of wite, *to know*; Wiclif has wost, woost, wotist, all, 2 p., *s.*, *pres. ind.*

wrenshed, *p. t.*, of to wrensh, wrench, *to turn suddenly*, *push*, *thrust*; cf. Cerm. *renken*, *verrenken*, Num. 22:25. wylde, *not domesticated*, Gen. 16:12.

wylde, *open*, Lev. 14:53, cf. wyde, 17:5.

wyle, *wild*, *immature*, *reckless*, *thoughtless*, p. 294, l. 1.

wyft, *p. t.* of wite, *to know*, Gen. 9:24; 21:26; Wic. wiste, 2 p. wistest, *pl.* wisten.

Y.

yer, *ere*, *before*, often, p. 10, note, l. 12.

yerlee, early, Num. 14:40.

yerwhile, *before*, p. 447, margin.

ymaginacions, *columnar images*, Num. 33:52.

ynowe, *enough*, p. 163, l. 3; Wic.

ynow, ynow3, ynew3, *enough*.

y^e fe, contraction of *these*, Num. 3:18.

VIII.

LIST OF MISPRINTS IN TYNDALE'S PENTATEUCH OF 1530, CORRECTED
IN THIS EDITION, EITHER BY ANALOGY OF TYNDALE'S TEXT,
OR BY THE TEXT OF MATTHEW'S BIBLE.

1530.		1884.	1530.		1884.
<i>Prologe to Genesis.</i>			c.	v.	
P.	L.		11:11	an	and
11, 14	bettter	better	12:20	wyfc	wyfe
11, 21	stripture	scripture	13:4	rec eaue,	receaue
<i>Genesis.</i>			14:2	Sodōh	Sodome
c.	v.		9	Syncar	Synear
1:27	femalc	female	20:17	Abimeleh	Abimelech
4:4	offeynge	offrynge	22:17	th	the
6:4	che	the	23:17	Fo. XXIIII.	Fo. XXX.
15	lenth	length	24:14	they	thy
15	hcyth	heyth	14	yec	yee
7:18	prevayled	prevayled	35	Fo. XXXI.	Fo. XXXII.
10:31	o	of	60	emnies	enimies
11:10	Arcephach-	Arphachfad	25:20	laban	Laban
	fad		27:29	lessed	bleffed
			36	XXX imp.	XXXX.

	1530.	1884.
c. v.		
31 : 29	tha	that
32 : 1	meeffengers	messengers
11	childer u	children
35 : 4	carynges	earynges
11	they	thy
36 : 5	Iaclam	Iaelam
41 : 3	though	thought
42 : 30	countte	counstre
43 : 15	Ben Iamim	Ben Iamin
16	redic	redie
46 : 30	C am	I am

Prologe to Exodus.

P. L.		
161, 25	doctine	doctrine
162, 9	whath	what
38	confermeth	confermeth
165, 34	Deuteromii	Deuteronomii

Exodus.

c. v.		
1 : 11	byl-	bylte
2 : 7	the the	the
14	aiudge	a iudge
15	bya	by a
4 : title	Chaptre.	Chapter.
20	E.gipte	Egipte
8 : title	Chaptre	The . . Chap- ter
10	in in	in
28	ferrre	ferre
12 : 5	ycre	yere
39	thy	they
14 : 10	Isreal	Israel
28	housemē	horsemē
15 : 8	fyll	styll
16 : 6	childerē	childrenē
10	wilderueffe	wilderness
12	murm n rig	murmur i g
35	inhakited	inhabited
18 : 6	also	also
10	Fo. XXXI.	Fo. XXXII.
13	chaunched	chaunced
18	greuons	greuous
22	mar. receaned	receaued
19 : title	Chaptre.	Chapter.
6	and and	and an
7	Israel	Israel
21 : 4	Fo. XXAV.	Fo. XXXVI.
22 : 1	steake	steale
21	vexe	Vexe
25	vferye	vferye
23 : 3	a fyde-	a fyde
25	ouertrowe	ouertthrowe

	1530.	1884.
c. v.		
24 : 2	peopl c	people
10	worde	worke
25 : 28	wore	wod
26 : 5	fyftic	fyftie
5	loupp c s	louppes
25	folettes	fokettes
27 : cut	ornametes	ornamētes
28 : 34	goldem	golden
35	second in	omitted
29 : 41	shal	shalt
30 : 13	Fo. LIVII.	Fo. LVII.
23	cynamome	cynamone
32	after	after
32 : 20	Fo. XLI.	Fo. LXI.
33 : 11	whem	when
16	knownc	knowne
16	Fo. XLIII.	Fo. LXIII.
34 : 9	Fo. XLIII.	Fo. LXIII.
11	thc	the
20	neckc	necke
25	bloudc	bloude
35 : 27	Epod	Ephod
28	Fo. XLVII.	Fo. LXVII.
36 : 2	ab	as
8	Fo. XLVIII.	Fo. LXVIII.
40 : 36	Israel	Israel

Prologe to Leviticus.

P. L.		
289, 23	ceremonics	ceremonies
293, 9	faffe	faffe
29	forgeueffe	forgeuenesse
294, 38	finner	fynnes
295 : 3	signysgeth	signysyeth
26	lyftedvpp	lyfted vpp
296 : 10	wordly	worldly
13	wordly	worldly

Leviticus.

c. v.		
6 : 2	trespa e eth	trespaceth
7	prest	preast
7 : 7	peoole	people
11 : 10	Fo. XVII.	Fo. XVIII.
12 : 5	maydehilde	maydechilde
14 : 43	nom	now
48	futher	further
15 : 10	batbe	bathe
18 : 28	where	were
19 : 30	sauctuary	sanctuary
33	foioure	foiourne
20 : 4	mar. wordlye	worldlye
6	wilt	will
13	man c r	maner

	1530.	1884.
c. v.		
22 : 25	add	and
23	not accepted	not <i>be</i> accepted
23 : 5	Passcoucr	Passcouer
24	fuenth	feuenth
27	on	an
25 : 11	ycre	yere
18	fastie	fastie
26 : 5	plenteouf- ues	plenteouf- nes
9	multiplie	multiplie
15	commaund- mentes	commaund- mentes
27 : 17	inmcdiatly	immediatly

Prologe to Numbers.

P. L.		
387, 34	vnltithed	vntithed
388, 34	scriptu	scripture
391, 40	edefynge	edefyinge

Numbers.

c. v.		
1 : 22	from	from
32	gencracion	generacion
2 : 3	cast	east
3	Aminabab	Aminadab
14	ouer	ouer
3 : 38	sonnes	sonnes
4 : 15	sanctuary	sanctuary
27	scruyce	seruyce
5 : 27	waterr	water:
7 : 11	priches	prices
17	lambes	lambes
87	synne-yr off- rynges	synne off- rynges
9 : 20	chaunched	chaunced
15 : 6	myngled	myngled
7	thyrde	thyrde
19 : 20	clothes	clothes
21 : 28	ciite	citie
26 : 8	an	and
23	kyndes	kynredes
48	Gimites	Gunites
29 : 2	burnt of- feryge	burnt offer- ynge
11	burnt offer- ynge	burnt offer- ynge
31 : 30	fy/tye	fyfye
32 : 29	fyghte	fyghte
33 : 55	dryne	dryue
34 : 13	Isracl	Israel
35 : 29	after	after

	1530.	1884.
	<i>Prologe to Deuteronomye.</i>	
P. L.		
519, 4	ethcr	ether
9	peaceaue	perceaue
520, 22	them	then

Deuteronomye.

c. v.		
1 : 16	straunges	straunger
28	walked	walled
37	thiter	thither
2 : 9	nethet	nether
20	therim	therin
37	Fo. XIII.	Fo. VI.
3 : 16	Fo. TII.	Fo. VII.
4 : 2	Fo. XVI.	Fo. VIII.
44	Fo. II.	Fo. XI.
5 : 2	Loode	Lorde
21	shat	shalt
24	shewed	shewed
6 : 10	borught	brought
8 : 14	forgett	forgett
9 : 1	loadayne	lordayne
4	in to the	in to
6	stiffenecked	stiffenecked
10 : 16	sciffnecked	stiffnecked
11 : 22	comaund- mentes	cōmaund- mentes
26	sect, or sect	sett
12 : 17	of of	of
14 : title VI.		XIII.
27	forfake	forfake
27	enheritaunce	enheritaunce
28	whitin	with in
29	harh	hath
16 : 1	passcover	passcover
17 : 17	godlde	golde
18 : 19	kerken	herken
19 : 1	Gad	God
19	tought	thought
24 : 8	theach	teach
25 : 3	stirpes	stripes
28 : 52	in in	in
63	shabe	sha/be
29 : 12	shuldest	shuldest
23	ouertrow- enge	ouertrow- enge
30 : 16	multiplie	multiplie
16	man	maye
31 : 29	welkednesse	wekednesse
32 : 31	thugh	though
33 : 7	he	be
23	Nephali	Nepthali
34 : 2	period(.)be- fore, Dan	omitted

CHAPTER IV.

BIBLIOGRAPHICAL NOTICE OF THE COPY OF TYNDALE'S PENTATEUCH IN THE BAPTIST COLLEGE, BRISTOL.

This volume contains the books of Exodus, Leviticus, Numbers, and Deuteronomy of the first edition of 1530, and the book of Genesis of the edition of 1534. All the books are separate, and the general description of the Pentateuch of 1530, p. lx. *sqq.*, applies also to the books of Exodus, Leviticus, Numbers, and Deuteronomy of this copy.

The book of Genesis in the Bristol copy bears the title: *The firste | Boke of Moses called | Genefis. Newly | correctyd | and | amendyd by | W. T. | M.D.XXXIIII.*, in an ornamented border with woodcuts of Moses and the Tables of the Law, the Brazen Serpent, Abraham offering up Isaac, and the Passage of the Red Sea. (See Photo-engraving facing this page.) The dimensions of a page covered by type are 5 inches by 2½ inches *circa*, the margin included, 3 inches, and a full page contains 31 lines, the headlines included. The type is German Latin Letter. (See Photo-engraving of a page of the text, p. xcix.)

The volume contains: Frontispiece, verso blank. 1 fo. Vnto the reader | W. T. beginning on recto of A ij and ending on A vij (unmarked) 6 ff. "The first Boke of Moses called Genefis" begins on recto of A viij (unmarked) and is fo. 1, and ends on verso of L viij (unmarked) fo. 81. "*The end of the first boke off | Moses, called Genefis.*" The signatures are in eights. Whole number of folios 88. The headline of the verso of each folio is "Genefis," and of the recto "Chapter" and the number. Catchwords are employed throughout; the first catchword is *lande*, recto fo. 1, the last *der*, recto fo. 81. For further details see the collations.

INTRODUCTION

By F. F. BRUCE, D.D.

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When William Tyndale published his English translation of the first five books of the Bible in 1530, it was the first time that any part of the Old Testament had been translated into English from the Hebrew original. English renderings of the Old Testament in part or in whole had appeared from time to time over the centuries—versifications of some of the narrative books, several translations of the Psalter, and the two complete Wycliffite versions of the fourteenth century—but these were all based on the Latin Vulgate. It would have been honour enough for Tyndale to have been remembered as the man who first translated the New Testament into English from the original Greek, but to have added to that record by being the first man to translate part of the Hebrew scriptures into English as well makes him worthy of double honour. It is certain that, but for his imprisonment and death, he would have completed the work so well begun; as it was, he not only published his English Pentateuch in 1530 but followed it up the following year by a translation of the Book of Jonah. In 1534 he produced a revision of Genesis, and his revised New Testament, published later in the same year, included as an appendix his translation from the Hebrew of the Old Testament “Epistles” prescribed for church reading according to the use of Sarum. In addition, he left in manuscript a translation of most of the historical books of the Old Testament.

* * * *

James Isidor Mombert, whom we have to thank for this edition, was born at Cassel, Germany, in 1829. He came to England at the age of twelve, and was ordained deacon in the Church of England in 1857. He then went to Canada, where he was ordained priest the following year. He was Rector successively of St. James’s Church, Lan-

caster, Pennsylvania (1859-70), St. John's, Dresden, Germany (1870-76), Christ Church, Jersey City, New Jersey (1877-78), and St. John's, Passaic, New Jersey (1879-82). He spent the remaining years of his life in Paterson, New Jersey, engaged in literary work, and died in 1913.

He translated some important theological works from German into English, while his own works were mainly historical studies, including one on Charlemagne and one on the Crusades. But the work of his that comes closest to our present interest is his *English Versions of the Bible*, which appeared in three editions (1883, 1890 and 1906), and traced the history of the English Bible from the Old English renderings to the British and American revisions of 1881, 1885 and 1901. It was while he was engaged on this study that he felt the need to produce a new edition of Tyndale's Pentateuch, a work of which not many copies were extant, and only one of them perfect. He based his edition mainly on the copy of Tyndale's 1530 edition in the Lenox Library, New York, and partly on the copy in the Baptist College, Bristol, which embodies the 1534 edition of Genesis and the 1530 edition of the other four books.

* * * *

William Tyndale—or William Hutchins, as he sometimes called himself, using an alternative family name (there is no fixed spelling of either surname)—was born in Gloucestershire in 1494 or 1495. In his middle teens he went to Magdalen Hall, Oxford, where he took his B.A. in 1512 and his M.A. three years later. A year or two after that he went to Cambridge, which was in advance of Oxford as a school of the new learning; in particular, he was able to study Greek under Richard Croke, who returned to Cambridge in 1518 after occupying the Chair of Greek in Leipzig. From Cambridge in 1522 Tyndale went back to his native Gloucestershire to be tutor in the household of Sir John Walsh at Little Sodbury. While he was there he conceived the firm ambition to give his fellow-countrymen a trustworthy version of the New Testament, based on the Greek text.

Finding it impossible to procure the necessary leisure and financial backing to carry out this work in England,

Tyndale sailed for the Continent in 1524. By August 1525 his translation of the New Testament was practically complete, and he arranged to have it printed in Cologne. Ten sheets had been printed when the city senate received information about the work, and the printer was forbidden to proceed with it. Eight sheets (64 pages) of one copy of this "Cologne Quarto" have survived, and are included in the Grenville collection in the British Museum; a facsimile edition was published in 1871. Tyndale left Cologne for Worms, farther up the Rhine, and here the work of printing his New Testament was started afresh, and completed without further hitch. This edition, the "Worms Octavo," was published in February 1526. It has a twofold claim to fame, being not only the first complete English New Testament to be printed, but also the first translation of the English New Testament from Greek instead of Latin. Two copies of this edition are known to survive—one in the Baptist College, Bristol, and one in the library of St. Paul's Cathedral, London.

Tyndale was encouraged to undertake this work not only by his personal conviction that the state of religion and learning in England required it, but also by the publication a few years previously of Erasmus's printed edition of the Greek New Testament (1516) and of Luther's German New Testament (1522). Tyndale, like Luther, translated from Erasmus's Greek text. He also had Luther's version before him, but while he was undoubtedly influenced by Luther's work, his own version is no mere English imitation of Luther. Tyndale was the better Greek scholar of the two, and he turns the original Greek into racy and idiomatic English, which has made its own contribution to the subsequent development of our language.

In 1534 and again in 1535 Tyndale produced revised editions of his New Testament.

* * * *

It is, however, with his Old Testament work, and more especially with his Pentateuch, that we are concerned here. Here too he had been anticipated by Luther, whose German translation of the Pentateuch from Hebrew appeared in 1523, followed by other instalments of the Old Testament, until the whole work was published in

1534. But in the Old Testament, as in the New, Tyndale, while obviously influenced by Luther, shows his independent qualities as scholar and translator.

By the time that Tyndale came to translate the Pentateuch, there were several useful printed editions of the Hebrew Bible with which he could work. The Hebrew Pentateuch was first printed at Bologna, Italy, in 1482; six years later appeared the first complete Hebrew Bible in print, at Soncino, near Cremona. Further printed editions of the Hebrew Bible appeared at Brescia (1494) and Venice (1517); the Hebrew text was also included in the great Complutensian Polyglot, printed at Alcalá in Spain between 1514 and 1517, and published in 1520. An edition prepared by the Tunisian Jew Jacob ben Chayyim, printed and published at Venice in 1524-25, became the basis for all subsequent printed editions of the Hebrew Bible until our own day. Hebrew grammars were also available—those by Pellican (1503), Reuchlin (1506) and Sebastian Münster (1525)—while Reuchlin (1506) and Pagninus (1529) compiled Hebrew dictionaries. The Complutensian Polyglot also included a Hebrew grammar and lexicon. Thus, although Tyndale had no facilities for Hebrew instruction in the curricula at Oxford and Cambridge, a man with such an appetite for learning had no lack of helps to the private study of Hebrew. It is easy in the light of the ampler knowledge of later days to see the gaps in Tyndale's knowledge of Hebrew. Tyndale was a pioneer, and the real wonder is that he did his pioneer work so well. To the end of his days he endeavoured to perfect his Hebrew learning; the last piece of writing to come from his pen, so far as we know, is the letter reproduced on pages li–lii of Mombert's *Prolegomena*, in which he begs the influential person to whom he writes (perhaps the Marquis of Bergen) to direct the prison governor to let him have his Hebrew Bible, grammar and dictionary, "that I may pass the time in that study." Evidently, even in prison, he was anxious to continue and, if possible, complete his translation of the Hebrew Bible. It would be pleasant if we could think that his request was granted. But the conditions of his prison life must have been strict indeed if he found it necessary to write to such an exalted personage in order to have the use of his own warmer clothes, not to mention his Hebrew books. The authorities may well have

decided that he could not be allowed access to literature which would only encourage him in further heretical activity.

At the time of his execution on October 6, 1536, Tyndale left in manuscript an English version of the Old Testament books from Joshua to II Chronicles. This work, fortunately, was preserved by John Rogers, one of his associates, who incorporated it in the English Bible which he edited in 1537, under the pen-name of Thomas Matthew. "Matthew's Bible" included all that was available of Tyndale's version—his New Testament of 1535 and all that he had completed of the Old Testament—while the remainder of the Old Testament was supplied from Coverdale's Bible of 1535. "Matthew's Bible" was also the first English Bible to be published by royal permission—"set forth with the king's most gracious licence"—and it may be regarded as a signal act of justice (ordinary justice and poetic justice too) that the first English Bible to receive the royal licence should be Tyndale's Bible (so far as Tyndale had been able to go), even if it was not yet politic to have Tyndale's name publicly associated with it. The initials "W.T." at the end of Malachi were perhaps intended to be a discreet indication to the discerning reader that Tyndale was the principal, though not the sole, translator of the Old Testament books in this edition.

* * * *

Pen-names were much in use in the conditions of those times, not only by translators but by printers too. Tyndale's Pentateuch (together with some of his other writings) bears the imprint of one Hans Luft at Malborow (i.e. Marburg) in Hesse. Now there *was* a printer by the name of Hans Luft, who printed Luther's works at Wittenberg. He was not known to have a branch of his business at Marburg, but it was quite conceivable that he had, and it is highly likely that Tyndale visited Marburg not long before the publication of his Pentateuch. However, it has now been established that the Hans Luft who printed Tyndale's Pentateuch was not Luther's printer, but one Johann Hoochstraten at Antwerp. The printer's name and the place-name were alike pen-names! At times during Hoochstraten's career as a printer he used

his own name; between 1526 and 1530 and again between 1535 and 1540 he assumed the guise of Hans Luft of Marburg; at other times he used yet other pen-names. The printing of works tainted with the Lutheran heresy was fraught with danger at certain times and places, and Hoochstraten judged it politic on occasion to conceal his true identity, not realizing how much trouble he was giving to bibliographers of later centuries! The credit for establishing Hoochstraten's part in the production of Tyndale's work lies chiefly with a Dutch scholar, Miss M. E. Kronenberg.

The Book of Exodus in Tyndale's Pentateuch was embellished with eleven woodcuts illustrating the descriptions of the Tabernacle and its furniture and the high-priestly vestments in chapters 25 to 30. These woodcuts, along with others illustrating other parts of the Pentateuch, had been used by another Antwerp printer, Vostermann by name, for two Dutch editions of the Bible published in 1528, and by Peter Quentel of Cologne (printer of Tyndale's quarto New Testament of 1525) for two Latin Bibles in 1527 and 1529. Robert Demaus, in his biography of Tyndale (1871), suggested that Tyndale bought the blocks from Vostermann with the money which the Bishop of London, in the well-known story, paid to buy up copies of Tyndale's New Testament for burning. But, apart from the question why only eleven of Vostermann's blocks were used for Tyndale's Pentateuch, it is no longer necessary to suppose, as Demaus did, that the blocks were taken from Antwerp to Marburg. One Antwerp printer might easily place them, or as many of them as were desired, at the disposal of another Antwerp printer without formality. Demaus thought that Vostermann no longer had them in his possession in 1532, since a further edition of the Dutch Bible which he printed in that year has a different set of woodcuts; but that might be due simply to the fact that the 1532 Bible has a smaller page than its predecessors of 1528.

* * * *

The quality of Tyndale's English may be savoured by the reader of this volume for himself. To Tyndale's own annotations Mombert has added some of his own, largely explanatory of some obsolete words and phrases used by

Tyndale, together with an apparatus giving parallel renderings from the Latin Vulgate, Luther's Pentateuch, and "Matthew's Bible." The renderings adduced from the Vulgate and Luther are intended to illustrate the nature of Tyndale's dependence on these versions, but it must be said that Tyndale was more independent of them, and more directly dependent on the Hebrew text, than Mombert gives him credit for.

One place where he cannot make anything intelligible of the Hebrew, and follows Luther into the same ditch, is in Genesis 49: 22, where the clause which we know as "the branches run over the wall" appears as "the daughters come forth to bear rule." Even Jerome had some difficulty here, rendering "the daughters ran over the wall"; the point which they all missed is the figurative use of the Hebrew word for daughters in the sense of branches. But such unintelligible renderings are rarer than might have been looked for in a pioneer work; they are more than offset by such pithy translations as Pharaoh's "jolly captains" (i.e. his valiant captains) being drowned in the Red Sea (Exodus 15: 4) and "I am the Lord thy surgeon" (Exodus 15: 26).

* * * *

The salty marginalia of Tyndale's Pentateuch, with their anti-papal satire, have become famous. Our detachment from the situation enables us to appreciate such remarks as "The Pope's bull slayeth more than Aaron's calf" (on Exodus 32: 28) without regard to our ecclesiastical affiliation; but at the time the delight they gave to readers likeminded with Tyndale was more than matched by the sense of insult felt by those who disagreed with him. Tyndale was wholeheartedly and passionately committed to the Protestant cause, and wears his heart on his sleeve, or on his margin; but such notes remind us that any Bible intended for general circulation must be completely free from features reflecting a partisan view, or calculated to give offence to potential readers. Tyndale's Bible was violently attacked, but in spite of all his opponents' attempts to prove that it was a poor translation it is plain that what really irked them was not the translation but the translator.

Yet some of his marginal notes have still power to warm

the heart because of the passion for social justice which they evince. One may think, for example, of the note on Exodus 22: 22, forbidding the affliction of the helpless: "Let all oppressors of the poor take heed to this text." Repeatedly he shows his dislike of the custom by which criminals might avoid being brought to justice by seeking religious protection, as in the notes on Genesis 4: 15; 9: 4; Exodus 21: 14 (where the wilful murderer cannot claim sanctuary at the altar). And the inwardness of true religion is expressed unmistakably in his note on Jacob's prayer in Genesis 32: 9: "Prayer is to cleave unto the promises of God with a strong faith and to beseech God with a fervent desire that he will fulfil them for his mercy and truth only, as Jacob here doth."

Lastly, mention must be made of Tyndale's sound grasp of the principles of Biblical interpretation. This appears in his prologues to the five books of the Pentateuch, and especially in his recurrent warnings against allegorization. The stories of Genesis, for example, were not intended to be allegorized so as to signify something quite different from their obvious meaning; they are recorded of men and women of old "for our consolation and comfort, that we despair not if such like things happen to us." By applying the examples set out in them the reader may "suck out the pith of the scripture." Allegories, he says in his prologue to Leviticus, prove nothing; they can only serve to illustrate truths plainly taught elsewhere. Even the ritual prescriptions of the sacrificial law must not be allegorized; they are to be regarded as an object lesson or ABC for the people of God in the earlier phase of their religious experience. And if they cannot be applied literally today, this is not to say that they must be interpreted allegorically; their language should rather be taken as pictorial, like the language of common proverbs: thus, says Tyndale, "Put salt to all your sacrifices" is a pithier way of saying "Do all your deeds with discretion"; and this proverbial way of phrasing it "greteth and biteth (if it be understand) more than plain words."

It is a pleasure to greet this fresh edition of a great work, which will thus become more widely known and appreciated, as it is an honour to introduce it.

November, 1966



The firste
Boke of Moses called
Genesis. Newly
correctyd
and
amendyd by
W. T.

M.D.XXXIII.



ABBREVIATIONS.

ON THE SIDE MARGIN.

¶. C. S. denotes the Chapter Summaries in *Matthew's Bible*

IN THE LOWER MARGIN.

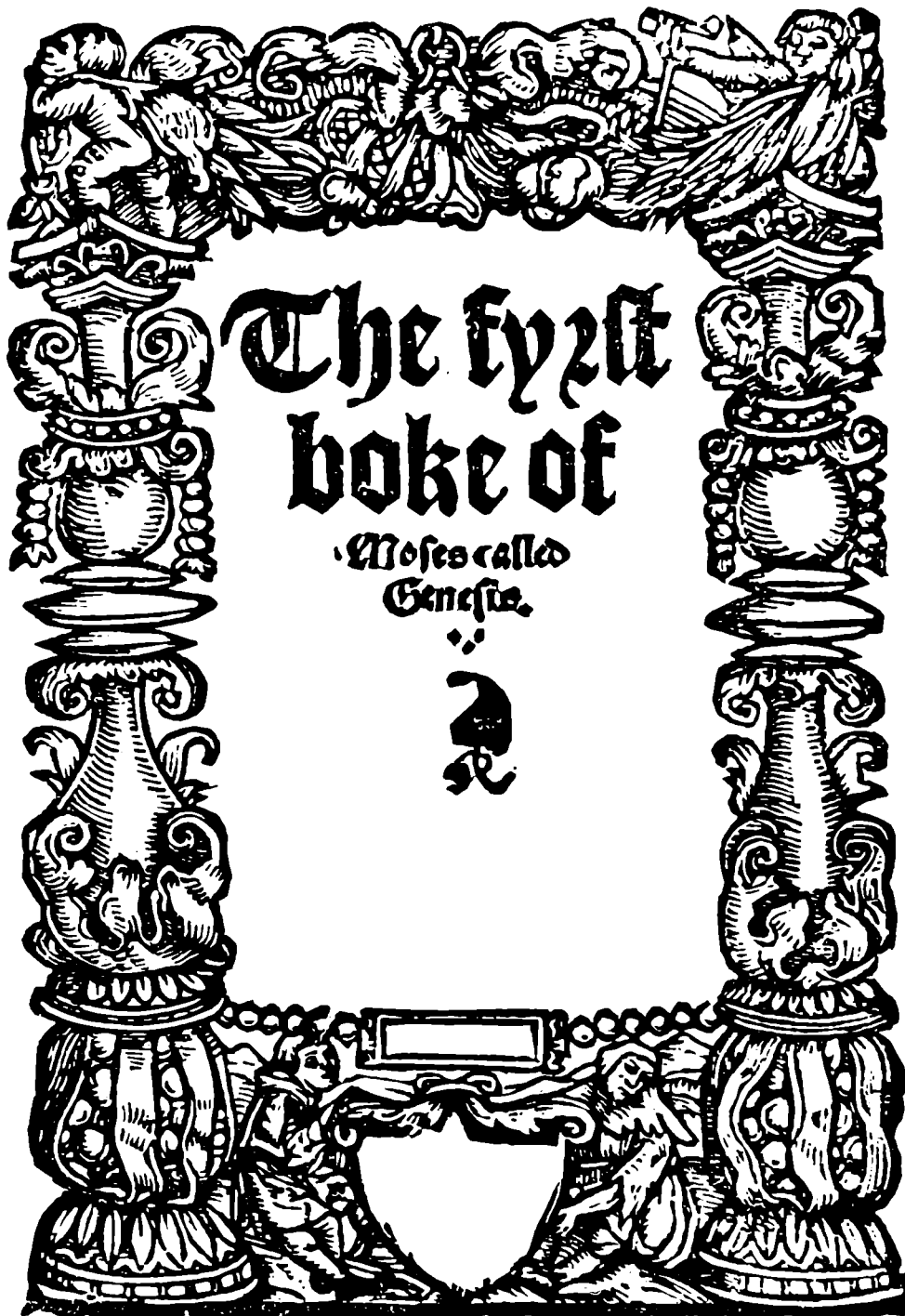
¶. denotes the Text, ¶. ¶. N. the Marginal Notes, in *Matthew's Bible*, 1537.

¶. denotes the Text, ¶. ¶. N. the Marginal Notes, in Luther's *Das Alte Testament*, 1523.

V. denotes the Text of the Vulgate in the *Biblia* of Stephanus, 1528.

The beginning of the *recto* of Tyndale's folio is indicated thus: [Fo. I.], the beginning of the *verso* by the mark .P.

A dash over a vowel denotes that *n* or *m* should be supplied; *e. g.*, ī, is the contraction of *in*, ād, of *and*, Adā, of *Adam*, &c.; ŷ denotes *the*, and ŷ̇, *that*.



* W. T. To the Reader.

WHEN I had translated the newe testament,
I added a pistle vnto the latter ende, In
which I desyred them y were learned to
amend if ought were founde amyffe. But
5 oure malicious and wyllye hypocrytes which are so
stubburne and hard herted in their weked abhominatiōs
that it is not possible for them to amend any
thinge atall (as we see by dayly experience, when
their both lyvinges and doinges are rebuked with the
10 trouth) saye, some of them that it is impossible to
translate the scripture in to English, some that it is
not lawfull for the laye people to haue it in their
mother tonge, some, that it wold make them all here-
tykes, as it wold no doute from many thinges which
15 they of longe tyme haue falsly taught, and that is the
whole cause wherfore they forbyd it, though they other
clokes pretende. And some or rather everyone, saye that
it wold make them ryse ageynst the kinge, whom they
them selues (vnto their damnatyō) never yet obeyed.
20 And lest the temporall rulars shuld see their falsehod,
if the scripture cam to light, causeth them so to lye.

And as for my translatiō in which they afferme
vnto the laye people (as I haue hearde saye .P. to be I
wotte not how many thousande heresydes, so that it cā
25 not be mēded or correcte, they haue yet taken so
greate payne to examyne it, & to compare it vnto
that they wold fayne haue it and to their awne im-
aginations and iugglinge termes, and to haue some
what to rayle at, and vnder that cloke to blasphem

* This entire prologe "W. T. To the Reader," is not in the
Bristol copy of the edition of 1534.

the treuth, that they myght with as litle laboure (as
I suppose) haue translated the moſte parte of the bible.
For they which in tymes paſte were wont to loke on
no more ſcripture then they founde in their duns or
5 ſoch like develyſh doctryne, haue yet now ſo narrowlye
loked on my tranſlatyon, that there is not ſo moch as
one I therin if it lacke a tytyle over his hed, but they
haue noted it, and nombre it vnto the ignorant people
for an hereſy. Finallye in this they be all agreed, to
10 dryve you from the knowlege of the ſcripture, & that
ye ſhall not haue the texte therof in the mother tonge,
and to kepe the world ſtyll in darkeneſſe, to thentent
they might ſitt in the conſciences of the people, thorow
wayne ſuperſtition and falſe doctrine, to ſatiſſye their
15 fylthy luſtes, their proude ambition, and vnſatiabie
covetuouſnes, and to exalte their awne honoure aboue
kinge & emperoure, yee & aboue god him ſilſe

¶ A thouſand bokes had they lever to be put forth
agenſte their abhominable doynges and doctrine, then
20 that the ſcripture ſhulde come to light. For as longe
as they maye kepe that doune, they will ſo darken the
ryght way with the .P. miſte of their ſophiſtrye, and ſo
tangle thē that ether rebuke or deſpyſe their abhomin-
ations with argumentes of philoſophye & with wordly
25 ſymylitudes and apparent reaſons of naturall wiſdom.
And with wreſtinge the ſcripture unto their awne pur-
poſe clene contrarye unto ȳ proceſſe, order and mean-
inge of the texte, and ſo delude them in deſcantynge
vppon it with alligoryes, and amaſe thē expoundinge
30 it in manye ſenſes before the vnlearned laye people,
(when it hath but one ſymple litterall ſenſe whoſe
light the owles cā not abyde) that though thou ſeale
in thyne harte and arte ſure how that all is falſe ȳ they
ſaye, yet coudeſte thou not ſolve their ſotle rydles.

35 ¶ Which thinge onelye moved me to tranſlate the
new teſtament. Becauſe I had perceaved by expery-
ence, how that it was impoſſible to ſtablyſh the laye
people in any truth, excepte ȳ ſcripture were playnly
layde before their eyes in their mother tonge, that they
40 might ſe the proceſſe, ordre and meaninge of the texte:
for els what ſo ever truth is taught them, theſe ennymyes

of all truth quench it ageyne, partly with the smoke of
 their bottomlesse pytte wherof thou readest apocalipsis
 ix. that is, with apparent reasons of sophistrye & tradi-
 tions of their awne makynge, founded with out grounde
 5 of scripture, and partely in iugglinge with the texte, ex-
 poundinge it in soch a sence as is impossi- .¶ ble to
 gether of the texte, if thou see the processe ordre and
 meaninge therof.

¶ And even in the bisshope of londons house I en-
 10 tended to have done it. For when I was so turmoyled
 in the contre where I was that I coude no lenger there
 dwell (the processe wherof were to longe here to re-
 herce) I this wyse thought in my silfe, this I suffre be-
 cause the prestes of the contre be vnlearned, as god it
 15 knoweth there are a full ignorant sorte which haue
 fene no more latyn then that they read in their por-
 tesses and missales which yet many of them can scacely
 read, (excepte it be Albertus de secretis mulierū in
 which yet, though they be never so soryly lerned,
 20 they pore day and night and make notes therin and
 all to teach the mydwyves as they say, and linwod a
 boke of constitutions to gether tithes, mortuaryes,
 offeringes, customs, and other pillage, which they
 calle, not theirs, but godes parte and the deuty of
 25 holye chirch, to discharge their consciences with all:
 for they are bound that they shall not dimynysh, but
 encrease all thinge vnto the vttmost of their powers)
 and therefore (because they are thus vnlearned thought
 I) when they come to gedder to the ale house, which
 30 is their preachinge place, they afferme that my fa-
 inges are heresy. And besydes y they adde to of thir
 awne heddes which I never spake, as the maner is to
 prolonge the tale to shorte .¶ the tyme with all, and
 accuse me secretly to the chauncelare and other the
 35 bishopes officers, And in deade, when I cam before
 the chauncelare, he thretened me greuously, and re-
 vyled me and rated me as though I had bene a dogge,
 and layd to my charge wherof there coude be none
 accuser brought forth, (as their maner is not to bringe
 40 forth the accuser) and yet all the prestes of y contre
 were y same daye there. As I this thought the

bishope of london came to my remembrance whom
 Erasmus (whose tonge maketh of litle gnattes greate
 elephātes and lifteth upp aboue the starres whosoever
 geveth him a litle exhibition) prayseth excedingly
 5 amonge other in his annotatyons on the new testa-
 ment for his great learninge. Then thought I, if I
 might come to this mannes service, I were happye.
 And so I gate me to london, & thorow the accoynt-
 aunce of my master came to sir harry gilford the
 10 kinges graces countroller, ad brought him an oration
 of Isocrates which I had translated out of greke in to
 English, and desyred him to speake vnto my lorde of
 london for me, which he also did as he shewed me, ad
 willed me to write a pistle to my lorde, and to goo to
 15 him my self which I also did, and delivered my pistle
 to a servaunt of his awne, one wylliam hebilthwayte,
 a mā of myne old accoyntaūce. But god which know-
 eth what is within hypocrites, sawe that I was begyled,
 ad that that counsell was not the nexte way vnto .p. my
 20 purpose. And therefore he gate me no favoure in my
 lordes sight ¶ Wheruppō my lorde answered me, his
 house was full, he had mo thē he coude well finde, and
 advised me to seke in london, wher he sayd I coude
 not lacke a service, And so in london I abode almoſte
 25 an yere, and marked the course of the worlde, and herde
 oure pratars, I wold say oure preachers how they boſted
 them selves and their hyc authorite, and beheld the
 pompe of oure prelates and how besyed they were as
 they yet are, to set peace and vnite in the worlde
 30 (though it be not possible for them that walke in
 darkenesse to cōtinue longe in peace, for they can not
 but ether stōble or dash them selves at one thinge or
 a nother that shall cleane vnquyet all togedder) & sawe
 thinges wherof I deferre to speake at this tyme and un-
 35 derstode at the lasſe not only that there was no rowme
 in my lorde of londons palace to translate the new tes-
 tament, but also that there was no place to do it in all
 englonde, as experience doth now openly declare.

¶ Vnder what maner therefore shuld I now sub-
 40 mitte this boke to be corrected and amended of them,
 which can suffer nothinge to be well? Or what pro-

testacyon shuld I make in soch a matter vnto oure
 prelates those stubburne Nimrothes which so mightely
 fight agenste god and resiste his holy spirite, enforceynge
 with all crafte and sotelte to qwench the light of the
 5 everlastinge testament, promyses, and a-.^p. poyntemente
 made betwene god & vs: and heapinge the firc wrath
 of god vppon all princes and rulars, mockinge thē
 with false fayned names of hypocryfye, and seruinge
 their lustes at all poyntes, & dispensinge with thē even
 10 of the very lawes of god, of which Christe him self
 testifieth Mathew v. y not so moch as one tittle therof
 maye perishe, or be brokē. And of which the prophete
 sayth Psalme .cxviii. Thou haste cōmaunded thy lawes
 to be kepte **meod**, y is in hebrew excedingly, with all
 15 diligēce, might & power, and haue made thē so mad
 with their iugglinge charmes and crafty persuasiōs that
 they thinke it full satisfaction for all their weked lyvinge,
 to tormēt soch as tell thē trouth, & to borne the worde
 of their soules helth, & fle whosoever beleve thereon.

20 ¶ Not withstōdinge yet I submytte this boke and
 all other that I haue other made or trāslated, or shall
 in tyme to come, (if it be goddes will that I shall fur-
 ther laboure in his heruest) unto all them that submytte
 thē selves vnto the worde of god, to be corrected of
 25 thē, yee and moreover to be disallowed & also burnt,
 if it seme worthy when they have examyned it wyth
 the hebrue, so that they first put forth of their awne
 translatinge a nother that is more correcte.

■ *Aprologe

shewing the vse of the scripture



THOUGH a man had a precious iuell and a rich, yet if he wiste not the value therof nor wherfore it served, he were nother the better nor rycher of a straw. Even so
 5 though we read the scripture & bable of it never so moch, yet if we know not the use of it, and wherfore it was geuen, and what is therin to be sought, it profiteth vs nothinge at all. It is not ynough therfore to read and talke of it only, but we must also desyre god daye
 10 and night instantly to open oure eyes, ad to make vs vnderstond and seale wherfore the scripture was geuen, that we maye applye the medicyne of the scripture, every mā to his awne fores, inlesse then we entend to be ydle disputers, and braulers aboute vayne wordes,
 15 ever gnawenge vppon the bitter barcke with out and never attayninge unto the swete pith with in, and persequetinge one an other for defendinge of lewde imaginacions and phantasyes of oure awne invencyon

** ■ Paule, in y thynde of y secōde epistle to Tymothe

* The Bristol copy of the edition of 1534 gives instead of the title "Aprologe shewing," etc., the title:

Vnto the reader **¶** T.

** Lines 19 *sqq.* above stand in the Bristol copy thus: Page Signature Aij.

Paule in the third of the seconde epistle to Timothe faith, that the scripture is good to teache (for that ought men to teache] and not dreames of their awne makinge, as the pope doth,) and also to improue, for that scripture is the twichstone that tryeth al doctrines, and by that we know the false from the true. And in the .vi. to the Ephe sians he calleth in the swerde of the spirite by cause it killeth hypocrites and vttereth and improueth their false inuentions

*The scri
pture w
herfore
it is
good.*

sayth, ȳ the scripture is good to teache (for ȳ ought
 mē to teach & not dreames of their awne makige, as
 ȳ pope doth) & also to improve, for ȳ scripture is ȳ
 twichstone ȳ tryeth all doctrynes, ād by ȳ we know
 5 the false from ȳ true. .¶ And in the .vi. to the ephesians
 he calleth it the swerd of the spirite, by cause it killeth
 hyppocrites, and vttereth ād improveth their false in-
 ventyons. And in the .xv. to the Romainys he sayth
 10 all that are wryten, are wryten for oure learninge, that
 we thorow pacyence and cōforte of the scripture myght
 have hope. That is, the ensamples that are in the
 scripture comforte vs in all oure tribulacyons, and
 make vs to put oure truste in god, and pacyently to
 abyde his leysure.

15 And in the .x. of the firste to the Corinthians he
 bringeth in examples of the scripture to feare vs and
 to bridle the fleshe, that we caste not the yoke of the
 lawe of god from of oure neckes, and fall to lustynge
 and doinge of evill.

10 ¶ So now the scripture is a light and sheweth vs
 the true waye, both what to do, and what to hope.
 And a defence from all erroure, and a comforte in
 aduersyte that we despayre not. and feareth vs in prof-
 peryte that we synne not *Seke therfore in the scripture

* The passage "Seke therfore" to "world a new." is not in
 the Bristol copy of the edition of 1534, which has instead:

Seke therfore in the
 scripture as thou readeſt it, cheſely and abo-
 ue all, the conuenaūtes made betwene god
 and vs. That is to ſaye; the lawe and cōma-
 undementes which God commaūdeth vs
 to do. And then the mercie promysed vnto
 all them that ſubmite them ſelues vnto the
 lawe. For all the promyses thorow out the
 hole scripture do include a couenaūt. That
 is: god byndeth him ſelfe to fulfil that mer-
 cie vnto the, onely if thou wilt endeuoure
 thy ſelfe to kepe his lawes: ſo that no man
 hath his parte in the mercie of god, ſaue he
 onely that loueth his lawe and conſenteth
 that it is righteous and good, & ſayne wol-
 de do it, ād euer mourneth becauſe he now
 and then breaketh it thorow infirmite, or
 dothe it not ſo perfectly as his harte wolde
 And let loue interpret the lawe: that th-
 ou vnderſtōde this to be the finall ende of

as thou readeſt it firſt the law, what god cōmaundeth vs to doo. And ſecundarylye the promyſes, which god promyſeth us ageyne, namely in Chriſte Ieſu oure lorde. Then ſeke enſamples, firſte of comforte, how god purg-
5 eth all them that ſubmitte them ſelves to walke in his wayes, in the purgatorye of tribulatyon, delyveringe them yet at the latter ende, and never ſoferinge any of them to peryſh, that cleave faſte to his promyſes.

the lawe, and the hole cauſe why the lawe was geuen: euen to bringe the to the knowledge of god, how that he hath done all thinge for the, that thou mighteſt loue hym agayne with al thine harte and thy neybour for his ſake as thy ſiſte and as Chriſt loued the. Becauſe thy neybour is the ſonne of god alſo and created vnto his lykenes as thou arte, and bought with as dere blode as arte thou. Whoſoeuer ſeleth in his herte that euery man ought to loue his neybour as Chriſt loued him, and conſenteth therto, and enforſeth to come therto: the ſame onely vnderſtondeth the lawe aryght and can interprete it. And he that ſubmyt-

A iij.]

teth not hī ſelfe in the degre he is in, to ſeke his neybours proffite as Chriſt did his, cā neuer vnderſtonde the lawe, though it be interprete to him. For that loue is the light of the lawe, to vnderſtonde it by.

And beholde how righteous, howe honeſt and howe due a thinge it is by nature, that euery man loue his brother vnfaynedly euē as him ſelfe, for his fathers ſake. For it is the fathers great ſhame and his hie diſpleaſure, if one brother hurte another, Yf one brother be hurte of another, he maye not aduēge him ſelfe, but muſt complayne to his father or to them that haue auctorite of his father to rule in his abſence. Euen ſo if any of godes children be hurt by any of his brethren, he maye not aduenge him ſelfe with hande or herte. God muſt aduenge. And the gouerners and miniſters of the lawe that God hath ordeyned to rule vs by concerninge oure outwarde conuerſacion of one with another, they muſt aduenge. If they will not auenge, but rather mayntene wronge, and be oppreſſers them ſelues, then muſt we tarye patiently tyll God come which is euer readie to reape tiraūntes from of the face of the erth, aſſone as theyr ſinnes are rype.

Conſidre alſo what wrath, vengeance

And fynallye, note the enfamples which are w- .P.
 riten to feare the flesh that we synne not. That is, how
 god suffereth the vngodlye and weked synners that re-
 siste god and refuse to folow him, to contynue in their
 5 wekednesse, ever waxinge worse and worse vntyll their
 synne be so fore encreased and so abhomynable, that if
 they shuld longer endure they wold corrupte the very
 electe. But for the electes sake god sendeth thē preach-
 ers. Neverthelesse they harden their hartes agenste

and plages god threateneth to them that ar
 rebellious and disobedient.]

Thē go to & reade the storyes of the by-
 ble for thy lerninge & comforte, & se eue-
 ry thinge practysed before thyne eyes: for
 accordinge to those enfamples shall it goo
 with the & all mē vntill the worldes ende.
 So that into whatfoeuer case or state a mā be
 brought, accordige to whatfoeuer ēfāple of
 the bible it be, his ende shalbe accordige as
 he there seith and readeth. As god there w
 arneth yer he smyte, & soffreth lōge yer he
 take extreme vēgeaūce, so shall he do with
 vs. As they that turne, are there receaued to
 mercie, & they that maliciously resist, peris-
 she vtterlye, so shall it be with vs. As they
 that refuse the cōūsel of God perisse thor-
 ow their awne cōūcei, so shall it be with vs
 vntill the worldes ende. As it wēt with the
 ir kinges & rulers, so shall it go with oures
 As it was with their comē people, so shall
 it be with oures. As it was with theyr spiri-
 tuall officers, so shall it be with oures. As it w-
 as wyth theyr true prophetes, so shall it be
 with oures vntill the worldes ēde. As they
 had euer amōge thē false prophetes & true:
 & as their false*persecuted the true, & moued
 the prynces to sle thē, so shall it be with vs
 vntyll the ende of the worlde. As there was
 amōge thē but a fewe true herted to god, so
 shall it be amōge vs: & as their ydolatry was
 so shall ours be vntyll the ende of the worl-
 de. All mercy that was shewed there, is a*pro-]

A iiij.

myse vnto the, if thou turne to god. And
 all vengeance and wrath shewed there, is
 threatened to the, if thou be stoubourne ād
 resiste &c.

Then follows:

And this lerninge and comforte shalt th
 ou euermore finde, etc.

* *per* and *pro*, instead of abbreviated letters not in our fonts.

the truth, and god destroyeth the vtterlye and begynneth the world a new.

¶ This comforte shalt thou evermore finde in the playne texte and literall sense. Nether is there any
 5 storye so homely, so rude, yee or so vyle (as it semeth outwarde) wherin is not excedinge greate comforte. And when some which seme to them selves great clarkes saye: they wott not what moare profite is in many gestes of the scripture if they be read with out
 10 an allegorye, then in a tale of robenhode, saye thou: that they were wryten for oure consolacyon and comforte, that we despayre not, if soch like happen vnto vs. We be not holyer then Noe, though he were once dronke. Nether better beloved then Iacob, though
 15 his awne sonne defyled his bedde. We be not holyer than lot, though his doughters thorow ignorance deceaved him, nor peradventure holyer then those doughters. Nether are we holyer then David, though he brake wedlocke and uppon the same commytted ab-
 20 homynable murther. All those men have witnesse of the scripture that they pleased god and ware good men both before that those thinges chaunfed them and also after. Neverthelesse soch thinges happened them for oure ensample: not that we shuld contrasayte
 25 their evill, but if whyle we fight with oure selves enforsynge to walke in the law of god (as they did) we yet fall likewise, that we despayre not, but come agayne to the lawes of god and take better holde

¶ We read sens the tyme of Christes deeth of virgins that have bene brought vnto the comē stues, and there defyled, and of martyrs that haue bene bounde and hores haue abvsed their bodyes. Why? The iudgemētes of god are bottōlesse. Soch thinges
 35 chaunced partely for ensamples, partely God thorow synne healeth synne Pryde can nether be healed nor yet appere but thorow soch horrible deades. Paradventure they were of y popes secte ād reioysed fleshly, thinkinge that heaven came by deades and not by
 40 Christ, and that the outwarde dead iustifyed them & made them holy and not the inward spirite receaved

by fayth and the consent of the harte vnto the law of god.

¶ As thou readeſte therfore thinke that every fillable pertayneth to thyne awne ſilf, and ſucke out
 5 the pithe of the ſcripture, and arm thy ſilf ageynſt all affaultes. Firſte note with ſtronge faith the power of god in creatinge all of nought Then marke the grevous fall of Adam and of vs all in him, thorow the lightregardige of the .℞. commaundement of god.
 10 In the .iiii. Chapitre god turneth him vnto Abel and then to his offeringe, but not to Cain and his offeringe. Where thou ſeeſt that though the deades of the evel apere outwardly as gloryous as the deades of the good: yet in the ſight of god which loketh on the harte, the
 15 deade is good becauſe of the man, and not the man good becauſe of his deade. In the .vi. God ſendeth Noe to preach to the weked and geueth them ſpace to repent: they wax hard herted, God bringeth them to nought And yet ſaueth Noe: even by the ſame water
 20 by which he deſtroyed them. Marke alſo what folowed the pryde of the buyldinge of the toure of Babel

Conſydre how God ſendeth forth Abrahā out of his awne countre in to a ſtrange lande full of weked people, and gave him but a bare promeſſe with him that he
 25 wold bleſſe him and defende him. Abraham beleued: and that worde ſaued and delyuered him in all parelles: ſo that we ſe, how that mannes life is not mayntayned by bred onelye (as Chriſte ſayeth) but moch rather by belevinge the promyſes of god. Behold how ſoberly and
 30 how circūſpectly both Abraham and alſo Iſaac behaue them ſelues amōge the infideles. Abraham byeth that which might have ben geuen him for nought, to cutte of occaſions. Iſaac when his welles which he had digged were taken from him, geueth rowme and reſiſteth not.
 35 More over they ere and ſo- .℞. we and fede their catell, and make confederacyons, ād take perpetuall truce, and do all outward thinges: Even as they do which have no faith, for god hath not made vs to be ydle in this world. Every man muſt worke godly and truly to
 40 the vttmoſte of the power that god hath geuen him: and yet not truſte therin: but in goddes worde or

promesse: and god will worke with vs and bringe that we do to good effecte. And thē when oure power will extend no further, goddes promesses wyll worke all alone

5 ¶ How many thinges also resisted the promesses of god to Iacob? And yet Iacob coniureth god with his awne promesses sayenge? O god of my father Abraham: and god of my father Isaac, O Lorde which saydeste vnto me returne vnto thyne awne contre, and vnto
10 the place were thou wast borne and I wil do the good I am not worthy of the leste of those mercyes, nor of that trouth which thou hast done to thy seruant I went out but with a staffe, and come home with .ii. droves, delyver me out of the handes of my brother
15 Esau, for I feare him greatly &c. And god delyvered him, and will likewyse all that call unto his promesses with a repentinge herte, were they never so great synners. Marke also the weake infirmities of the mā He loveth one wife more than a nother, one sonne
20 more than a nother. And se how god purgeth him. Esau threteneth him: Laban begyleth him. The beloued wife is longe baren: his .ᵑ. doughter is ravyshed: his wife is defyled, and that of his awne sonne. Rahel dieth, Ioseph is taken a way, yee and as he supposed
25 rent of wild beastes And yet how glorious was hys ende? Note the wekenesse of his Children, yee and the synne of them, and how god thorow their awne wekednes faved them. These ensamples teach vs that a man is not attonce perfecte the firste daye he be-
30 ginneth to lyve wel They that be stronge therefore muste suffre with the weake, and helpe to kepe them in vnite & peace one with a nother vntill they bestrōger

Note what the brothren sayde when they were tached in Egipte, we haue verelye synned (sayde they) ageynste
35 oure brother in y we sawe the anguysh of his soule when he befought vs, and wold not heare him: ād therefore is this tribulation come vppon vs. By which ensample thou seilste, how that conscience of evyll doenges findeth men out at the laste. But namely in tribulacyon and
40 aduersyte: there temptacyon and also desperacyon: yee and the verye paynes of hell find vs out: there

the foule feleth the ferse wrath of god and wyssheth mountaynes to falle on her and to hyde her (yf it were possible) frō the angrye face of god.

Marke also how greate evelles folow of how litle
 5 an occasion Dinah goeth but forth alone to se the
 daughters of the contre, and how greate myscheve
 and troble folowed? Iacob loved but one sonne more
 then a nother, ād how grevous .P. murther folowed in
 their hartes? These are ensamples for oure learninge
 10 to teach us to walke warely and circūspectlye in the
 worlde of weake people, that we geve no mā occasions
 of evyll

¶ Finally, se what god promysed Ioseph in his
 dreames. Those promesses accōpanyed him all ways,
 15 and went doune wyth him even in to the depe dongeon,
 And brought him vppe agayne, And never for soke
 him till all that was promysed was fulfilled. These
 are ensamples wrytē for oure learnige (as paule sayth)
 to teach vs to truste in god in ȳ strōge fyre of tribula-
 20 tion and purgatorye of oure flesh. And that they which
 submytte them selves to folow god shuld note and
 marke soch thinges, for theyr lerninge and comforte, is
 the frute of the scripture and cause why it was wryten:
 And with soch a purpose to read it, is the waye to
 25 everlastyng life, and to those ioyfull blyssinges that
 are promysed vnto all nacyons in the seade of Abraham,
 which seade is Iesus Christe oure lorde, to whom be
 honoure and prayse for ever and unto god oure father
 thorow him.

A M E N .

THE FYRST BOKE

OF MOSES CALLED GENESIS

I. 1-9.

The fyrst Chapiter.

- 1 **I**N the begynnyng God created
 2 heaven and erth. The erth was
 voyde and emptie, and darck-
 nesse was vpon the depe, and
 the spirite of god moved vpon the water
 3 Than God sayd: let there be lyghte and
 4 there was lyghte. And God sawe the
 lyghte that it was good: & devyded
 5 the lyghte from the darcknesse, and
 called the lyghte daye, and the darck-
 nesse nyghte: and so of the evenyng and
 mornynge was made the fyrst daye
 6 And God sayd: let there be a fyrmament betwene
 7 the waters, and let it devyde the waters a sonder. Than
 God made the fyrmament and parted the waters which
 were vnder the fyrmament, from the waters that were
 8 above the fyrmament: And it was so. And God called
 the fyrmament heaven, And so of the evenyng and
 mornynge was made the seconde daye
 9 And God sayd, let the waters that are vnder heaven
 gether them selves vnto one place, that the drye londe

*M.C.S. How
 heauen &
 erth, the
 lyght, the fyr-
 mament, the
 sonne, the
 mone, the
 sterres, and
 all beastes,
 foules &
 fysshes in the
 see were made
 by the worde
 of God. And
 how man also
 was creat.*

M. 1 begynnyng. God, throughout with capital G. 3 sayde, and so throughout the chapter. lyght, *bis* 4 lyght, nyght, and often. 5 the day, the night. 7 mornynge 9 lande

V. 2 ferebatur 5 tenebris. appellauitque. factumque est vespere & mane dies vnus (cf. vv. 8, 13, 19, 24, 31) 7 et factum est ita (so vv. 9, 15, 24, 30).

L. 2 tieffe. auf dem Wasser 3 es ward liecht 5 da ward aus abend und morgen der erste tag.

M. M. N. 2 *moued*, brethed or styred 7 *fyrmamēt*, or heauen, Ps. cxxxv a. v. b. It is an Hebrew worde and sygnyfyeth thrusting forth or spredynge abroad.

- 10 may appere: And it came so to passe. And god called
the drye lande the erth and the gatheringe togyther
of waters called he the see, And God sawe that it was
good
- 11 .P. And God sayd: let the erth bringe forth herbe
and grasse that fowe feed, and frutefull trees that bere
frute every one in his kynde, havynge their seed in
them selves vpon the erth. And it came so to passe:
- 12 ad the erth brought forth herbe and grasse sownge
seed every one in his kynde & trees berynge frute &
havynge their seed in the selves, every one in his kynde.
- 13 And God sawe that it was good: and the of the evenynge
and mornynge was made the thyrde daye.
- 14 Than sayd God: let there be lyghtes in y firmament
of heaven to devyde the daye fro the nyghte, that they
15 may be vnto fygnes, seasons, days & yeares. And let
them be lyghtes in the firmament of heavē, to shyne
16 vpon the erth. & so it was. And God made two great
lyghtes A greater lyghte to rule the daye, & a lesse
17 lyghte to rule the nyghte, and he made sterres also. And
God put them in the firmament of heaven to shyne
18 vpon the erth, and to rule the daye & the nyghte,
19 ad to devyde the lyghte from darcknesse. And God
sawe y it was good: and so of the evenynge ad mornynge
was made the fourth daye.
- 20 And God sayd, let the water bryng forth creatures
that move & have lyfe, & foules for to flee over the
21 erth vnder the firmament of heaven. And God created
greate whalles and all maner of creatures that lyve
and moue, which the waters brought forth in their
kindes, ad all maner of federed foules in their kyndes.
- 22 And [Fo. II] God sawe that it was good: and God
blessed them saynge. Growe and multiplie ad fyll the

℞. 14 lightes 22 sayinge

℣. 10 maria 12 habens vnumquodque sementem 14 et diuidant
diem ac noctem 16 vt præesset. nocti: & stellas. & posuit 21 omne
volatile 22 benedixitque eis

℣. 10 Meere 12 vnd yhren eygen samen bey sich selbs hatten
16 furstunde 21 allerley gefidderts geuogel

℞. ℞. N. 22 *Blessed*, here is blessing takē for encreasynge &
multiplenge.

waters of the sees, & let the foules multiplie vpo the
 23 erth. And so of the evenyng & morninge was made
 the fyfth daye.

24 And God sayd: let the erth bring forth lyvyng
 creatures in thir kyndes: catell & wormes & beastes
 25 of the erth in their kyndes, & so it came to passe. And
 god made the beastes of the erth in their kyndes, &
 catell in their kyndes, ad all maner wormes of the erth
 in their kyndes: and God sawe that it was good.

26 And God sayd: let vs make man in oure fymilitude
 ad after oure lycknesse: that he may have rule over
 the fysh of the see, and over the foules of the ayre,
 and over catell, and over all the erth, and over all
 27 wormes that crepe on the erth. And God created man
 after hys lycknesse, after the lycknesse of god created
 he him: male & female created he them.

28 And God blessed them, and God sayd vnto them.
 Growe and multiplie and fyll the erth and subdue it,
 and have domynyon over the fysh of the see, and over
 the foules of the ayre, and over all the beastes that
 move on the erth.

29 And God sayd: se, I have geuen yow all herbes that
 sowe feed which are on ail the erth, and all maner
 trees that haue frute in them and sowe feed: to be
 30 meate for yow & for all .ᵑ. beastes of the erth, and
 vnto all foules of the ayre, and vnto all that crepeth
 on the erth where in is lyfe, that they may haue all
 maner herbes and grasse for to eate, and even so it
 31 was. And God behelde all that he had made, ad loo
 they were exceadyng good: and so of the evenyng
 and mornynge was made the fyxth daye

ᶒᶠ. 26 domynion. fyshes 29 see. whyche. 31 fyxtē.

ᶒ. 24 reptilia 25 omnique reptili 26 ad imaginem et similitu-
 dinem 29 Ecce. in escam.

ᶒ. 24 gewurm 26 eyn bild das uns gleych sey 29 fehet da.
 zu ewr speyse.

ᶒᶠ. ᶒᶠ. N. 26 *Lycknesse of God*, that is after the shape and
 ymage whyche was before appoynted for the sonne of God: The
 chesepart of man also, whyche is the foule is made lyke vnto God
 in a certen proporcyon of nature, of power workynge, so that in
 that we are made lyke vnto God.

The Seconde Chapter.

- 1 **T**HUS was heavē & erth fynished
 2 wyth all their apparell: ād ī ŷ
 3 feūēth daye god ended hys
 worke which he had made &
 rested in ŷ seventh daye frō all his workes
 which he had made. And God blessed ŷ
 seventh daye, and sanctyfyed it, for in it
 he rested from all his workes which he
 had created and made.
- 4 ¶ These are the generations of heaven
 & erth when they were created, in the
 tyme when the LORde God created heaven
 and erth and all the shrubbes of the felde
 5 be fore they were in the erthe. And all
 the herbes of the felde before they sprange:
 for the LORde God had yet sent no rayne
 vpon the erth, nether was there yet any
 6 man to tylle the erth. But there arose a
 myste out of the ground and watered all the face of
 7 the erth: Then the LORde God shope
 man, even of the moulde of the erth and
 brethed into his face the breth of lyfe. So man was
 made a lyvyng soule.
- 8 ¶ The LORde God also planted a garden in Eden
 from the begynnyng, and there he sette [Fo. III.] man
 9 whom he had formed. And the LORde God made to
 sprynge out of the erth, all maner trees bewtyfull to

M.C.S. The Chapter that went before is here repeted agayne: the halowing of the Saboth daye: the foure floudes of paradyse: The settinge in of man in paradyse: the tree of knowledge is forbydden hym: how Adam named all creatures: the creacyon of Eua: the institutyon of maryage. apparell, the heavenly bodies

V. 1 perfecti 5 non enim pluerat dominus deus 6 sed fons ascendebat e terra 7 de limo terræ, & inspirauit in faciem eius 8 paradifum voluptatis a principio

L. 4 Gepurt 7 vnd blies ynn seyn angesicht eyn lebendigen odem, vnd also wart der mensch eyn lebendige seele. 8 Eden, gegen dem morgen

M. M. N. 1 apparell, The apparell of heauē is the sterres and planettes, etc., 3 blessed, Blesse here is taken for magnifyenge and prayfyng, as it is in Ps. xxxiii, a. sanctyfyed, Sanctifyēg in this place is as moche to faye as to dedicate & ordayne a thing to his awne use as Ex. xiii, a and .xx, b. 7 moulde, Slyme: dust or claye.

the fyghte and pleasant to eate, and the tree of lyfe in the middes of the garden: and also the tree of knowledge i good and euell.

10 ¶ And there spronge a reuer out of Eden to water the garden, and thence devided it selfe, and grewe in to
11 foure principall waters. The name of the one is Phison, he it is that compasseth all the lande of heuila, where
12 gold groweth. And the gold of that contre ys precious, there is found bedellion and a stone called Onix. The
13 name of the seconde ryver is Gihon, which compassyth
14 all the lande of Inde. And the name of the thyrde river is Hidekell, which runneth on the easte syde of the assyryans. And the fourth river is Euphrates.

15 ¶ And the LORde God toke Adam and put him in
16 the garden of Eden, to dresse it and to kepe it: and the LORde God cōmaunded Adā saynge: of all the
17 trees of the gardē se thou eate. But of the tre of knowlege of good and badd se that thou eate not: for even ȳ same daye thou eatest of it, thou shalt surely dye.

18 ¶ And the LORde God sayd: it is not good that man shulde be alone, I will make hym an helper to
19 beare him company: And after ȳ the LORde God had make of the erth all maner beastes of the felde, and all maner foules of the ayre, he brought them vnto Adam to see what .P. he wold call them. And as Adā called all maner livynge beastes: evē so are their names.

20 And Adam gave names vnto all maner catell, and vnto the foules of the ayre, and vnto all maner beastes

¶ 10 spronge 16 sayinge 17 dye the dethe. 19 made

¶ 13 omnem terram Æthiopiæ 14 Tigris 17 morte moriēris. 18 faciamus

¶ 10 es gieng aus . . . teylet sich dafelbs ynn vier hewbtwasser 12 kostlich 17 wirstu des tods sterben.

¶ 10 *Eden*; Eden sygnifieth pleasures 17 *dye the dethe*; Soche reherfalls of wordes dothe sygnifye somtyme an hastynes or vehemēce, somtyme an assewrance that the thinge shalbe performed that is promysed, as it is Ps. cxvii, c.

¶ 11 *Pison* ist das grosse wasser ynn India, das man Ganges heyst, denn *Heuila* ist Indienland, *Gihon* ist das wasser ynn Egypten das man Nilus heyst, *Hydekel* ist das wasser in Assyria das man Tygris heyst. *Phrato* aber ist das nehist wasser ynn Syria das man Euphrates heyst.

of the felde. But there was no helpe founde vnto Adam to beare him companye

- 21 Then the LORde God cast a slomber on Adam, and he slepte. And then he toke out one of his rybbes, and in stede ther of he fylled vp the place with flesh.
- 22 And the LORde God made of the rybbe which he toke out of Adam, a womā and brought her vnto Adam.
- 23 Then sayd Adā this is once bone of my ^{once, now (a} boones, and flesh of my flesh. This shall ^{Saxon idiom).} be called woman: because she was take of the man.
- 24 For this cause shall a man leue father and mother &
- 25 cleve vnto his wyfe, & they shall be one flesh. And they were ether of them naked, both Adam and hys wyfe, ād were not ashamed:

The .III. Chapter.

- 1 **B**UT the serpent was sotyller than ^{M. C. S. The} all the beastes of the felde ^{serpent de-} which y LORde God had ^{ceaueth the} made, and sayd vnto the wo- ^{woman. The} man. Ah fyr, that God hath sayd, ye ^{serpēt the} shall not eate of all maner trees in the ^{woman & the} garden. And the woman sayd vnto the ^{man are cur-} serpent, of the frute of the trees in the gar- ^{sed, and dry-} den we may eate, but of the frute of the ^{uen out of Pa-} tree y is in the myddes of the garden ^{radise. Christ} (sayd God) se that ye eate not, and se that ye touch ^{oure sauyour} it not: lest ye dye. ^{is promysed.}
- 2 Ah fyr, ah
- 3 surely
- 4 [Fo. IIII.] Then sayd the serpent vnto the woman:
- 5 tush ye shall not dye: But God doth knowe, that whensoever ye shulde eate of it, youre eyes shuld be

M. i ye, hath God sayd in dede

V. i callidior. Cur præcepit 4 nequaquam morte moriemini.

L. 21 ein tieffen schlaff fallen 23 das were eynmal beyn
iii. i Ja, solt Gott gesagt haben 4 yhr werdet mit nicht des
tods sterben 5 so werden ewer augen wacker

opened and ye shulde be as, God and knowe both good
 6 and evell. And the woman sawe that it was a good
 tree to eate of and lustie unto the eyes and *lustie, afford-*
 a pleasant tre for to make wyfe. And *ing pleasure*
 toke of the frute of it and ate, and gaue vnto hir huf-
 7 band also with her, and he ate. And the eyes of both
 of them were opened, that they vnderstode how that
 they were naked. Than they sowed fygge leues to-
 gedder and made them apurns.

8 And they herd the voyce of the LORde God as
 he walked in the gardē in the coole of the daye.
 And Adam hyd hymselfe and his wyfe also from the
 face of the LORde God, amonge the trees of the
 9 garden. And the LORde God called Adam and sayd
 10 vnto him where art thou? And he answered. Thy
 voyce I harde in the garden, but I was afrayd because
 11 I was naked, and therefore hyd myselfe. And he sayd:
 who told the that thou wast naked? hast thou eaten
 of the tree, of which I bade the that thou shuldest not
 12 cate? And Adam answered. The woman which thou
 gavest to bere me company she toke me of the tree, ād
 13 I ate. And the LORde God sayd vnto the woman:
 wherfore didest thou so? And the woman answered,
 the serpent deceived me and I ate.

14 ¶. And the LORde God sayd vnto the serpēt
 because thou haste so done moſte cursed be thou of
 all catell and of all beastes of the feld: vppō thy
 bely shalt thou goo: and erth shalt thou eate all dayes
 15 of thy lyfe. Moreover I will put hatred betwene the
 and the woman, and betwene thy seed and hyr seed.

¶. 6 for to geue vnderſtondyng

¶. 8 ad auram poſt meridiem

¶. 7 wurden yhr beyder augen wacker

¶. ¶. N. 6 *eyes ſhulde be opened*, To haue their eyes opened
 is to knowe or vnderſtonde 8 *from the face*, That is from hys
 preſence

¶. ¶. N. 8 *Adam verſteckt*, Adam heyſt auff Ebreiſch, Menſch,
 darumb mag man menſch ſagen, wo Adam ſteht vnd widderumb.
tag kuele war, Das war vmb den abent, wenn die hitze vergangen
 iſt, bedeut, das nach gethaner fund, das gewiſſen angſt leydet,
 biſ das Gottis gnedige ſtym kome vnd wider kule vn erquicke
 das hertz, wie wol ſich auch die blode natur entſetzt vnd fleucht
 fur dem Euangelio, weyl es das creutz vnd ſterben leret.

And that feed shall tread the on the heed, ād thou shalt tread hit on the hele.

16 And vnto the woman he sayd: I will fuerly encrease thy sorow ād make the oft with child, and with payne shalt thou be deleverd: And thy lustes shall pertayne vnto thy hufbond and he shall rule the.

17 And vnto Adā he sayd: for as moch as thou hast obeyed the voyce of thy wyfe, and hast eaten of the tree of which I commaunded the saynge: se thou eate not therof: cursed be the erth for thy sake. In sorow
18 shalt thou eate therof all dayes of thy life, And it shall beare thornes ād thyftels vnto the. And thou
19 shalt eate the herbes of ȳ feld: In the swete of thy face shalt thou eate brede, vntill thou returne vnto the erth whēce thou wast takē: for erth thou art, ād vnto erth shalt thou returne.

20 And Adam called his wyfe Heua, because she was
21 the mother of all that lyveth And the LORde God made Adam and hys wyfe garmentes of skynnes, and
22 put them on them. And the LORde God sayd: loo, Adam is become as it were one of vs, in knowlege of good and evell. But now lest he stretch forth his hand [Fo. V.] and take also of the tree of lyfe and eate and lyve ever.

23 And the LORde God cast him out of the garden of
24 Eden, to tylle the erth whēce he was taken. And he

℞. 15 treade it on the hele

℥. 15 ipsa conteret 16 erūnas tuas—in dolore paries filios, & sub viri potestate eris & ipse dominabitur tui 17 maledicta terra in opere tuo 19 puluis. puluerem

℥. 15 ynn die versen beyssen

℞. ℞. N. 15 *on thy heed*, The heed of the serpent sygnifyeth the power and tyranny of the deuell whych Christ the feede of the womā ouercame. The hele is Christes māhod which was tēpted wyth oure synnes. 22 *Loo*. Here thys worde *lo* is taken as a mocke as it is in iii Regu. xviii, c.

℥. ℞. N. 15 *Derfelb*, Dis ist das erst Euangelion vnd verheyf-
fung von Christo geschehen auff erden, Das er solt, fund, tod vnd helle vber winden, vnd vns von der schlangē gewalt selig machen. Daran Adam glawbt mit allen seynen nach komē, dauon er Christen vnd selig worden ist von seynem fall. 20 *Heua*, Hai heyft lebē, Daher kōmpt Heua oder Haua, Leben oder lebendige.

cast Adā out, and sette at ȳ enteringe of the garden Eden, Cherubin with a naked swerde sward, *sword* movinge in and out, to kepe the way to the tree of lyfe.

■ The .IIII. Chapter.

- 1 **A**ND Adam lay wyth Heua ys *.M.C.S. Cayn*
 wyfe, which conceaved and *kylleth hys*
 bare Cain, and sayd: I haue *ryghteous bro-*
 gotten a mā of the LORde. *ther Abell.*
 2 And she proceded forth and bare hys *Cayn dispay-*
 brother Abell: And Abell became a *reth & is cur-*
 sheperde, and Cain became a ploweman. *sed. The*
 3 And it fortunēd in proceſſe of tyme, *generacyō of*
 that Cain brought of the frute of the erth: *Enoch, Ma-*
 4 an offerynge vnto the LORde. And Abell, he brought *thusael, Tu-*
 also of the fyrstlynges of hys shepe and of the fatt of *ball, Lamech,*
 them. And the LORde lokēd vnto Abell and to his *Seth and Enos.*
 5 offrynge: but vnto Cain and vnto hys offrynge,
 looked he not. And Cain was wroth exceddingly,
 6 and loured. And the LORde sayd vnto *loured, lour-*
 Cain: why art thou angry, and why *est, looked ful-*
 7 loureste thou? Wotest thou not yf thou *len*
 doſt well thou shalt receave it? But & yf thou doſt
 evell, by & by thy synne lyeth open in the dore. Not
 withſton-. .dyng let it be ſubdued vnto the, ād ſee thou
 8 rule it. And Cain talkēd with Abell his brother.

V. 24 flammeum gladium atque verſatilem. *iiii.* 5 et concidit vultus eius 8 Dixitque Cain ad Abel fratrē ſuū, Egrediamur foras

U. 24 vnd eyn glentzendes ſewrigs ſchwerd. *iiii.* 1 ich hab vberkomen den man des Herren

.M.M.N. 4 *loked vnto Abell*, The Lorde looked vnto Abel & to hys offerynge: that is he was pleaſed with Abell & his offeringe, but with Cayn nor his offering was he not pleaſed: & therfore he ſaith that he lokēd not therto, the ſame uſe of ſpekyngē is alſo in the .ii. of kynges in the .xvi. Chapter.c. Ps. xxx. b.

U.M.N. 1 *vberkomen*, Kain heyſt, das man kriegt odder vberkompt, Heua aber meynet, er ſolt der ſame feyn, da der herr vō ſeſagt hatte, das er der ſchlangen kopff zutretten wurde.

And as foone as they were in the feldes, Cain fell
 9 vppon Abell his brother and flewe hym. And y^e LORde
 sayd vnto Cain: where is Abell thy brother? And he
 10 sayd: I cannot tell, am I my brothers keper? And
 he sayd: What hast thou done? the voyce of thy
 11 brothers bloud cryeth vnto me out of the erth. And
 now curfed be thou as pertaynyng to the erth, which
 opened hyr mouth to receaue thy brothers bloud of
 12 thyne hande. For when thou tyllest the grounde she
 shall hēceforth not geve hyr power vnto *rennagate, re-*
 the. A vagabunde and a *negade, i. e.*
 thou be vpon the erth. *wanderer, fu-*
gitive.

13 And Cain sayd vnto the LORde: my synne is greater,
 14 than that it may be forgiven. Beholde thou castest
 me out thys day from of the face of the erth, and frō thy
 fyghte must I hyde myselfe ad I must be wandrynge
 and a vagabunde vpon the erth: Morover whosoever
 15 fyndeth me, wyll kyll me. And the LORde sayd vnto
 hī Not so, but who so ever sleyth Cain shalbe punyshed
 vii. folde. And the LORde put * a marke
 vpō Cain that no mā y^e founde hym shulde
 16 kyll hym. [Fo. VI.] And Cain went out
 frō the face of the LORde and dwelt in
 the lande Nod, on the east syde of Eden.

17 And Cain laye wyth hys wyfe, which
 conceaved and bare Hēnoch. And he
 was buyldinge a cyte and called the
 the name of it after the name of hys
 18 sonne, Hēnoch. And Hēnoch begat Irad.
 And Irad begat Mahuīael. And Mahuīael
 begat Mathusael. And Mathusael begat
 Lamech.

19 And Lamech toke hym two wyves, ** Of this place no doute y^e pope which in all thinges maketh himself equal with god, toke an occasion to marke all his creatures: and to forbid vnder payne of excommunicatiō y^e no mā (whether he were kīge or emperoure) be so hardy to punish them for what so ever*

℞. 10 bloud cryed vnto me

℣. 13 quam ut ueniam merear 16 habitauit profugus in terra
 ad orientalem plagam Eden

℥. 12 Soll'er dyr fort seyn vermugen nicht geben 16 jensyd Eden
 gegen den morgen.

℞. ℞. N. 10 *cryed*, Cryeth: that is asketh vengeance, as ye
 haue Genesis xix. c.

the one was called Ada, and the other
20 Zilla. And Ada bare Iabal, of whome
came they that dwell in tentes ād possesse
21 catell. And hys brothers name was Iubal:
of hym came all that exercyse them selves
22 on the harpe and on the organs. And
Zilla she also bare Tubalcain a worker in
metall and a father of all that grave in brasse and
yeron. And Tubalcains syfter was called Naema.
23 Then sayd Lamech vnto hys wyves Ada ād Zilla:
heare my voyce ye wyves of Lamech and herken vnto
my wordes, for I haue slayne a man and wounded my
selfe, and have slayn a yongman, and gotte my selfe
24 strypes: .℞. For Cain shall be avenged strypes,wounds
sevenfolde: but Lamech seuentie tymes sevenfolde.
25 ¶ Adam also laye with hys wyfe yet agayne, and
she bare a sonne ād called hys name Seth for god
(sayd she) hath geuen me a nother sonne for Abell
26 whom Cain slewe. And Seth begat a sonne and called
hys name Enos. And in that tyme began men to call
on the name of the LORde.

The .V. Chapter.

1 **T**HYS is the boke of the gener- *M. C. S. The*
 acion of man, In the daye *genealogye of*
 when God created man and *Adam unto*
Noe.
 made hym after the symilytude of god.
 2 Male and female made he thē and called their names
 3 man, in the daye when they were created. And when
 Adam was an hundred and thirty yere old, he begat a
 sonne after his lycknesse and symilytude: and called

¶. 21 cithara & organo 25 semen aliud 26 Enos. iste cœpit in-
uocare nomen domini .v, 1 Adam. hominem

M. M. N. 26 *To call on the name of the Lorde* is to requyer all thynges of hym and to trust in him, geuing hym the honour and worshyp that belongeth to hym, as in Gen. xii b.

4 hys name Seth. And the dayes of Adam after he
 begat Seth, were eyght hundred yere, and begat
 5 sonnes and doughters, and all the dayes of Adam
 which he lyved, were .ix. hundred and .xxx. yere,
 and then he dyed.

6 And Seth lyved an hundred and .v. yeres, and
 7 begat Enos. And after he had begot Enos he lyved
 viii. hundred and .vii. yere, and begat sonnes and
 8 doughters. And all the dayes of Seth were .ix. hun-
 dred and .xii. yeres and dyed.

9 And Enos lyved .Lxxxx. yere and begat [Fo. VII.]
 10 kenan. And Enos after he begat kenan, lyved .viii
 hundred and .xv. yere, and begat sonnes and dough-
 11 ters: and all the dayes of Enos were .ix. hundred and
 v. yere, and than he dyed.

12 And kenan lyved .Lxx. yere and begat Mahalaliel.
 13 And kenan after he had begot Mahalaliel, lyved .viii
 hundred and .xl. yere and begat sonnes and doughters:
 14 and al the dayes of kenan were .ix. hundred and .x
 yere, and than he dyed.

15 And Mahalaliel lyued .Lxv. yere, and begat Iared.
 16 And Mahalaliel after he had begot Iared lyved .viii
 hundred and .xxx. yere and begat sonnes and dough-
 17 ters: and all the dayes of Mahalalyell were .viii. hun-
 18 dred nynetye and .v. yeare, and than he dyed And
 Iared lyved an hundred and .Lxii. yere and begat He-
 19 noch: and Iared lyved after he begat Henoch, .viii
 20 hundred yere and begat sonnes and doughters. And
 all the dayes of Iared were .ix. hundred and .Lxii
 yere, and than he dyed.

21 And Henoch lyved .Lxv. yere ad begat Mathufala.
 22 And Henoch walked wyth god after he had begot
 Mathufalah .iii. hundred yere, and begat sonnes and
 23 doughters. And all the dayes of Henoch were .iii
 24 hundred and .Lxv. yere. and than Henoch lyved a

M. 4 daughters

V. 9 Enos nonaginta annis 22 Et ambulauit Enoch cū deo

M. M. N. 22 *And Henoch walked with God*, To walke wyth
 God, is to do hys will & leade a lyfe accordyng to hys worde.

godly lyfe, and was no more sene, for God toke him away.

25 And Mathufala lyved an hundred and .Lxxxvii
26 yere and begat Lamech: and Mathufala .P. after he
had begot Lamech, lyved .vii. hundred and .Lxxxii
27 yere: ād begat sonnes and doughters. And all the
dayes of Methufala were .ix. hundred .Lxix. yere,
and than he dyed.

28 And Lamech lyved an hundred .Lxxxii. yere and
29 begat a sonne and called hym Noe sayng. This
same shall comforte vs: as concernynge oure worke and
forowe of oure handes which we haue aboute the erthe
30 that the LORde hath curfed. And Lamech lyved
after he had begot Noe .v. hundred, nynetie and .v
31 yere, and begat sonnes and doughters. And all the
dayes of Lamech were .vii. hundred .Lxxvii. yere,
32 and than he dyed. And when Noe was .v. hundred
yere olde, he begat Sem, Ham and Iaphet.

■ The .VI. Chapter.

1 **A**ND it came to passe whā men *M. C. S. The*
begā to multiplie apō the erth *cause of the*
ād had begot them doughters, *floude. God*
2 the sonnes of God sawe the *warneth Noe*
doughters of men that they were fayre, *of the cōmyng*
and toke vnto them wyves, which they *of the floud:*
3 best liked amōge thē all. And the LORD sayd: My *The preparing*
spirite shall not all waye stryve withe man, for they are *of the arcke.*

E. 24 ambulavitque cū deo, & nō apparuit: quia tulit eū deus.
vi. 3 non permanebit spiritus meus in homine

1. 2 Kinder Gottis

M. M. N. 2 *The sonnes of God* are the sonnes of Seth which
had instruct & norished thē in the feare of God. The sonnes of
men are the sonnes of Cayn instruct of him to all wyckednes.

1. *M. N.* 2 *kinder Gottis*, Das waren der heyligen vetter
kinder, Die ynn Gottiffurcht auferzogen, darnach erger, den
die ander worden, vnter dem namen Gottis, wie altzeyt die geyst-
lichen, die ergiften tyrannen vnd verkeritisten zu letzt worden
find.

flesh. Nevertheles I wyll geue them yet space, and hundred and .xx. yeres

4 There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the daughters of men and had begotten them childern, the same childern were the mightiest of the world and men of renowne. [Fo. VIII. misplaced in the original]
 5 And whan the LORde sawe ȳ the wekednesse of man was encreased apou the erth, and that all the ymaginacion and toughtes of his hert was
 6 only evell continually, he repented that ^{toughtes,} ~~should be,~~ ^{thoughtes} he had made man apou the erth and
 7 forowed in his hert. And sayd: I wyll destroy mankynde which I haue made, frō of the face of the erth: both man, beaft, worme and foule of the ayre, for it
 8 repēteth me that I haue made them. But yet Noe found grace in the fyghte of the LORde.

9 These are the generatiōs of Noe. Noe was a righteous man and vncorrupte in his tyme, &
 10 walked wyth god. And Noe begat .iii. sonnes: Sem,
 11 Ham and Iapheth. And the erth was corrupte in the
 12 fyghte of god, and was full of mischefe. And God lokod vpon the erth, ād loo it was corrupte: for all flesh had corrupte his way vpon the erth.

13 Than sayd God to Noe: the end of all flesh is come before me, for the erth is full of there myschefe. And
 14 loo, I wyll destroy them with the erth. Make the an arcke of pyne tree, and make chaumbers in the arcke, and pytch it wythin and wythout wyth pytch.
 15 And of this facion shalt thou make it.

The lenth of the arcke shall be .iii. hundred cubytes, ād the bredth of it .L. cubytes, and the heyth of it
 16 xxx. cubytes. A wyndow shalt thou make aboue in

℞. 5 thoughtes

℥. 4 gigantes autem 9 Noe vir iustus atque perfectus fuit
 14 arca de lignis leuigatis

℥. 4 tyrannen 12 alles fleysch hatte seyn weg verterbet auff erden 14 thennen holtz

℞.℞.N. 12 *All flesh.* All fleshe that is all men that lyue fleshly, as in the .viii. of the Roma. 13 *The ende of all flesh.* The ende of all fleshe: that is, the ende of all men is come before me.

the arcke. And wythin a cubyte compasse shalt thou
 fynysh it. .P. And the dore of the arcke shalt thou sette
 in ȳ syde of it: and thou shalt make it with .iii. loftes
 17 one aboue an other. For behold I will bringe in a
 floud of water apou the erth to destroy all flesh from
 vnder heaven, wherin breth of life is so that all that
 18 is in the erth shall perish. But I will make myne
 apoyntement with the, that both thou apoyntement,
 shalt come in to ȳ arcke and thy sonnes, *covenant*
 thy wyfe and thy sonnes wyves with the.
 19 And of all that lyveth what soever flesh it be,
 shalt thou brynge in to the arcke, of every thyng
 a payre, to kepe them a lyve wyth the. And male
 20 and female se that they be, of byrdes in their kynde,
 and of beastes in their kynde, and of all maner of
 wormes of the erth in their kinde: a payre of every
 thinge shall come vnto the to kepe them a lyve.
 21 And take vnto the of all maner of meate ȳ may be
 eaten & laye it vp in stoor by the, that it may be
 22 meate both for ȳ and for thē: and Noe dyd acordynge
 to all that God commaunded hym.

The .VII. Chapter.

1 **A**ND the LORde sayd vnto Noe: *M. C. S. The*
 goo into the arcke both thou *entraunce of*
 and all thy houffold. For the *Noe & them*
 haue I sene rightuous before *that were*
 2 me in thys generacion. Of all cleane beastes *the arcke.*
The rysynge

M. 16 aboue a nother

E. 18 ponamque fœdus meū tecum 20 ut possint viuere
 vii. 1 dominus ad eum

L. 18 bund auffrichten .vii. 1 rechtfertig ersehen fur myr
 zu diser zeit

M. M. N. 1 *For the haue I sene ryghteous,* They are ryght-
 eous before God that loue their neybour for gods sake, vnfayn-
 edly: hauynge the spirite of god whych maketh thē the sonnes of
 God & therefore are accepted of God as iust and ryghteous as it is
 in Gen. xviii. c. 2 *and of cleane beastes,* cleane beastes is soche as
 they myght lesfully eate, and the vncleane are those that they
 might not eate, as it apereth in Leuit. ii. a & Deut. xiii.

take vnto the .vii. of every kynde the male *of the floude*
 and hys female [Fo. IX.] And of vnclene *wherwith all*
 beastes a payre, the male and hys female: *thynges dyd*
peryshe.

3 lykewyse of the byrdes of the ayre .vii. of every kynde,
 4 male and female to save seed vppon all the erth. For
 vii. days hence wyll I send rayne vppō the erth .XL
 dayes. & .XL. nyghtes and wyll dystroy all maner of
 thynges that I haue made, from of the face of the
 erth.

5 And Noe dyd acordynge to all ȳ the lorde cō-
 6 maunded hym: and Noe was .vi. hundred yere olde, when
 7 the flood of water came vppon the erth: and Noe went
 and his sonnes and his wyfe and his sonnes wyves wyth
 8 hym, in to the arke from the waters of the flood. And
 of clene beastes and of beastes that ware vnclene and
 9 of byrdes and of all that crepeth vppō the erth, came
 in by coopes of every kynde vnto Noe in to the arke:
 a male and a female: even as God commaunded Noe.
 10 And the seventh daye the waters of the flood came
 vppon the erth.

11 In the .vi. hundred yere of Noes lyfe, in the secōde
 moneth, in the .xvii. daye of the moneth, ȳ same daye
 were all the founteynes of the grete depe broken vp,
 12 & the wyndowes of heavē were opened, ād there fell
 a rayne vpon the erth .XL. dayes and .XL. nyghtes.

13 And the selfe same daye went Noe, Sem, Ham and
 Iapheth, Noes sonnes, and Noes wyfe and the .iii. wyves
 14 of his sonnes wyth them in to the arke: both they and
 all maner of beastes in their kīde, & all maner of
 catell in their kynde & all maner of wormes that crepe
 vppon .ᵑ. the erth in their kynde, and all maner of
 byrdes in there kynde. and all maner off foules what

ᵑ. II omnes fontes abyssi magnæ & cataractæ cæli 13 In
 articulo diei illius

ᵑ. II da auff brachen alle brunne der grossen tieffen, vnd
 theten sich auff die fenster des hymels

ᵑ. ᵑ. N. II *Founteynes*, The fountaynes of the great depe
 etc. that is, all the waters that were on the erth sprāge vp, en-
 creased & multiplyed. *Wyndowes of heaven*, The wyndowes of
 heuē opened &c. that is, all waters aboue the erth descended
 and increased the floude.

- 15 foever had feders. And they came vnto Noe in to the
 arke by coopes, of all flesh y had breth of lyfe in it.
- 16 And they that came, came male ad female of every
 flesh accordige as God cōmaunded hym: & y LORde
 fhytt the dore vppō him
- 17 And the floud came .XL. dayes & .XL. nyghtes
 vppon the erth, & the water increafed and bare vp
- 18 the arcke ad it was lifte up from of the erth And
 the water prevayled and increafed exceedingly vppon
 the erth: and the arke went vppō the toppe of the
 waters.
- 19 And the waters prevayled excedingly above mefure
 vppō the erth, fo that all the hye hylles which are vnder
- 20 all the partes of heaven, were covered: evē .xv. cubytes
 hye prevayled the waters, fo that the hylles were
 covered.
- 21 And all fleſhe that moved on the erth, bothe birdes
 catell and beaſtes periſſhed, with al that crepte on the
- 22 erth and all men: fo that all that had the breth of liffe
 in the noſtrels of it thorow out all that was on drye
 lond dyed.
- 23 Thus was deſtroyed all that was vppō the erth, both
 man, beaſtes, wormes and foules of the ayre: fo that
 they were deſtroyed from the erth: ſave Noe was
 reſerved only and they that were wyth hym in the
- 24 arke. And the waters prevayled vppon the erth, an
 hundred and fyfty dayes.

℞. 22 Alles was eyn lebendigen oden hatte ym trocken, das
 ſtarb.

The .VIII. Chapter.

The .VIII. Chapter. [Fo. X.]

- 1 **A**ND god remēbred Noe & all *ḡ. C. S. Af-*
 2 beastes & all *ter the send-* *ḡ. C. S. Af-*
 3 with hī in *ḡ. C. S. Af-* *ter the send-*
 4 And god *ḡ. C. S. Af-* *ter the send-*
 5 made a wynde to blow vppō *ḡ. C. S. Af-* *ter the send-*
 6 *ḡ. C. S. Af-* *ter the send-*
 7 *ḡ. C. S. Af-* *ter the send-*
 8 *ḡ. C. S. Af-* *ter the send-*
 9 *ḡ. C. S. Af-* *ter the send-*
 10 *ḡ. C. S. Af-* *ter the send-*
 11 *ḡ. C. S. Af-* *ter the send-*

ḡ. C. S. 10 more

1. 1 adduxit spiritum super terram 2 & prohibita sunt 4 vice-

simoseptimo die—montes Armeniæ 7 et non reuertebatur

ḡ. C. S. 1 wasser fielen 2 ward gewehret

ḡ. C. S. 7 und kam wider, Das ist, er machts so lange mit

seym wider komen bis das alles trocken wart, das ist so viel

gefagt, Er soll noch wider komē.

was in hyr mouth a lefe of an olyve tre which ſhe had plucked .P. wherby Noe perceaved that the waters were
 12 abated vppon the erth. And he taried yet .vii. other dayes, and ſent forth the doue, which from thence forth came no more agayne to him.

13 And it came to paſſe, the fyxte hundred and one yere and the fyrſt daye of the fyrſt moneth, that the waters were dryed vpp apon the erth. And Noe toke off the hatches of the arke and loked: And beholde,
 14 the face of the erth was drye. So by the .xxvii. daye of the ſeconde moneth the erth was drye.

15, 16 And God ſpake vnto Noe ſaynge: come out of the arcke, both thou and thy wyfe and thy ſonnes and
 17 thy ſonnes wyues with the. And all the beaſtes that are with the whatſoever fleſh it be, both foule and catell and all manner wormes that crepe on the erth, brynge out with the, and let them moue, growe and multiplie
 18 vppon the erth. And Noe came out, and his ſonnes
 19 and his wyfe and his ſonnes wyues with hym. And all the beaſtes, and all the wormes, and all the foules, and all that moved vppon the erth, came alſo out of the arke, all of one kynde together.

20 And Noe made an aulter vnto the LORDE, and toke of all maner of clene beaſtes and all maner of clene foules, and offred ſacrifyce vppon the aulter.
 21 And the LORDE ſmellyd a ſwete ſauoure and ſayd in his hert: I wyll henceforth no more curſe the erth for mannes ſake, for the imagynacion of mannes hert is [Fo. XI.] evell even from the very youth of hym. Moreouer I wyll not deſtroy from henceforth all that
 22 lyveth as I haue done. Nether ſhall ſowyng tyme and harveſt, colde, and hete, ſomere & wynter, daye and nyghte ceaſſe, as longe as the erth endureth.

¶. II ramum oliuæ virentibus foliis 20 Ædificauit . . obtulit holocauſta

¶. II eyn oleblat 13 Ym ſechs hunderſten und eynem iar 19 eyn iglichs zu ſeyns gleychen 20 bawet . . brandopfer 21 hinfurt nicht mehr ſchlahen

¶. ¶. X. 21 The Lordes ſmellynge of ſauoure: is the alowāce of the workes of the faythfull, as in Ex. xxix. Lev. i. iii. iv.

¶. ¶. N. II oleblat; Das Blat bedeut das Euangelion, dz der heylig geyſt ynn die Chriſtenheyt hat predigen laſſen, Denn ole bedeuſt barmherzickeyt vnnd fride, dauon das Euangelion leret

■ The .IX. Chapter.

1 **A**ND God blessed Noe and his
sonnes, and sayd vnto them:
Increase and multiplie and fyll
the erth.

2 The feare also and drede of yow be
vppon all beaſts of the erth, and vppon
all foules of the ayre, ād vppon all that
crepeth on the erth, and vppon all fyſhes
of the ſee, which are geuen vnto youre
3 handes And all that moveth vppon the
erth havynge lyfe, ſhall be youre meate:
Euen as y grene herbes, ſo geue I yow
4 all thyng. Only the fleſh with his life
which is his bloud, ſe that ye eate not.

5 * *This lawe
and ſoch like
to exequite,
were kinges
and rulars
ordeyned of
God wherfore
they ought not
to ſuffre the
popes Caimes
thus to ſhede
bloud theirs
not ſhed agey-
ne, nether yet
to ſett vpp
their abhomi-
nable ſetua-
ryes & necke
verſes cleane
agenſte the
ordinaunce of*

* For verely the bloude
of yow wherein youre lyves
are wyll I requyre. Euē of
the hande of all beaſtes wyll
I require it, And of the hande
of man and of the hand off
euery mannes brother, wyll I requyre the
lyfe of man: ſo y he which ſhedeth mannes
bloude, ſhall haue hys bloud ſhed by man
agayne: for God made man after hys awne
lyckneſſe. See that ye encrease, and waxe,
and be occupyde vppon the erth, & mul-
tiplie therein.

8 Farthermore God ſpake vnto Noe &
9 to hys ſonnes with hym ſaynge: ſee,

*M.C.S. God
bleſſeth Noe
and hys ſon-
nes. He for-
byddeth to
eate the bloude
of beaſtes and
forbyddeth the
ſhedding of
manes bloude.
The lawe of
the ſwerde.
He maketh a
covenant
that he wyll
deſtroye the
world no more
by water, and
geueth the
raynebowe as
a token & con-
firmacyon of
the ſame. Noe
is droncken,
and Ham un-
couereth hym,
and getteth
his curſe.*

V. 5 Sanguinem enim animarum vestrarum 7 et ingredimini
L. 2 vnd alle fiſch ym meer ſeyen ynn ewer hend geben
4 Alleyne . . darynn die ſeele iſt 8 vnd reget euch auff erden

M. M. N. 5 *the bloude of you;* Here is all cruelnes forbydden
mā: ſo that he will not let it be vnauēged in beſtes, moche leſſe
in oure neybour.

L. M. N. 6 *durch menſchen;* Hie iſt das weltlich ſchwerd
eyngeſetzt, das man die morder todten ſal.

^{god, but vnto} I make my bōd .ᵑ. wyth you bond, ^{cove-}
^{10 their dāna-} and youre feed after you, and ^{nant}
^{cyon.}

wyth all lyvyngge thinge that is wyth you:
 both foule and catell, and all maner beste of the erth
 that is wyth yow, of all that commeth out of the arke
 what foeuer beste of the erth it be.

11 I make my bonde wyth yow, that henceforth all
 flesh shall not be destroyed wyth ŷ waters of any floud,
 ād ŷ henceforth there shall not be a floud to destroy
 the erth.

12 And God sayd. This is the token of my bōde
 which I make betwene me and yow, ād betwene all
 13 lyvyngge thyng that is with yow for ever: I wyll sette
 my bowe in the cloudes, and it shall be a fygne of
 the appoyntment made betwene me and appoyntment
 14 the erth: So that when I brynge in cloudes ^{covenant}
 vpō ŷ erth, the bowe shall appere in ŷ cloudes.

15 And than wyll I thynke vppon my testament, ^{cov-}
 testament which I haue made betwene ^{enant}
 me and yow, and all that lyveth what foeuer flesh it
 be. So that henceforth there shall be no more waters
 to make a floud to destroy all flesh.

16 The bowe shalbe in the cloudes, and I wyll loke
 vpon it, to remembre the euerlaftyngge testament be-
 twene God and all that lyveth vppon the erth, what
 17 foeuer flesh it be. And God sayd vnto Noe: This is
 the fygne of the testament which I have made betwene
 me and all flesh ŷ is on the erth.

18 The sonnes of Noe that came out of the arcke were:
 Sem, Ham, and Iapheth. And Ham [Fo. XII.] he is
 19 the father of Canaā. These are the .iii. sonnes of Noe,
 and of these was all the world overspred.

20 And Noe beyng an .hufbād man, went furth and

Æ. 10 all maner bestes 20 forth

Ŵ. 9 Statuam pactum meum 12 hoc est signum fœderis 14 nu-
 bibus cælum 15 anima viutente quæ carnem vegetat 20 cœ-
 pitque Noe

ℒ. 9 Sihe ich richte mit euch eyn bund auff 14 soll das zeychen
 feyn meyns bunds—wolken vber die erden fure 16 Darumb soll
 meyn bogen . . . allem lebendigen thier ynn allem fleysch, das
 auff erden ist 19 alle land besetzt 20 Noah aber fieng an

21 planted a vyneyarde and drancke of the wyne and was
 droncke, and laye vncouered in the myddeft of his
 22 tēt. And Ham the father of Canaan sawe his fathers
 prevytees, & tolde his .ii. brethren that were wythout.
 23 And Sem and Iapheth toke a mantell and put it on
 both there shulders ād went backward, ād covered there
 fathers secrets, but there faces were backward So
 24 that they sawe not there fathers nakydnes. As soone
 as Noe was awaked frō his wyne and wyft what his
 25 yongest sonne had done vnto hym, he sayd: cursed be
 Canaan, ād a seruante of all seruantes be he to his
 26 brethren. An he sayd: Blessed be the LORde God of
 27 Sē, and Canaan be his seruante. God increafe Iapheth
 that he may dwelle in the tentes of Sem. And Canaan
 be their seruante.
 28 And Noe lyved after the floude .iii. hundred and .L
 29 yere: So that all the dayes of Noe were .IX. hundred
 and .L. yere, ād than he dyed.

The .X. Chapter.

1 **T**HESE are the generations of *M.C.S. The*
 the sonnes of Noe: of Sem, *genealogye of*
 Ham and Iapheth, which be- *Iaphet, Sem*
 2 gat them children after the floude. *and Ham.*
 3 The sonnes of Iapheth were: Gomyr, Magog, Madai, Iauan,
 4 Tuball, Mesech and Thyras. And the sonnes of Gomyr
 were: Ascenas Riphath and Togarma. And the sonnes

M. 21 wus 23 their

M. M. N. 27 *God increafe;* To encrease, that is: to reioyse
 or to be in peace & of good comfort, as it is in Gen. xxvi. c &
 Ps. iiiii. a.

L. M. N. 22 *Vatters scham,* Dis geschicht deuten viel dahyn.
 man solle der prælatō laster nit straffen wilchs doch Christus vnd
 alle Apostel thatten, Aber deute du es recht, das Noe sey Christus
 vnd alle glewbigen, die trunkenheyt sey die lieb vnd glawbe ym
 heyligen geyst die bloisse sey das creutz vnd leyden fur der welt.
 Ham sey, die falschen werck beylegen vnd gleyssener, die Christum
 vnd die feynen verspotten vnd lust haben ynn yhrem leyden. Sem
 vnd Iaphet seyen die fromen Christen die solch leyden preysen vn
 ehren.

of Iauan were: Elifa, Tharſis, Cithim, and Dodanim.
 5 Of theſe came the Iles of the gentylls in there contres,
 every man in his ſpeech, kynred and nation.
 6 The ſonnes of Ham were: Chus Misraim Phut and
 7 Canaan. The ſonnes of Chus: were Seba, Heuila,
 Sabta, Rayma and Sabtema. And the ſones of Rayma
 8 were: Sheba, & Dedan. Chus alſo begot Nemrod,
 9 which begā to be myghtye in the erth. He was a
 myghtie hunter in the ſyghte of the LORde: Where
 of came the proverbe: he is as Nemrod that myghtie
 10 hunter in the ſyghte of the LORde. And the begyn-
 nyng of hys kyngdome was Babell, Erech, Achad
 11 and Chalne in the lande of Synear: Out of that lande
 came Affur and buylded Ninyue, and the cyte reho
 12 both, and Calah. And Reffen betwene Ninyue ād
 13 Chalah That is a grete cyte. And Mizraim begat
 14 ludim, Enanum, Leabim, Naphtuhim, Pathruſim &
 Caſluhim: from whence came the Philyſtyns, and the
 Capththerynes.
 15 Canaan alſo begat zidon his eldeſt ſonne & Heth,
 16, 17, 18 Iebuſi, Emori, Girgoſi, Hiui, Arki, Sini, Aruadi,
 Zemari and hamati. And afterward ſprange the
 19 kynreds of the Canaanytes And the coſtes of the
 Canaanytes were frō Sy- [Fo. XIII.] don tyll thou come
 to Gerera & to Aſa, & tyll thou come to Sodoma,
 20 Gomorra, Adama Zeboin: evē vnto Laſa. Theſe were
 the chyldrē of Ham in there kynreddes, tonges, landes
 and nations.
 21 And Sem the father of all ſ childrē of Eber and the
 22 eldeſt brother of Iapheth, begat children alſo. And
 his ſonnes were: Elam Affur, Arphachſad, Lud ād
 23 Aram. And ſ children of Aram were: Vz, Hul,
 24 Gether & Mas And Arphachſad begat Sala, and
 25 Sala begat Eber. And Eber begat. ii. ſonnes. The

¶ 13 Mizrim 18 Harmati

¶ 5 ſecundum linguam ſuam & familias in nationibus ſuis.
 11 Niniuen, & plateas ciuitatis 18 per hos diſſeminati ſunt populi
 chananæorum 20 filii cham in cognationibus (cf. v 31.)

¶ 5 ſprach geſchlecht vnd leuten 11 Niniue vnd der ſtat
 gaſſen 18 daher ſind außgebreyt

name of the one was Peleg, for in his tyme the erth was devyded. And the name of his brother was Iaketan.

26 Iaketan begat Almodad, Saleph, Hyzarmoneth,
27, 28 Iarah, Hadoram, Vfal, Dikela, Obal, Abimael, Seba,
29 Ophir, Heuila & Iobab. All these are the sonnes of
30 Iaketan. And the dwellynge of them was from Mefa
vntill thou come vnto Sephara a mountayne of the
31 easte lande. These are the sonnes of Sem in their
kynreddes, languages, contrees and nations.

32 These are the kynreddes of the sonnes of Noe, in their generations and nations. And of these came the people that were in the world after the floude.

■ The .XI. Chapter.

1. **A**ND all the world was of one
2. tonge and one language. And
as they came from the east,
they founde a playne in the
lande of Synear, and there they dwelled.
3 And they sayd one to a nother: come on,
let us make brycke ad burne it wyth fyre.
So brycke was there stone and slyme was
4 there mortar And they sayd: Come on,
let vs buylde us a cyte and a toure, that the toppe
may reach vnto heauen. And let vs make us a name,
for perauenture we shall be scatered abroad over all
the erth.

*M.C.S. The
buylding of
the tower of
Babel. The
confusyon of
tonges. The
generacyon of
Sem the sonne
of Noe vntyll
Abrā which
goeth with
Lot vnto Ha-
ran.*

*V. 30 Sephar montem orientalem 32 Hæ familiæ Noe. xv. 1 fer-
monum eorundem 4 antequam diuidamur in vniuersas terras*

*L. 30 gen Sephara, an den berg gegen dem morgen. xi. 2 ey-
n plan ym land Sinear 4 denn wyr werden villeicht zurstrewet ynn
alle lender*

L. M. N. 25 Peleg; auff deutsch, Eyn zuteylung.

- 5 And the LORde came downe to see the cyte and
the toure which the childern of Adā had buylded.
6 And the LORde sayd: See, the people is one and haue
one tonge amonge them all. And thys haue they
7 begon to do, and wyll not leaue of from all that they
haue purposed to do. Come on, let vs descende and
myngell theire tonge even there, that one vnderstonde
8 not what a nother sayeth. Thus ȳ LORde skatered
them from thence vppon all the erth. And they left
9 of to buylde the cyte. Wherefore the name of it is
called Babell, because that the LORDE there con-
founded the tonge of all the world. And because that
the LORde from thence, skatered them abroad vppon
all the erth.
- 10 These are the generations of Sem: Sē was an hun-
dred yere olde and begat Arphachsad .ii. yere after the
11 floude. And Sē lyved after he had begot Arphachsad
v. hundred yere and begat sonnes and doughters
- 12 And Arphachsad lyued .xxxv. yere and be- [Fo.
13 XIII.] gat Sala, and lyved after he had begot Sala .iiii
hūdrede yere & .iii. & begat sonnes and doughters.
14 And Sala was .xxx. yere old and begat Eber,
15 ād lyved after he had begot Eber .iiii. hūdrede and
thre yere, ād begat sonnes and doughters.
- 16 When Eber was .xxxiiii. yere olde, he begat Peleg,
17 and lyued after he had begot Peleg, foure hundred
and .xxx. yere, and begat sonnes and doughters.
- 18 And Peleg when he was .xxx. yere olde begat

¶. 7 vnusquisque vocem proximi fui


¶. 7 daselbs verwyrren

¶. ¶. N. 5 *came downe*; God is counted to come downe,
whē he dothe any thing in the erthe amōge men that is not accus-
tomed to be done: in maner shewynge hymselfe present amonge
men by his wonderfull worke, as it is in Ps. xvii. b. and .cxliii. a.
To se the cyte; not that god seeth not at all tymes, but only that
he maketh hym selfe both to be sene and knowen in his wonder-
full workes amōge vs. 12 *Arphachsad*; Here the sequentie Inter-
preters leaue oute the generacion of Caynan, the which after the
reconynge of the Ebrues begat Sala, when he was .xxx. yere of
age. Luke .iii. g.

¶. ¶. N. 9 *Babel*; auff deutsch Eyn vermiffchung oder
verwyrung

- 19 Regu, and lyued after he had begot Regu .ii. hundred
and .ix. yere, and begat sonnes and doughters.
- 20 And Regu when he had lyued .xxxii. yere begat
21 Serug, and lyued after he had begot Serug .ii. hundred
and .vii. yere, and begat sonnes and doughters.
- 22 And when Serug was .xxx. yere olde, he begat
23 Nahor, and lyued after he had begot Nahor .ii. hundred
yere, and begat sonnes & doughters.
- 24 And Nahor when he was .xxix. yere olde, begat
25 Terah, and lyued after he had begot Terah, an hun-
dred and .xix. yere, .℞. and begat sonnes and doughters.
- 26 And when Terah was .Lxx. yere olde, he begat
Abram, Nahor and Haran.
- 27 And these are the generations of Terah. Terah
begat Abram, Nahor and Haran. And Haran begat
28 Lot. And Haran dyed before Terah his father in the
29 londe where he was borne, at Vr in Chaldea. And
Abram and Nahor toke them wyves. Abrās wyfe was
called Sarai. And Nahors wyfe Mylca the doughter
30 of Haran which was father of Milca ād of Iisca. But
Sarai was baren and had no childe.
- 31 Then toke Terah Abram his sonne and Lot his
sonne Harans sonne, & Sarai his doughter in lawe his
sone Abrams wyfe. And they went wyth hym from
Vr in Chaldea, to go in to the lāde of Chanaan. And
32 they came to Haran and dwelled there. And when Te-
rah was .ii. hundred yere old and .v. he dyed in Haran.

■ The .XII. Chapter.

1  HEN the LORde sayd vnto *℞. C. S. Ab-*
Abrā Gett the out of thy *ram is blessed*
contre and from thy kynred, *of God, and*
and out of thy fathers house, *goeth with*
into a londe which I wvll shewe the. *Lot into a*
straunge lan-
de that apered

℞. 29 Iesca.

- 2 And I wyll make of the a myghtie people, and wyll blesse the, and make thy name grete, that thou mayst be a blessing. And I wyll blesse thē that blesse the, and curse thē that curse the. And in the shall be blessed all the generations of the erth.
- 4 And Abram wēt as the LORde badd hym, [Fo. XV.] and Lot went wyth him. Abram was .Lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne, wyth all their goodes which they had gotten and fouldes which they had begotten in Haran. And they departed to goo in to the lāde of Chanaan. And when they were come in to the lande of Chanaan, Abram went furth in to the lāde tyll he came vnto a place called Sychem, and vnto the oke of More. And the Canaanites dwelled then in the lande.
- 7 Then the LORde appeared vnto Abram and sayd: vnto thy seed wyll I geue thys lāde. And he buylded an aultere there vnto the LORDE which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of BETHEL and pyched hys tente: BETHEL beyng on the west syde, and Ay on the east: And he buylded there an aulter vnto the LORde & called on the name of y^e LORde.
- 9 And than Abram departed and toke his iourney southwarde
- 10 After thys there came a derth in the lande. And Abram went doune in to Egipte to sojourne there, for

to hym in Canaan. And God promyseth to geue the same lande to hym and to his seed. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to saye that she is his sister. And she was rauysshed of Pharaon, for whyche the Lorde plageth hym.

℞. 6 forth

℞. 6 pertransiuit . . Sichem, & vsque ad conuallem illustrem
10 fames

℞. 6 Zoch er durch . . an den hayn More 10 eyn tewere zeyt

℞. ℞. N. 2 *Blesse the*; To blesse, is here to be made happye and fortunate. And to make great his name, is to aduaunce and extolle hym and aboue other people. 5 *Soules*; Soules here are taken for his seruantes and maydens, which were very many as ye maye se in Gen. xiv, c.

11 the derth was fore in the lande. And when he was
 come nye for to entre in to Egipte, he sayd vnto
 Sarai his wife. Beholde, I knowe that thou art a
 12 fayre woman to loke apō. It wyll come to passe
 therfore whē the Egiptians see the, that they wyll
 say: she is his wyfe. And so shall they fley me and
 13 save the. .P. Saye I praye the therfore that thou art
 my sifter, that I maye fare the better by reason of the
 and that my soule maye lyue for thy sake.

14 As soon as he came in to Egipte, the Egiptiās sawe
 15 the woman that she was very fayre. And Pharaos
 lordes sawe hir also, and prayfed hir vnto Pharao: So
 16 that she was taken in to Pharaos house, which en-
 treated Abram well for hir sake, so that he had shepe,
 oxen ād he asses, men seruantes, mayde seruātes, she
 asses and camels.

17 But God plaged Pharao and his house wyth grete
 18 plages, because of Sarai Abrams wyfe. Then Pharao
 called Abram and sayd: why hast thou thus dealt with
 me? Wherefore toldest thou me not that she was thy
 19 wife? Why saydest thou that she was thy sifter, and
 causedest me to take hyr to my wyfe? But now loo,
 20 there is the wife, take hir ād be walkynge. Pharao
 also gaue a charge vnto his men over Abram, to leade
 hym out, wyth his wyfe and all that he had.

¶. 19 there is thy wyfe

¶. 12 et te referuabunt 15 principes Pharaoni 16 Abram vero
 bene vñ sunt 17 Flagellauit autem dominus 19 vt tollerem eam
 mihi in uxorem

¶. 12 vnd dich behalten 14 das sie fast schon war 15 und die
 fursten des Pharao 17 Aber der Herr 19 derhalben ich sie myr
 zum weybe nam

¶ The .XIII. Chapter.

- 1 **T**HAN Abram departed out of Egipte, both he and his wyfe and all that he had, and Lot wyth hym vnto the [Fo. XVI.] south. Abram was very rich in catell, syluer & gold. And he went on his iourney frō the south even vnto BETHEL, ād vnto the place where his tente was at the fyrst tyme betwene BETHEL and Ay, and vnto the place of the aulter which he made before. And there called Abram vpon the name of the LORde.
- 5 Lot also which went wyth him had shepe, catell and tentes: so that the londe was not abill to receaue them that they myght dwell to gether, for the substance of their riches was so greate, that they coude not dwell to gether. And there fell a stryfe betwene the herdmen of Abrams catell, and the herdmen of Lots catell. Moreouer the Cananytes and the Pherysites dwelled at that tyme in the lande.
- 8 Than sayd Abram vnto Lot: let there be no stryfe I praye the betwene the and me and betwene my herdmen and thyne, for we be brethren. Ys not all the hole lande before the? Departe I praye the frō me. Yf thou wylt take the lefte hande, I wyll take the right: Or yf thou take the right hande I wyll take the left. And Lot lyft vp his eyes and beheld all the contre aboute Iordane, which was a plenteous contre of water every where, before the LORde destroyed Sodoma and Gomorra. .P. Even as the garden of the

¶ A.C.S. Abram & Loth departe oute of Egypt. And Abram deuoyded his lande & catell with his brother Lot. Here agayne is promysed to Abram the lande of Canaan.

¶ A. 3 to the place

V. 1 Ascendit . . . australem plagam 3 Reuersusque 4 quod feceret prius 6 habitarent simul . . communiter

I. 7 vnd war ymer zank

¶ A. ¶ A. N. 8 brethren; The Hebrues vnderstonde by this worde brother al neveux, coffyns & neyboures, & all that be of one stocke. Rom. ix, a; Ino. vii, a.

LORde, & as the lande of Egipte tyll thou come to Zoar.

11 Than Lot chose all the costes of Iordane ad toke hys iourney from the east. And so departed the one brother from the other.

12 Abram dwelled in the lande of Canaan. And lot in the cytes of the playne, & tented tyll he came to 13 Sodome. But the men of sodome were wyked and synned excedyngly agenst the LORde.

14 And the LORde sayed vnto Abram, after that Lot was departed from hym: lyfte vp thyne eyes & loke from y place where thou art, northward, southward, 15 eastward and westward, for all the lande which thou seiste wyll I gyue vnto the & to thy seed for ever.

16 And I wyll make thy seed, as the dust of the erth; so that yf a mā can nombre the dust of the erth, than 17 shall thy seed also be nombred. Aryse and walke aboute in the lande, in the length of it ad in the bredth for I wyll geue it vnto the.

18 Than Abrā toke downe hys tente, & went and dwelled in the okegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

The .XIIII. Chapter.

1 **A**ND it chaunfed within a while, that Amraphel kynge of Sy-
near, Arioch kynge of Ellasar, Kedorlaomer kynge of Elam
2 and Thydeall kynge of the nations: made warre wyth Bera kynge of Sodoe and

*M.C.S. Lot is taken prys-
oner. The
victory of Ab-
rā of the Sod-
omytes. Lot
is delyuered
by Abram.*

M. 1 Kedorlaomor cf. vv. 4. 9

V. 18 iuxta conuallem

L. 14 heb deyn augen auff

M. M. X. 15 *for ever*; Euer is not here taken for tyme wyth-
oute ende; but for a longe ceason that hath not his ende apoynted.
18 *Ebron* is the name of a citie where Adam Abraham and his
wyfe with Isaac etc. were buried, as in Gen. xxiii, d.

with Birfa kyng of Gomorra. And wyt- *Melchisedech*
 [Fo. XVII.] he Sineab kyng of Adama, *offreth gyftes*
 & with Semeaber kyng of Zeboim, and *vnto Abram.*
 wyth the kyng of Bela Which Bela is *Abram payeih*
 3 called Zoar. All these came together *tythes vnto*
 vnto the vale of siddim which is now the *Melchisedech.*
 4 salt see Twelve yere were they subiecte *Abram hold-*
 to kinge kedorlaomer, and in the .xiii *eth nothyng*
of the kyng
 yere rebelled. *of Sodom's*
goodes.

5 Therefore in the .xiiii. yere came kedorlaomer and
 the kynges that were wyth hym, and smote the
 Raphayms in Astarath Karnaim, and the Sufims in
 6 Ham, ad the Emyms in Sabe Kariathaim, and the
 Horyms in their awne mounte Seir vnto the playne
 7 of Pharan, which bordreth vpon the wyldernesse. And
 then turned they and came to the well of iugmente
 which is Cades, and smote all the contre of the Amal-
 echites, and also the amorytes that dwell in Hazezon
 Thamar.

8 Than went out the kyng of Sodome, and the
 kyng of Gomorra, and the kyng of Adama and the
 kyng of Zeboijm, and the kyng of Bela now called
 Zoar. And sette their men in aray to fyghte wyth
 9 them in the vale of siddim, that is to say, wyth
 kedorlaomer the kyng of Elam and with Thydeall
 kyng of the Nations, and wyth Amraphel kyng of
 Synear. And with Arioch kyng of Ellasar: foure
 10 kynges agenste v. And that vale of siddim was full of
 flyme pyttes.

And the kynges of Sodome and Gomorra fled,
 and fell there. And the resydue fled to the moun-
 11 taynes. And they toke all the goodes .P. of So-
 dome and Gomorra and all their vitalles, ad went

¶. 2 Semeabar

¶. 3 conuenerunt in vallem fyluestrem 6 campestria Pharan
 quæ est in solitudine

¶. 3 das breytte tall cf. vv. 8, 10 5 die Ryfen zu Astaroth 6 bis
 an die breyte Pharan, wilch an die wusten stoß 7 an den Rechtborn

¶. ¶. X. 2 *kyng of Bela*; Bela is the citie that Lot desyred
 for his refuge when he came oute of Sodome as in Gen. xix, c.
 5 *Raphaim*, are counted in the scripture for gyautes as in .ii
 Reg. v, b. Es. xvii. which lyued by theft and robberye.

- 12 their waye. And they toke Lot also Abrams brothers
sonne and his good (for he dwelled at Sodome) and
departed.
- 13 Than came one that had escaped, and tolde Abram
the hebrue which dwelt in the okegrove of Mamre the
Amoryte brother of Eschol and Aner: which were
14 confederate wyth Abram. When Abram herde that
his brother was taken, he harnesssed his harnesssed,
seruantes borne in his owne houle .iii *armed*
hundred & .xviii. ād folowed tyll they came at Dan.
- 15 And sette hymselfe ād his seruantes in aray, & fell
vpon them by nyght, & smote them, & chafed them
awaye vnto Hoba: which lyeth on the lefte hande of
16 Damascos, and broughte agayne all the goodes & also
his brother Lot, ād his goodes, the wemē also and
the people.
- 17 And as he retourned agayne from the slaughter of
kedorlaomer and of the kynges that were with hym,
than came the kynge of Sodome agaynst hym vnto
the vale of Saue which now is called kynges dale.
- 18 Than Melchisedech kinge of Salem brought forth
breed and wyne. And he beyng the prest of the
19 most hygheft God, blessed hym saynge. Blessed be
Abram vnto the most hygheft God, possessor of heaven
20 and erth. And blessed be God the most hygheft,
which hath delyvered thyne enimies in to thy handes.
And Abrā gaue hym tythes of all.
- 21 [Fo. XVIII.] Than sayd the kynge of Sodome vnto

℞. 13 Abram the Hebrew 16 women also 17 returned . . So-
dome to mete him in the vale of Saue 18 Preste.

℥. 15 Et diuisis fociis, irruet super eos nocte: 17 a cæde Cho-
dorlaomor 18 proferens panem et vinum 20 quo protegente

℥. 12 und seyn habe 13 dem Außländer 15 vnd teylet sich 17 von
der schlacht des Kedorlaomor 18 trug brot vnd weyn erfur

℞. ℞. N. 18 *Melchisedech*; The Jewes supposed Mechisedek
to be Sem the sonne of Noe because he lyued after the floude .v
hūdred yere, & after the death of Abraham (by godes prouidence)
was kynge of Salem 19 *Blessed* be Abram, that is praysed be Abrā.
And praysed be the moost hygheft God as it is in Genes. xlvii, b.

℥. ℞. N. 18 *Trug brod*; Nicht das ers opferte, sondern das er
die geste speyset vnd ehret da durch Christus bedeut ist, der die
welt mit dem Euangelio speyset.

Abram: gyue me the fouldes, and take the goodes
 22 to thy felfe. And Abram answered the Kynge of
 Sodome: I lyfte vpp my hande vnto the LORde God
 23 moſt hygh poſſeſſor of heaven & erth, that I will not
 take of all y^e is thyne, ſo moch as a thred or a
 ſhoulachet, leſt thou ſhuldeſt ſaye I haue made Abrā
 24 ryche. Saue only that which the yonge men haue
 eaten & the partes of the men which went wyth me.
 Aner, Eſcholl & Mamre. Let them take their partes.

XV. Chapter.

1 **A**FTER theſe deades, y^e worde of *M.C.S. The*
 God came vnto Abram in a *lande of Ca-*
 viſion ſaynge feare not Abram, *naan is yet*
 I am thy ſhilde, and thy re- *agayne pro-*
 2 warde ſhalbe excedyngre greate. And *myſed to Ab-*
 Abram answered: LORde Iehouah what *ram. God*
 wilt thou geue me: I goo childleſſe, and *promyſeth*
 the cater of myne houſſe, this Eleaſar *hym ſeed.*
 3 of Damaſco hath a ſonne. And Abram *He beleueth &*
 ſayd: ſe, to me haſt thou geuen no ſeed: *is iuſtified.*
 lo, a lad borne in my houſſe ſhal be myne *The prophe-*
 heyre. *cye of the bon-*
 4 And beholde, the worde of the LORde *dage wherein*
 ſpake vnto Abram ſayenge: He ſhall not *the chyldren*
 be thyne heyre, but one that ſhall come out of thyne *of Iſrael ſhuld*
 5 awne bodye ſhalbe thyne heyre. .P. And he brought *be vnder Pha-*
 him out at the doores & ſayde. Loke vpp vnto *rao, & of their*
delyuerance
from theſame.

M. 1 ſaying 5 out of the dores

V. 21 animas 22 poſſeſſorem. xv, 2 filius procuratoris domus
 meæ

L. 21 die ſeelen 22 beſitzt. xv, 1 ſchildt 2 Herr Herr cf. v. 8.
 4 der von deynem leyb komen wirt

M. M. N. 21 *Gyue me the ſoules;* Soules are men & women,
 as Gen. xlvi, c & Deut. x, b. xv, 1 *The worde of God;* The word
 of the Lorde cometh when he ſheweth any thyng vnto vs by reuel-
 acyon as it is vſed in diuers places of the Scripture, and ſpecially
 in the Prophetes & is a maner of ſpeache of the Hebrewes.

heaven and tell the starres, yf thou be able to nōbre them. And sayde vnto him Even so shall thy feed be.

6 And Abram beleved the LORde, and it was counted
7 to hym for rightwesnes. And he sayde vnto hym: I
am the LORde that brought the out of Vr in Chaldea
to geue the this lande to possesse it.

8 And he sayde: LORde God, whereby shall I knowe
9 that I shall possesse it? And he sayd vnto him: take
an heyfer of .iii. yere olde, and a she gotte of thre yeres
olde, and a thre yere olde ram, a turtill doue and a
10 yonge pigeon. And he toke all these and devyded
them in the myddes, and layde euery pece, one over
11 agenst a nother. But the foules devyded he not. And
the byrdes fell on the carcases, but Abrā droue thē
12 awaye. And when the sonne was doune, there fell
a flomber apon Abram. And loo, feare and greate
darknesse came apon hym.

13 And he sayde vnto Abram: knowe this of a ſuertie,
that thi feed shalbe a straunger in a lande that perteyneth
not vnto thē. And they shall make bondmen of them
14 and entreate them evell .iiii. hundred yeaes. But the
nation whom they shall serue, wyll I iudge. And
afterwarde shall they come out wyth greate substāce.
15 Neuerthelesse thou shalt goo vnto thi fathers in peace,
16 ād shalt be buried when thou art of a good age: ād in
the fourth generation they shall come hyther [Fo.

¶ 10 pece, one agaynst another 12 vpon- vpon

¶ 11. 10 diuisit ea per medium 12 horror magnus & tenebrosus
invasit eum 13 Scito praenoscens

¶ 1. 5 zele die sterne . . kanstu sic zelen 10 zuteylet es mitten
von ander 11 das gevogel fiel 12 schrecken vnd grosse finsternis

¶ 11. 6 *And Abram beleued;* To beleue is to haue a sure
truſt & confydence to obtayne the thing promysed and not to haue
any doute in hym that promyseth as Rom. iiii, a, Gal. iii, a .ii, d.
14 *serue wyll I iudge;* To iudge is here to take vōgeaunce, Ps.
xxxiiii, a. 16 *Fourth generation,* a generacyō or an age is here
taken for an hundred yere, as Gen. vi, d.

¶ 1. 11 *Gevogel fiel;* Das gevogel vnd der rauchend
offen vnd der feuriger brand, bedeuten die Egypter, die Abra-
hams Kinder verfolgen ſollten Aber Abraham ſcheucht ſie davon,
das iſt, Got erloſet ſie vmb der verheyffung willen Abraham ver-
ſprochen, Das aber er nach der ſonnen vntergang erschrickt, be-
deut, das Got ſeyn Samen eyn zeyt verlaſſen wollt, das ſie verfolgt
wurden, wie der herr ſelbs hie deut. Also gehet es auch allen
glewbigen, das ſie verlaſſen vnd doch erloſet werden.

XIX.] agayne, for the wekednesse of the Amorites ys not yet full.

17 When the sonne was doune and it was waxed darcke: beholde, there was a smokyng furnacee and a fyre brand that went betwene the sayde peces.

18 And that same daye the LORde made a covenante with Abram saynge: vnto thy seed wyll I geue thys londe, frō the ryver of Egypte, even vnto the greate
19 ryver euphrates: the kenytes, the kenizites, the Cad-
20 monites, the Hethites, the Pherezites, the Raphaims,
21 the Amorytes, the Canaanites, the Gergesites and the Iebusites.

The .XVI. Chapter.

<p>1</p> <p>2</p> <p>3</p>	<p>1</p> <p>2</p> <p>3</p>	<p>1</p> <p>2</p> <p>3</p>	<p>ARAI Abrams wyfe bare him no childerne. But she had an hand mayde an Egyptian, whose name was Hagar. Wherefore she sayde vnto Abram. Beholde the LORde hath closed me, that I cannot bere. I praye thee goo in vnto my mayde, peraduenture I shall be multiplyed by meanes of her. And Abram herde the voyce of Sarai.</p> <p>Than Sarai Abrams wife toke Hagar hyr mayde the Egyptian (after Abram had dwelled .x. yere in the lande of Canaan)</p>	<p><i>M.C.S. Sarai geueth Abram leaue to take Agar hyr mayde to wyfe. Agar despysed hyr maystres: for which she was euyll intreated of Sarai, and therefore runneth awaye. The angell met-ynge hyr commaundeth hyr to turne agayne and doth</i></p>
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M. 1 chyl dren 3 Hagar

L. 17 & lampas ignis xvi, 2 conclusit 3 ancillam suam post annos decem quam habitare cœperant

L. 17 und eyn fewriger brand. xvi, 2 verschlossen . . Lieber leg dich . . aus yhr mich bawen muge mehr denn aus mir 3 nachdem sie—gewonet hatten

M.M.X. 17 *That went betwene:* This worde went betwene: is taken for burning or consumynge. xvi, 2 To go in vnto hyr mayde is to haue carnall copulacion with hyr as these wordes knowe & slepe do also signifye as Gen. iiii. a and .xxix. c.

and gaue her to hyr hufbonde Abram, to *promyse hyr*
be his wyfe. *se de. And*

4 And he wente in vnto Hagar, & she *nameth hyr*
conceaved. And when she sawe that she *fyrst chylde*
had conceyved .P. hyr mastresse was despised in hyr
fyghte. *Ismael.*

5 Than sayd Sarai vnto Abram: Thou dost
me vnryghte, for I haue geuen my mayde *vnryghte, wrong*
in to thy bosome: & now because she seyth that she hath
cōceaved, I am despyfed in her fyghte: the LORde iudge
6 betwene the and me. Than sayd Abrā to Sarai: beholde,
thy mayde is in thy hande, do with hyr as it pleaseth the.

And because Sarai fared foule with her, she fled from
7 her. And the angell of the Lorde founde her besyde
a fountayne of water in the wyldernes: euen by a well
8 in the way to Sur. And he sayde: Hagar Sarais
mayde, whence comest thou and whether wylt thou
goo? And she answered: I flee from my mastresse
9 Sarai. And the angell of the LORde sayde vnto
her: returne to thy mastresse agayne, & submytte thy
selfe vnder her handes.

10 And the angell of y LORde sayde vnto her: I will
so encrease thy seed, that it shall not be numbred for
11 multitude. And the LORdes angell sayd further
vnto her: se, thou art wyth childe and shalt bere a
sonne, and shalt call his name Ismael: because the
12 LORDE hath herde thy tribulation. He will be a
wylde man, and his hande will be agenst *wylde, not*
every man, & euery mans hande agenst *domesticated*
him. And yet shall he dwell faste by all his brethren.
13 [Fo. XX.] And she called the name of the LORde
that spake vnto her: thou art the God that lokest

℣. 4 Agar 5 seeth 12 brethren

℥. 9 humiliare sub manu illius. 12 ferus homo . . et eregione
vniuerforum fratrum suorum figet tabernacula.

℥. 5 ich muß vnrecht leyden . . vnter deyner gewallt 6 Da sie
nu Sarai wolt demutigen 9 vnd demutige dich 11 armselickeyt
12 ein wilder Mensch.

℣. ℣. N. 5 *Bosome*: Bosome after the maner of the Hebrewes
is taken for companyeng wyth a woman, & is also takē for fayth
as in Luc. xvi. f. of Lazarus.

℥. ℣. N. 11 Ismael, heyft Gott erhoret.

on me, for she sayde: I haue of a suertie sene here
 14 the backe parties of him that seith me. Wherefore
 she called the well, the well of the lyuyng that seith
 me which well is betwene Cades & Bared.
 15 And Hagar bare Abram a sonne, and Abram called
 16 his sons name which Hagar bare Ismaell. And Abram
 was .lxxxvi. yere olde, when Hagar bare him Ismael.

¶ The .XVII. Chapter.

1 **W**HEN Abram was nynetye yere
 old & .ix. the LORde apeare
 to hym sayenge: I am the
 almyghtie God: walke before
 2 me and be vncorrupte. And I wyll make
 bonde, cove- my bonde betwene the and
 nant me, and wyll multiplie the
 excedyngly.
 3 And Abrā fell on his face. And God
 4 talked moreover with hym saynge: I am,
 testament, beholde my testamēt is with
 covenant the, that thou shalt be a fa-
 5 ther of many natiōs. Therefore shalt thou no more be
 called Abram, but thy name shalbe Abraham: for a
 6 father of many nations haue I made the, and I will
 multiplie the excedyngly, and wyll make nations of
 the: yee and kynges shall sprynge out of the.
 7 Moreover I will make my bonde betwene me and
 the, and thy seed after the, in their tymes .P. to be an
 everlastyng testament, So that I wyll be God vnto
 8 the and to thy seed after the. And I will geue vnto

*M.C.S. Ab-
 ram is called
 Abrahā, &
 Sarai is nam-
 ed Sara. The
 lande of Ca-
 naan is here
 the fourth
 tyme prom-
 ysed. Cir-
 cumfysion is
 here institute.
 Isaac is pro-
 mysed. Ab-
 raham pray-
 eth for Is-
 mael.*

*M. 13 partes
 V. 13 posteriora videntis me. xvii, 3 Cecidit Abram pronus in
 faciē.
 L. 1 vnd sey on wandel 2 fast seer mehren 4 Sihe ich byns
 6 fast seer fruchtbar machen
 M. N. 13 They se the backe partes of God that by reuel-
 aciō or any other wyse haue perseuerāce or knowledge of God.
 L. M. N. 5 Abram heyst hoher vatter, Abraham aber der
 haufen vater, wie wol die selben hauffen nur mit eynen buchstaben
 antzeygt werden yn seynem namen, nicht on vrsach.*

the ād to thy feed after the, the lande where in thou arte a straunger: Euen all the lande of Canaan, for an everlastynge possession, and will be their God.

9 And God sayde vnto Abrahā: Se thou kepe my testamente, both thou & thy feed after the in their
10 tymes: This is my testamente which ye shall kepe betwene me and you and thy feed after the, that ye
11 circūsyfe all youre men childern Ye shall circumcysfe the foreskynne of youre flesh, ād it shal be a token of
12 the bond betwixte me and you. And euery man-childe when it is .viii. dayes olde, shall be circūsyfed amonge you in youre generations, and all seruauntes also borne at home or boughte with money though they
13 be straungers and not of thy feed. The seruaunte borne in thy housse, ād he also that is bought with money, must needes be circumcysfed, that my testamente may be in youre flesh, for an everlastinge bonde.
14 Yf there be any vncircuncysfed manchilde, that hath not the forskynne of his flesh cutt of, his soule shall perish from his people: because he hath brokē my testamēt

15 And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name
16 be. For I will blesse her & geue the a sonne of her and will blesse her: so that people, ye and kynges
17 of people shall springe of her. And Abraham fell vpon his face ād [Fo. XXI.] laughte, and sayde in his harte: shall a childe be borne vnto hym that is an hundred yere olde, ād shall Sara that is nynetie yere old, bere?
18 And Abrahā sayde vnto God. O that Ismaell myghte lyve in thy fyghte.

19 Thē sayde God: na, Sara thy wife shall bere the a

℞. 19 God: Sarah thy wife . . . a sonne in dede

℞. 8 terrā peregrinationis tuæ 14 pactum meum irritū fecit.
19 Sara vxor tua pariet tibi filium . . . & constituam pactum meum illi in fœdus sempiternum

℞. 19 ia, Sara deyn weyb soll dyr eynen son geperen

℞. ℞. N. 13 Bode: The scripture vseth to call the signe of a thyng by the name of the thīge it selfe only to kepe the thyng signified, the better in memory as here he calleth circumcysyon his bonde which is but a token therof, and as Peter calleth baptyme Christ. 1 Pet. iii. d.

sonne, and thou shalt call his name Isaac. And I will make my bonde with him, that it shall be an everlasting bonde vnto his seed after him. And as
 20 concerning Ismaell also, I haue herde thy request: loo, I will blesse him and encrease him, and multiplye him exceedingly. Twelve prynces shall he begete, and I
 21 will make a great nation of him. But my bonde will I make with Isaac, which Sara shall bere vnto the: euen this tyme twelue moneth.

22 And God left of talkyng with him, and departed vp
 23 from Abraham. And Abraham toke Ismaell his sonne & all the seruautes borne in his housse and all that was bought with money as many as were men children amonge the men of Abraham's housse, and circumcysed the foreskinne of their flesh, even the selfe same daye,
 24 as God had sayde vnto him. Abraham was nynetie yere olde and .ix. when he cutt of the foreskinne of
 25 his flesh. And Ismaell his sonne was .xiii. yere olde, when the foreskinne of his flesh was circumcysed.
 26 The selfe same daye was Abraham circumcised & Ismael
 27 his sonne. And all the men in his housse, whether thy were borne in his housse or bought wyth .℥. money (though they were straungers) were circumcysed with him.

¶ The .XVIII. Chapter.

1 **A**ND the LORde appeared vnto him in the okegrove of Mamre as
 2 he sat in his tent dore in the heate of the daye. And he
 lyfte vp his eyes and looked: and lo, thre men stode not farr from hym. And whē

A.C.S. There apared thre men vnto Abraham. Isaac is promysed to hym agayne, at whych Sara

V. 1 conualle

L. 1 hayn Mamre 2 drey menner gegen yhm

M. M. N. 1 The heate of the daye is taken for none.

- he sawe them, he ran agens^t them from
 the tent dore, and fell to the grounde
 3 and sayde: LORde yf I haue founde
 fauoure in thy syght, goo not by thi
 4 seruante. Let a litle water be fett,
 & wash youre fete, and rest youre selves
 5 vnder the tree: And I will fett a morsell
 of breed, to comforte youre harts wythail. And thā
 goo youre wayes, for even therfore ar ye come to youre
 seruante. And they answered: Do even so as thou
 hast sayde.
- 6 And Abrahā went a pace in to his tent vnto Sara
 ād sayde: make redy att once thre peckes of fyne meale,
 7 kneade it, and make cakes. And Abraham ran vnto
 his beastes and fett a calfe that was tendre and good,
 and gaue it vn to a yonge man which made it redy
 8 attonce. And he toke butter & mylcke and the calfe
 which he had prepared, and fett it before them, and
 stode hymselfe by them vnder the tre: and they ate.
- 9 [Fo. XXII.] And they sayde vnto him: Where is
 10 Sara thy wife? And he sayde: in the tent. And he
 sayde: I will come agayne vnto the as soone as the
 frute can lyue. And loo: Sara thy wife
 shall haue a sonne. That herde Sara,
 out of the tent doore which was behind
 11 his backe. Abraham and Sara were both olde and
 well stryken in age, and it ceased to be with Sara after
 12 the maner as it is wyth wyues. And Sara
 laughed in hir selfe saynge: Now I am waxed olde,
 shall I geue my selfe to lust, and my lorde olde also?

℞. 2 ran to mete them

℥. 2 cucurrit in occursum eorum de ostio . . et adorauit in
 terra 5 Ponamque buccellam panis 6 tria fata similæ . . subcineri-
 cios panes 7 vitulum tenerrimum & optimum 10 vita comite
 12 voluptati operam dabo

℥. 6 drey mas semel meel 8 vnd von dem kalbe 10 nach der
 zeyt die frucht leben kan 12 mit wollust vmbgehen

℞. ℞. X. 5 *Brede*: By Brede in the scripture is vnderstonde
 all maner of fode, mete for mānes eatynge as in 1 Regū. xxviii, d.

℥. ℞. X. 2 *fur yhm nydder*: fur eynem felst er nydder vnd
 redet auch als mit evnem vnd mit dreyen, da ist die drevfelltickeyt
 ynn Gott antzeyget.

13 Than sayde the LORde vnto Abrahā: wherfore doth
Sara laughe saynge: shall I of a suertie bere a childe,
14 now when I am olde? is the thinge to harde for the
LORde to do? In the tyme appoynted will I returne
vnto the, as soone as the frute can haue lyfe, And Sara
15 shall haue a sonne. Than Sara denyed it saynge: I
laughed not, for she was afrayde. But he sayde: yes
thou laughtest.

16 Than the men stode vp from thence ad loked
towardē Sodome. And Abraham went with them
17 to brynge them on the waye. And the LORde sayde:
Can I hyde from Abraham that thinge which I am
18 aboute to do, seyng that Abraham shall be a great ad
a myghtie people, and all the nations of the erth shalbe
19 blessed in him? For I knowe him that he will com-
maunde his childern and .P. his housholde after him, y
they kepe the waye of the LORde, to do after righte
and conscyence, that the LORde may brynge vppon
Abraham that he hath promysed him.

20 And the LORde sayde: The crie of Sodome and
Gomorrah is great, and there synne is excedyng
21 greuous. I will go downe and see whether they haue
done all to gedder acordyng to that crye which is
22 come vnto me or not, that I may knowe. And the
mē departed thēce and went to Sodomeward. But
23 Abraham stode yet before y LORde, and drewe nere
& sayde Wylt thou destroy the rightwes with the
24 wyked? Yf there be .L. rightwes within the cyte, wilt
thou destroy it and not spare the place for the sake of
25 L. rightwes that are therin? That be farre from the,
that thou shuldest do after thys maner, to sleie the
rightwes with the weked, ad that the rightwes shulde
be as the weked: that be farre from the. Shulde not
26 the iudge of all y worlde do acordyng to righte? And

¶. 21 together

¶. 14 vita comite 19 & faciant iudicium & iustitiam; vt ad-
ducat 21 venit ad me, opere compleuerint 25 Absit a te . . fiatque
iustus sicut impius . . nequaquam facias iudicium hoc.

¶. 14 nach der zeyt die frucht leben kan 19 was recht vnd
redlich ist 24 dem ort nicht vergeben

the LORde sayde: Yf I fynde in Sodome .L. rightwes within the cyte, I will spare all the place for their fakes.

27 And Abraham answered and sayde: beholde I haue taken vppon me to speake vnto y LORde, ad yet am
28 but dust ad ashes. What though there lacke .v. of L. rightwes, wylt thou destroy all the cyte for lacke of .v.? And he sayde: Yf I fynde there .xl. and .v I will not destroy them.

29 And he spake vnto him yet agayne and say-[Fo. XXIII.] de: what yf there be .xl. foude there: And he
30 sayde: I wyll not do it for forties fake. And he sayde: O let not my LORde be angrye, that I speake. What yf there he foude .xxx. there? And he sayde: I will
31 not do it, yf I finde .xxx. there. And he sayde: Oh, fe, I haue begonne to speak vnto my LORde, what yf there be .xx. founde there? And he sayde: I will not
32 destroy thē for twēties fake. And he sayde: O let not my LORde be angrye, that I speake yet, but euē once more only. What yf ten be founde there? And he sayde: I will not destroy thē for .x. fake.

33 And the LORde wēt his waye as soone as he had lefte comenyng with Abrahā. And comenyng,
Abraham returned vnto his place *communing*

■ The .XIX. Chapter.

1 **A**ND there came .ii. angells to *M.C.S. Lot receaued two*
Sodome at euen. And Lot *Angelles into*
satt at the gate of the cyte. *hys house.*
And Lot sawe thē, and rose *The fylthy*
vp agaynst them, and he bowed hym selfe *lustes of the*
2 to the grounde with his face. And he *Sodomites.*
Lot is deliuer-

M. I vp to mete them

V. 26 in medio ciuitatis, dimittam omni loco propter eos.

31 Quia semel, ait cœpi 32 Obsecro, inquit, ne irascaris

L. 26 alle den ortten. xix, I buckt sich mit seym angesicht auff die erden

sayde: Se lordes, turne in I praye you in
to youre seruantes house and tary all
nyghte & wash youre fete, & ryse up
early and go on youre wayes. And they
sayde: nay, but we will byde in the
3 streates all nyghte. And he cōpelled
them excedyngly. And they turned in
vnto hym and entred in to his house, and
he made them a feaste and dyd bake
fwete cakes, and they ate.

*ed & desyreth
to dwell in the
cytie Zoar.
Lottes wyfe is
torned into a
pyler of salt,
Sodome is de-
stroyed. Lot
is dronken &
lyeth with his
daughters
whych con-
ceaued chyl-
dren by hym.*

4 But before they went to rest, the men of the cyte
of Sodome compassed the house rownde .P. aboute
both olde and yonge, all the people from all quarters.
5 And they called vnto Lot and sayde vnto him: where
are the men which came in to thy house to nyghte?
brynge thē out vnto vs that we may do oure lust with
them.

6 And Lot went out at doores vnto them and shote
7 the dore after him and sayde: nay for goddes sake
8 brethren, do not so wekedly. Beholde I have two
doughters which haue knowne no man, thē will I
brynge out vnto you: do with them as it semeth you
good: Only vnto these men do nothyng, for therfore
9 came they vnder the shadow of my rose. And they
sayde: come hither. And they sayde: camest thou
not in to sogeorne, and wilt thou be now a iudge? we
will suerly deale worie with the than with them

And as they preased fore vppon Lot and
10 beganne to breake vp the doore, the men
put forth their handes and pulled Lot in to the house
to them and shott to the doore. And the men that
11 were at the doore of the house, they smote with

*preased, pres-
sed*

¶. 2 & manete ibi . . in platea manebimus 3 Compulit illos
oppido vt diuerterent ad eum . . azyma 7 Nolite-nolite 8 et abu-
timini eis . . . sub vmbra culminis mei 9 Recede illuc 13 coram
domino, qui misit nos

¶. 2 Sihe, meyne Herr, keret eyn . . bleybt vbernacht . . vber
nacht auff der gassen bleyben 3 buch vngeseurt kuchen 4 aus allen
enden 8 disen mennern Gottis

¶. ¶. X. 5 *Nyght*: The nyght is here taken for the euen-
yng which is the begynnyng of the nyght as in the Prou. vii, b.

blyndnesse both small and greate: so that they coude not fynde the doore.

12 And the men sayde moreover vnto Lot: Yf thou have yet here any sonne in lawe or sonnes or doughters or what so euer thou hast in the cyte, brynge it
13 out of this place: for we must destroy this place, because the crye of thē is great before the LORde. Wherefore he hath sent vs to destroy it.

14 And Lot went out and spake vnto his sonnes [Fo. XXIII.) in lawe which shulde have married his doughters, and sayde: stonde vpp and get yow out of this place, for the LORde will destroy the cite. But he femed as though he had mocked, vnto his sonnes in law.

15 And as the mornynge arose the angells caused Lot to spede him saynge. Stonde vp, take thy wyfe and thy two doughters and that that is at hande, lest thou
16 perish in the synne of the cyte. And as he prolonged the tyme, the men caught both him, his wife and his two doughters by the handes, because the LORde was mercyfull vnto him, and they brought him forth and sette him without the cyte.

17 When they had brought them out, they sayde: Saue thy lyfe and loke not behynde the nether tary thou in any place of the contre, but saue thy selfe in the
18 mountayne, lest thou perishe. Than sayde Lot vnto them: Oh nay my lorde: beholde, in as moch as thy seruante hath fownde grace in thy syghte, now make thi mercy great which thou shewest vnto me in savinge my lyfe. For I can not saue my selfe in the mountayns, lest some misfortune fall vpon me and I dye.
20 Beholde, here is a cyte by, to flee vnto, and it is a

V. 15 vxorem tuam & duas filias quas habes: 16 Dissimulante illo . . . parceret dominus illi 17 Salua animam tuam . . ne & tu simul pereas. 19 saluares animam meam

L. 13 verderben 14 Aber es war yhn lecherlich. 15 deyn weyb vnd deyn zwoo tochter, die fur handen sind, 17 Erredte deyn seele 19 meyn feel bey dem leben erhieltest

M. M. N. 15 Synne: The synne is taken for the synner, as malyce is for the wicked, & righteousnes for ryghteous, as Paul to Tytus the fyrst .c.

lytle one, let me faue my felfe therein: is it not a litle one, that my foule may lyve ?

21 And he fayde to him: fe I haue receaved thy request as concernynge this thyng, that I will nott overthrowe this cytie for the .℞. which thou hast spoken.

22 Haste the, ād faue thy felfe there, for I can do nothyng tyll thou be come in thyder. And therefore
23 the name of the cyte is called Zoar. And the sone was vpon the erth when Lot was entred into Zoar.

24 Than the LORde rayned vpon Sodome and Gomorra, brymstone and fyre from the LORde out of
25 heaven, and overthrewe those cyteis and all the region, and all that dwelled in the cytes, and that that grewe
26 vpon the erth. And lots wyfe loked behynde her, ād was turned in to a pillare of salte.

27 Abraham rose vp early and got him to the place
28 where he stode before the LORde, and loked toward Sodome and Gomorra and toward all the londe of that contre. And as he loked: beholde, the smoke of the contre arose as it had bene the smoke of a fornace.
29 But yet whē God destroyed the cities of y̅ region, he thought apon Abrahā: and sent Lot out from the dāger of the overthrowenge, when he overthrewe the cyties where Lot dwelled.

30 And Lot departed out of Zoar and dwelled in the mountayns ād his .ii. doughters with him for he feared to tary in Zoar: he dwelled therefore in a caue, both he and his .ii. doughters also.

31 Than sayde the elder vnto the yonger oure father is olde, and there are no moo men in the erth to come
32 in vnto vs after the maner of all the world. Come therefore, let vs geue oure father wyne to dryncke, and let vs lye with him [Fo. XXV.] that we may faue seed

℞. 22 thither

℞. 20 Est ciuitas hæc iuxta 21 subuertam 22 Idcirco 25 & cuncta terræ virētia 28 fauillam de terra quasi fornacis sumum 29 vrbium, in quibus 31 iuxta morem vniuersæ terræ.

℞. 25 vnd was auff dem land gewachsen war 31 nach aller welt weyse 32 trincken geben, vnd mit yhm truncken werden

℞. ℞. N. 20 *kleyne*: Zoar heyst kleyn.

- 33 of oure father. And they gaue their father wyne to drynke that fame nyghte. And the elder doughter went and laye with her father. And he perceaued it not, nether when she laye downe, nether when she rose vp.
- 34 And on the morowe the elder fayde vnto the yonger: beholde, yesternyghte lay I with my father. Let us geue hym wyne to drinke this nyghte also, and goo thou and lye with him, and let us saue seed of
- 35 oure father. And they gaue their father wyne to drinke that nyghte also. And the yonger arose and laye with him. And he perceaved it not: nether when she laye down, nether when she rose vp.
- 36 Thus were both the doughters of lot with childe by their father
- 37 And the elder bare a sone and called hym Moab, which is the father of the Moabytes vnto this daye.
- 38 And the yonger bare a sonne and called hym Ben Ammi, which is the father of the childern of Ammon vnto this daye.

The .XX. Chapter.

- 1 **A**ND Abraham departed thence *M.C.S. Abraham went as a stranger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.*
 towarde the southcontre and dwelled betwene Cades and Sur ad fogeorned in Gerar.
- 2 And Abraham fayde of Sara his wyfe, that she was his sister. Than Abimelech *rar taketh awaye his wyfe.*
 kynge of Gerar sent and fett Sara awaye.
- 3 And God came to Abimelech by nyghte in a dreame and fayde to him: Se, thou art but a .P. deed man for the womās sake which thou hast taken awaye,

℣. 33 dormiuitque . . accubuit filia 34 nocte, & dormies cum eo 38 Ammon (marg. Heb. Ben ammi.) id est filius populi mei
 xx. 3 En morieris
 ℣. 3 Sihe da

4 for ſhe is a mans wyfe. But Abimelech had not yet
come nye her, and therefore ſayde: lorde wilt thou ſley
5 rightewes people? ſayde not he vnto me, that ſhe was
hys ſiſter? yee and ſayde not ſhe herſelf that he was
hir brother? wyth a pure herte and innocent handes
haue I done this.

6 And God ſayde vnto him in a dreame. I wot it
well that thou dydeſt it in pureneſſe of thi herte: And
therefore I kepte y that thou ſhuldeſt not ſynne agenſt
7 me, nether ſuffred I the to come nygh her. Now
therfore delyuer the mā his wyfe ageyne, for he is a
prophete. And let him praye for the that thou mayſt
lyue. But and yf thou delyuer her not agayne, be
ſure that thou ſhalt dye the deth, with all that thou
haſt.

8 Than Abimelech roſe vp be tymes in the mornynge
and called all his ſeruauntes, and tolde all theſe thinges
9 in their eares, and the men were fore a frayde. And
Abimelech called Abraham and ſayde vnto him: What
haſt thou done vnto vs, & what haue I offended the,
that thou ſhuldeſt brynge on me and on my kyngdome
ſo greate a ſynne? thou haſt done dedes vnto me that
10 ought not to be done. And Abimelech ſayde morouer
vnto Abraham: What ſaweſt thou that moved the to
do this thinge?

11 And Abraham Anſwered. I thought that perad-
vẽture the feare of God was not in this [Fo. XXVI.]
place, and that they ſhulde ſley me for my wyfes ſake;
12 yet in very dede ſhe is my ſiſter, the doughter of my
father, but not of my mother: and became my wyfe.
13 And after God cauſed me to wandre out of my fathers
houſe, I ſayde vnto her: This kyndneſſe ſhalt thou
ſhewe vnto me in all places where we come, that thou
ſaye of me, how that I am thy brother.


℞. 4 gentem ignorantem & iuſtam 7 redde viro ſuo vxorem
8 Statimque de nocte . . in auribus eorum 9 quæ non debuisti
facere 10 Quid vidisti

℞. 4 eyn gerecht volck 7 des tods ſterben 8 fur yhr oren

℞. M. N. 11 *The feare of God* amōge the Hebrewes is prin-
cypally takē for the honour and faith that we owe vnto god, &
that wyth ſoche a loue as the childe hathe to the father.

- 14 Than toke Abimelech shepe and oxen, menfer-
 vauntes and wemenferuauntes and gaue them vnto
 Abraham, and delyvered him Sara his wyfe agayne.
 15 And Abimelech sayde: beholde the lande lyeth be fore
 16 the, dwell where it pleaseth y best. And vnto Sara he
 sayde: Se I haue geuen thy brother a thoufande peeces
 of syluer, beholde he shall be a couerynge ^{couerynge,}
 to thyne eyes vnto all that ar with the ^{screening}
 and vnto all men and an excuse. ^{from obser-}
 17 And so Abraham prayde vnto God, ^{uation; ex-}
 and God healed Abimelech and his wyfe ^{cuse, a doubt-}
 18 and hys maydens, so that they bare. For the LORde ^{ful rendering}
 had closed to, all the matryces of the house of Abim-
 elech, because of Sara Abrahams wyfe.

The .XXI. Chapter.

- 1  HE lorde visyted Sara as he ^{M.C.S. If-}
 had sayde and dyd vnto her ^{aac is borne.}
 acordynge as he had spoken. ^{Agar is cast}
 2 And Sara was with childe and ^{oute wyth hyr}
 bare Abrahā a sonne in his olde age .P ^{younge sonne}
 euen the same season which the LORde ^{Ismael. The}
 had appoynted. And Abraham called ^{Angell com-}
 his sonnes name that was borne vnto him ^{forteth Agar.}
 3 which Sara bare him Ifaac: & Abrā cir- ^{The couen-}
 cūcyfed Ifaac his sōne whē he was .viii. dayes olde, as ^{aunt betwene}
 4 God commaunded him And Abrahā was an hundred ^{Abimelech}
 yere olde, when his sonne Ifaac was borne vnto him. ^{and Abraham.}

℞. 16 beholde this thinge shall be . . all men an excuse
 17 maydēs . . so that they bare chyldrē. xxi, 1 promysed

℣. 14 reddiditque illi Saram vxorem suam 16 & quoc. . per-
 rexeris, memento te deprehensam. xxi, 5 hac quippe ætate patris,
 natus est Ifaac.

℣. 16 Sihe da, ich hab . . vnd allenthalben, vnd eyn verant-
 wortter 17 das sie kinder geporen 18 zuuor hart verschlossen
 xxi, 1 vnd thet mit yhr

℞. ℞. N. 16 Couerynge & excuse is all one.

6 And Sara sayde: God hath made me a laughinge
 7 stocke: for all y^e heare, will laugh at me She sayde
 also: who wolde haue sayde vnto Abraham, that Sara
 shulde haue geuen childern sucke, or y^e I shulde haue
 8 borne him a sonne in his old age: The childe grewe
 and was wened, and Abraham made a great feast, the
 same daye that Isaac was wened.

9 Sara sawe the sonne of Hagar the Egiptian which
 10 she had borne vnto Abraham, a mockynge. Then she
 sayde vnto Abraham: put away this bondmayde and
 hyr sonne: for the sonne of this bondwoman shall not
 11 be heyre with my sonne Isaac: But the wordes semed
 verey greavous in Abrahams fyghte, because of his
 12 sonne. Than the LORde sayde vnto Abraham: let it
 not be greavous vnto the, because of the ladd and of
 thy bondmayde: But in all that Sara hath saide vnto
 the, heare hir voyce, for in Isaac shall thy seed be
 13 called. Moreouer of the sonne of the Bondwoman will
 I make a nation, because he is thy feed.

14 And Abraham rose vp early in the mornyng and
 toke brede and a bottell with water, and ga- [Fo.
 XXVII.] ue it vnto Hagar, puttyng it on hir shulders
 wyth the lad also, and sent her awaye. And she de-
 parted and wādred vpp and doune in the wyldernes
 15 of Berseba. When the water was spent that was in
 16 the botell, she cast the lad vnder a bush and went &
 satt her out of syghte a great waye, as it were a bow-
 shote off: For she sayde: I will not se the lad dye.
 And she satt doune out of syghte, and lyfte vp hyr
 17 voyce and wepte. And God herde the voyce of the
 childe. And the angell of God called Hagar out of

¶. 9 ludentem cum Isaac 11 Dure accepit 12 Non tibi videatur
 asperum . . in Isaac vocabitur tibi semen 14 scapulæ eius, tradi-
 ditque puerum . . errabat in solitudine Bersabee 15 abiecit puerum

¶. 7 das Sara kinder seuket 9 das er eyn spotter war 10 treybe
 . . . aus 12 dyr der same genennet werden 14 auff yre shulder, vnd
 den knaben mit, vnd lies sie aus . . vnd gieng ynn der wüsten yrrer
 bey Bersaba 15 warff sie den knaben 16 eyn ambruß schos weit

¶. M. N. 9 *Hagar*, Merck hie auff Hagar, wie die des Ge-
 setzts vnd glaublofer werck figur ist, Gal. iiii. vnd dennoch sie Gott
 zeitlich belonet vnd groß macht auff erden.

heaven and fayde vnto her: What ayleth the Hagar?
 Feare not, for God hath herde the voyce of the childe
 18 where he lyeth. Aryse and lyfte vp the lad, and take
 hym in thy hande, for I will make off him a greate
 19 people. And God opened hir eyes and she sawe a well
 of water. And she went and fylled the bottell with
 20 water, and gaue the boye drynke. And God was
 21 wyth the lad, and he grewe and dweld in the wilder-
 nesse, and became an archer. And he dweld in the
 wylderneffe of Pharan. And hys mother gott him a
 wyfe out of the land of Egypte.

22 And it chaunced the same season, that Abimelech
 and Phicoli his chefe captayne spake vnto Abraham
 23 saynge: God is wyth the in all that thou doist. Now
 therfore swere vnto me even here by God, that thou
 wylt not hurt me nor my childern, nor my childrens
 childern .^p. But that thou shalt deale with me and the
 contre where thou art a straunger, acordynge vnto
 24 the kyndnesse that I haue shewed the. Then fayde
 Abraham: I wyll swere.

25 And Abraham rebuked Abimelech for a well of
 water, which Abimelech seruauntes had taken awaye.
 26 And Abimelech answered I wyft not who dyd it:
 Also thou toldest me not, nether herde I of it, but this
 daye.

27 And Abraham toke shepe and oxen and gaue them
 vnto Abimelech. And they made both of them a
 28 bonde together And Abraham sett .vii. lambes by
 29 them selues. And Abimelech fayde vnto Abraham:
 what meane these .vii. lambes which thou hast sett by
 30 them selues. And he answered: vii. lambes shalt thou
 take of my hande, that it maye be a wytnesse vnto
 31 me, that I haue dygged this well: Wherefore the place

¶ 25 Abimelechs seruauntes

V. 18 tolle puerum, et tene manum illius 20 solitudine, tac-
 tusque est iuuenis sagittarius 25 quem vi abstulerant 27 percusse-
 runtque ambo foedus.

L. 17 des knabens da, er ligt 18 füre ynn an deyner hand
 25 hatten mit gewalt genomen 27 machte beide einen bund mit
 einander

is called Berseba, because they sware both of them.
 32 Thus made they a bonde to gether at Berseba.
 Than Abimelech and Phicoll his chefe captayne
 rose vp and turned agayne vnto the lande of the
 33 Philistines. And Abraham planted a wodd in Ber-
 seba, and called there, on the name of the LORde the
 34 everlastynge God: and dwelt in the Phelistinlāde a
 longe seafon

■ The .XXII. Chapter.

[Fo. XXVIII.] The .XXII. Chapter.

1 **A**FTER these dedes, God dyd *M.C.S. The*
 proue Abraham & sayde vnto *fayth of Ab-*
 him: Abraham. And he an- *raham is*
 2 swered: here am I. And he *proued in off-*
 sayde: take thy only sonne Isaac whome *rynge hys*
 thou louest, & get the vnto the lande of *sonne Isaac.*
 Moria, and sacrifice him there for a sacri- *Christ our*
 fyce vpon one of the mountayns which I *sauyours*
 3 will shewe the Than Abraham rose vp *promysed.*
 early in the mornynge and sadled his *The genera-*
 asse, and toke two of his meyny wyth him, and Isaac *cyon of Na-*
 his sonne: ad clove wod for the sacrifice, and rose vp *chor Abra-*
 and gott him to the place which God had appoynted *hams brother.*
 4 him. The thirde daye Abraham lyfte vp his eyes
 5 and sawe the place a farr of, and sayde vnto his yong
 men: byde here with the asse. I and the lad will goo

M. 34 Philistin lande. xxii, 2 lāde Moria

V. 32 pro puteo iuramēti 33 inuocauit ibi nomen 34 colonus
 terræ Palest. xxii, 2 in terram Visionis . . holocaustum 3 strauit
 asinum

L. 33 Bersaba, vnnd predigt daselbst von den namen 34 im
 lang zeit. xxii, 2 brand opffer 3 gürtet 5 ich vnnd du knabe

M. M. N. 2 *Only sonne* for only beloued or moost cheffy be-
 loued aboue other, after the Ebrew phrase as in the Prouer. iiii, a.

L. M. N. 31 *Bersaba*, heist auff deudsch schweer brun, oder
 erdbrun, möcht auch wol sieben brun heissen. xxii, 2 *Moria* heist
 schauung, vnnd ist der berg, da Salomon hernac zu Ierusalem
 den Tempel auff bowet, vnnd heist der schawen berg, das Gott
 da silbst hinschawd.

yonder and worshippe and come agayne vnto you
 6 And Abraham toke the wodd of the sacryfyce and
 layde it vpon Isaac his sonne, and toke fyre in his
 hande and a knyfe. And they went both of them
 together.

7 Than spake Isaac vnto Abraham his father & sayde:
 My father? And he answered here am I my sonne.
 And he sayde: Se here is fyre and wodd, but where is
 8 the shepe for sacryfyce? And Abraham sayde: my
 sonne, God wyll prouyde him a shepe for sacryfyce. So
 went they both together.

9 And when they came vnto the place which God
 shewed him, Abrahā made an aulter there and dressed
 the wodd, ād bownde Isaac his .ṽ. sonne and layde him
 10 on the aulter, aboue upon the wodd. And Abraham
 stretched forth his hande, and toke the knyfe to haue
 kyllled his sonne.

11 Than the angell of the LORde called vnto him
 from heauen saynge: Abraham, Abraham. And he
 12 answered: here am I. And he sayde: laye not thy
 handes upon the childe nether do any thinge at all
 vnto him, for now I knowe that thou fearest God, in
 13 ŷ thou haste not kepte thine only sonne frō me. And
 Abraham lyfted vp his eyes and lokd aboute: and
 beholde, there was a ram caught by the hornes in a
 thykette. And he went and toke the ram and offred
 14 him vp for a sacryfyce in the steade of his sonne And
 Abraham called the name of the place, the LORde
 will see: wherfore it is a comē saynge this daye: in the
 mounte will the LORde be sene.

15 And the Angell of the LORde cryed vnto Abra-
 16 ham from heaven the seconde tyme saynge: by my
 felfe haue I sworne (sayth the LORde) because thou

Ṽ. 7 victima holocausti 9 in altare super struem lignorum
 10 vt immolaret 12 nunc cognoui 14 Dominus videt . . . In monte
 Dominus videbit

ℒ. 7 Sihe hie ist . . schaff zum brandopffer 9 oben auff das
 holtz 10 schlachtet 12 Denn nu weis ich 14 Der Herrn schawet . .
 der Herr geschawet wird

℞. ℞. N. 5 *To worship* is here to do sacryfyce. 12 *I knowe*;
 that is, I haue experiēce that thou fearest God, as in Philippē. iiii, c.

17 haſt done this thinge and haſt not ſpared thy only
 ſonne, that I will bleſſe the and multiplie thy ſeed as
 the ſtarres of heaven and as the ſonde vpō the ſee ſyde
 And thy ſeed ſhall poſſeſſe the gates of hys enymies.
 18 And in thy ſeed ſhall all the nations of the erth be
 bleſſed, becauſe thou haſt obeyed my voyce
 19 So turned Abraham agayne vnto his yonge men,
 and they roſe vp and wēt to gether to Ber- [Fo.
 XXIX.] ſeba. And Abraham dwelt at Berſeba
 20 And it chaūſed after theſe thiſges, that one tolde
 Abraham ſaynge: Behold, Milcha ſhe hath alſo borne
 21 childern vnto thy brother Nachor: Hus his eldeſt ſonne
 and Bus his brother, and Kemuell the father of the
 22 Sirians, and Ceſed, and Haſo, and Pildas, and Iedlaph,
 23 and Bethuel. And Bethuel begat Rebecca. Theſe
 viii. dyd Milcha bere to Nachor Abrahams brother.
 24 And his concubyne called Rheuma ſhe bare alſo Tebah,
 Gaham, Thahas and Maacha.

¶ The .XXIII. Chapter.

1 **S**ARA was an hundred and .xxvii
 yere olde (for ſo longe lyued
 2 ſhe) and than dyed in a heade
 cyte called Hebron in the
 londe of Canaan. Than Abraham came
 3 to morne Sara and to wepe for her. And
 Abraham ſtoode vp from the coorſe and
 talked with the ſonnes of heth ſaynge:
 4 I am a ſtraunger ād a foryner amonge
 yow, geue me a poſſeſſion to bury in with you, that I
 may bury my dead oute of my ſighte.

*A.C.S. Sa-
 rah dyeth &
 is buried in the
 felde that Ab-
 raham bought
 of Ephron the
 Hethite.*

*heade cyte,
 chief cyte, ca-
 pital*

*coorſe, corpeſe,
 body*

F. 17 inimicorum fuorum 18 quia obedisti voci meæ. xxiii, 2 in
 ciuitate Arbee 3 ab officio funeris 4 date mihi ius ſepulchri

L. 18 vnnd durch deinen ſamen. xxiii, 2 heubſtad 3 von ſeyner
 leyh 4 eyn erb begrebnis . . . der fur myr liegt

L. M. X. 2 *Hebron* iſt Kiriath Arba (ſpricht Moſe) das iſt, die
 vierſtad, denn die hohen heubt ſtede, waren vertzeytten alle Arba,
 das iſt, ynn vier teyl geteylet, wie Rom, Jeruſalem vnd Babylon
 auch Gen. x.

5 And the children of heth answered Abraham faynge
 6 vnto him: heare vs lorde, thou arte a prynce of God
 amonge vs. In the chefest of our sepulchres bury thy
 dead: None of vs shal forbydd ȳ his sepulchre, ȳ thou
 7 shuldest not bury thy deade therein. Abrahā stode vp
 & bowed hī selfe before ȳ people of ȳ lāde ȳ childrē of
 8 heth. And he comoned with them faynge: comoned, *com-*
 Yfit. ¶. be youre myndes ȳ I shall bury my *muned*
 deade oute of my fighte, heare me ād speke for me tc
 9 Ephron the sonne of Zoar: and let him geue me the
 dubill caue which he hath in the end of his felde, for
 as moch money as it is worth, let him geue it me in
 10 the presence of you, for a possession to bury in. For
 Hephron dwelled amōge ȳ childern of heth.

Than Ephron the Hethite answered Abraham in the
 audyēce of the childern of Heth and of all that went in at
 11 the gates of his cyte, faynge: Not so, my lorde, but heare
 me: The felde geue I the, and the caue that therein
 is, geue I the also, And even in the presence of the
 sonnes of my people geue I it the to bnry thy deede in.
 12 Than Abraham bowed himselfe before the people of
 13 the lāde and spake vnto Ephrō in the audyence of the
 people of the contre faynge: I praye the heare me, I
 will geue sylver for the felde, take it of me, ād so will
 I bury my deed there.

14, 15 Ephron answered Abrahā faynge vnto him My
 lorde, harken vnto me. The lande is worth .iiii. hun-
 dreth sycles of sylver: But what is that betwixte the
 16 and me? bury thy deede. And Abraham harkened
 vnto Ephron and weyde him the sylver which he had

℞. 10 Ephron.

℞. 6 in electis sepulchris nostris sepeli 7 Heth: 8 dixitque ad
 eos: Si placet animæ vestræ 9 speluncam duplicem 10 cunctis
 audientibus qui ingrediebantur portam 12 Adorauit Abraham
 coram domino & populo terræ 13 Dabo pecuniam pro agro
 15 istud est pretium inter me et te, sed quantum est hoc?

℞. 6 ynn vnfern kostlichen grebern 8 Ifts ewr gemuete . . .
 toden fur myr begrabe 12 nym von myr des ackers gelt 15 was
 ist das aber zwischen myr vnd dyr

℞. ℞. N. 15 *Sekel* ist eyn gewichte, an der muntze, eyn orttis
 gulden, Denn vertzeytten man das gelt so wug, wie man itzt mit
 gollt thut.

ſayde in the audyence of the ſonnes of Heth. Euen
iiii. hūdred ſyluer ſycles of currant money amonge
marchauntes

17 Thus was the felde of Ephron where in the dubbill
caue is before Mamre: euen the felde & [Fo. XXIIII.]
the caue that is therein and all the trees of the felde
which growe in all the borders rounde aboute, made
18 ſure vnto Abraham for a poſſeſſion, in the ſyghte of the
childern of Heth and of all that went in at the gates
of the cyte.

19 And then Abraham buried Sara his wyfe in the double
caue of the felde that lyeth before Māre, otherwiſe
20 called Ebron in the lande of Canaan. And ſo both the
felde ād the caue that is therein, was made vnto Abra-
ham, a ſure poſſeſſion to bury in, of the ſonnes of Heth.

¶ The .XXIIII. Chapter.

1 **A**BRAMHAM was olde and ſtryken *A.C.S. Abra-*
in dayes, and the LORde had *ham maketh*
2 *hys ſeruant*
to ſwere, &
he ſayde vnto his eldeſt ſer- *ſendeth him to*
ſeke a wyfe
uaunte of his houſe which had the rule *for Iſaac his*
over all that he had: Put thy hande vnder *ſonne. The*
3 my thye that I maye make the ſwere by *ſeruaunt was*
the LORde that is God of heauen and *ſaythfull and*
God of the erth, that thou ſhalt not take *brought Re-*
a wyfe vnto my ſonne, of the daughters *becca, whych*
4 of the canaanytes, amonge which I dwell. But ſhalt *Iſaac toke to*
goo vnto my contre and to my kynred, and there take *his wyfe.*
a wyfe vnto my ſonne Iſaac.
5 Thā ſayde the ſeruaunte vnto him: what ād yf

℞. 16 probatæ monetæ publicæ 20 ager & antrum quod erat
in eo. xxiv, 2 præerat omnibus

℞. 16 Sekel ſylbers das ym kauff geng vnd gebe war. xxiv,
4 ynn meyn vatterland

℞. M. N. 2 Put thy hande: To put the hand under the thyghe
was an othe which the Hebreues vſed in ſoch thiſes as perteyned
to the teſtament & promeſſe of god as in Gen. xlvii, g.

- the womā wyll not agree to come with me vnto
 this lāde, shall I brynge thy sonne agayne vnto
 6 the land which thou camest out of? And Abrahā
 sayde vnto him: bewarre of that, that thou brige
 7 not my sonne thither. The LORde God of heauen
 which toke me from my fathers .P. house and from
 the lande where I was borne, and which spake vnto
 me and fware vnto me saynge: vnto thy seed wyll I
 geue this lande, he shall sende his angell before the,
 ȳ thou mayst take a wife vnto my sonne from thence.
 8 Neuerthelesse yf the womā will not agree to come
 with the than shalt thou be without daun- without dan-
 ger of this ooth. But aboute all thinge ger of this
 bringe not my sonne thyther agayne. ooth, i. e. ab-
 solved from
 9 And the seruante put his hand vnder its obligation
 the thye of Abraham and fware to him as concern-
 ynge that matter.
 10 And the seruante toke .x. camels of the camels of
 his master and departed, and had of all maner goodes
 of his master with him, and stode vp and went to
 11 Mesopotamia, vnto the cytie of Nahor. And made
 his camels to lye doune without the cytie by a wels
 fyde of water, at euen: aboute the tyme that women
 come out to drawe water, and he sayde.
 12 LORde God of my master Abrahā, send me good spede
 13 this daye, & shewe mercy vnto my master Abraham. Lo
 I stonde here by the well of water and the doughters of
 14 the men of this citie will come out to drawe water: Now
 the damfell to whom I saye, stoupe doune thy pytcher
 and let me drynke. Yf she saye, drynke, and I will geue
 thy camels drynke also, ȳ same is she that thou hast or-
 dened for thy seruaunte Isaac: yee & therby shall I
 knowe that thou hast shewed mercy on my master.
 15 And it came to passe yer he had leest spakyn- [Fo.
 XXXI.] ge, that Rebecca came out, the doughter of
 Bethuell, sonne to Melcha the wife of Nahor Abrahams
 16 brother, and hir pytcher apon hir shulder: The damfell

℣. 8 non teneberis iuramento

℣. 7 von dem land meyner freuntschafft io vnd macht sich
 auff vnd zoch

was very fayre to loke apon, and yet a mayde and vnknown of man.

And she went doune to the well and fylled hyr
17 pytcher and came vp agayne. Then the seruaunte
ranne vnto her and sayde: let me fyppe a litle water
18 of thi pither. And she sayde: drynke my lorde.

And she hafted and late doune her pytcher apon
19 hyr arme and gaue him drinke. And whē she had
geuen hym drynke, she sayde: I will drawe water for
20 thy camels also, vntill they haue dronke ynough. And
she poured out hyr pitcher in to the trough haftely
and ranne agayne vnto the well, to fett water: and
drew for all his camels.

21 And the felowe wondred at her. But felowe, *man*
helde his peace, to wete whether the LORde had made
22 his iourney prosperous or not. And as the camels
had lefte drynckynge, he toke an earynge of halfe a
ficle weght and .ii. golden bracelettes for hyr hādes,
23 of .x. fycles weyght of gold and sayde vnto her: whose
doughter art thou? tell me: ys there rowme in thy
24 fathers house, for vs to lodge in? And she sayde vnto
him: I am the doughter of Bethuell the sonne of Milcha
25 which she bare vnto Nahor: and sayde moreouer vnto
him: we haue litter and prauonder ynough and also
26 rowme to lodge in .ℙ. And the man bowed himsele
27 and worshipped the LORde and sayde: blessed be the
LORde God of my master Abraham which ceasseth
not to deale mercyfulle and truly with my master, And
hath brought me the waye to my masters brothers house.
28 And the damsell ranne & tolde them of her mothers
29 house these thinges. And Rebecca had a brother
called Laban.

℞. 17 suppe 22 a golden earyng

℥. 17 mihi ad forbendum præbe . . Celeriterque deposuit hydriam super vlnam suam 22 in aures aureas 23 Cuius es filia

℥. 17 aus deynem krug trincken 18 vnnd eylent lies sie den krug ernydder uaff yhre hand 22 eyn gulden styrenspangel 23 Meyn tochter, wen gehorstu an?

℞. ℞. X. 22 *Earyng*; Earynges are deckynges, ether to apparell the face & forhed of the woman, or the eares. And bracelettes is to decke the armes or hādes. 23 *Worshypped*; To worship is here to geue thanks, as in the .xxiii. afore at this letter B.

And Laban ranne out vnto the man, to the well:
 30 for as foone as he had fene the earynges and the brace-
 lettes apou his sisters handes, ad herde the words of
 Rebecca his sifter saynge thus sayde the man vnto me,
 than he went out vnto the man. And loo, he stode
 31 yet with the camels by the well fyde. And Laban
 sayde: come in thou blessed of the LORde. Wherfore
 stondest thou without? I haue dressed the house and
 32 made rowme for the camels. And than the mā came in
 to the house. And he vnbyrded the camels: and
 brought litter and prauonder for the camels, and
 water to wesse his fete and their fete that were
 33 with him, and there was meate sett before him to
 eate.

But he sayde: I will not eate, vntill I haue sayde
 34 myne earēde: And he sayde, saye on, And he
 35 sayde: I am Abrahās seruaunte, & the LORDE hath
 *blessed my master out of measure that he ** God blesseth vs whē
 is become greates and hath geuen him shepe he geueth vs
 oxen, fyluer and golde, menseruautes, his benefites:
 [Fo. XXXI.] maydeſeruautes, camels ad and curseth
 36 asses. And Sara my masters wyfe bare vs, when he
 him a sonne, whē she was olde: and vnto awaye.
 him hath he geuen all that he hath.*

37 And my master made me swere saynge: Thou shalt
 not take a wyfe to my sonne, amonge the daughters of
 38 the cananytes in whose lāde I dwell. But thou shalt
 goo vnto my fathers house and to my kynred, and
 39 there take a wyfe vnto my sonne. And I sayde vnto
 my master. What yf the wyfe will not folowe me?
 40 And he sayde vnto me: The LORde before whom I
 walke, wyll sende his angell with the and prosper
 thy iourney that thou shalt take a wyfe for my
 sonne, of my kynred and of my fathers house. But
 and yf (when thou comest vnto my kynred) they will

V. 32 aquam ad lauandos pedes camelorum, & virorum 33
 donec loquar sermones meos . . Loquere.

L. 33 bis das ich zuuor meyn sach erworben habe . . sage
 her 38 vatters haus vnd zu meynem geschlecht

¶. ¶. N. 33 The same note as in Tyndale.

41 not geue the one, thā fhalt thou bere no perell of myne oothe.

42 And I came this daye vnto the well and fayed: O LORde, the God of my master Abrahā, yf it be so that
43 thou makest my iourney which I go, prosperous: behold, I stōde by this well of water, And when a virgyn cometh forth to drawe water, and I saye to her: geue
44 me a litle water of thi pitcher to drynke, and she saye agayne to me: dryncke thou, and I will also drawe water for thy camels: that fame is the wife, whom the LORde hath prepared for my masters sonne .P.

45 And before I had made an ende of speakyng in myne harte: beholde Rebecca came forth, and hir pitcher on hir fhulder, and she went doune vnto the well and drewe.
46 And I sayde vnto her geue me dryncke. And she made haft and toke doune hir pitcher from of hir, ād sayd: drinke, and I will geue thy camels drynke also. And I dranke, and she gaue the camels drynke also. And
47 I asked her faynge: whose doughter art thou? And she answered: the doughter of Bathuell Nahors sonne whome Milca bare vnto him.

And I put the earynge vpon hir face and the brace-
48 lettes apon hir hondes. And I bowed my selfe and worshipped the LORde and blessed the LORde God of my master Abrahā which had brought me the right waye, to take my masters brothers doughter vnto his
49 sonne. Now therefore yf ye will deall mercyfully and truly with my master, tell me. And yf not, tell me also: that I maye turne me to the right hande or to the left.

50 Than answered Laban and Bathuel faynge: The thinge is proceded even out of the lorde, we can not

V. 41 Innocens eris a maledictione mea 49 vt vadā ad dexterā, siue ad sinistrā 50 A domino egressus est sermo

L. 41 so bistu meyns eydes quyd. 44 das der Herr meyns herrn son bescheret hat 49 das ich mich wende zur rechten odder zur lincken. 50 von dem Herrn aufgangen

M. M. N. 49 *Mercyfully and truly* is as moche to saye in this place as to shewe pleasure, gētlynes or kyndnes, as .iiii. Reg. xx, d. 49 *The ryght hād or the left* is no more to saye, but tel me one thing or a nother, that I may knowe wherevnto to flycke, and is a phrase of the Hebrew.

51 therefore saye vnto the, ether good or bad: Beholde
 Rebecca before thy face, take her and goo, and let
 her be thy maisters sonnes wife, euen as the LORde
 52 hath sayde. And whē Abrahams seruaunte herde their
 wordes, he bowed him selfe vnto the LORde, flatt vpon
 53 the erth. And the seruaunte toke forth iewells [Fo.
 XXXIII. *fic.*] of syluer and iewelless of gold and rayment,
 and gaue them to Rebecca: But vnto hir brother &
 54 to hir mother, he gaue spyces. And then they ate and
 dranke, both he and the men that were with him, and
 taried all nyghte and rose vp in the mornynge.

55 And he sayde: let me departe vnto my master. But
 hir brother and hir mother sayde: let the damfell abyde
 with vs a while, ād it be but even .x. dayes, and than
 56 goo thy wayes. And he sayde vnto them, hinder me
 not: for the lorde hath prospered my iourney. Sende
 57 me awaye ȳ I maye goo vnto my master. And they
 sayde: let vs call the damfell, and witt what she sayth
 58 to the matter. And they called forth Rebecca ād
 sayde vnto her: wilt thou goo with this mā? And
 59 she sayde: Yee. Than they broughte Rebecca their
 syster on the waye and her norse and Abrahā's ser-
 60 uaunte, and the men that were wyth him. And they
 * blessed Rebecca & sayde vnto her: Thou
 art oure syster, growe in to thousande thou-
 sandes, & thy seed possesse ȳ gates of
 61 their enimies. And Rebecca arose & hir
 damfels, & satt thē vp apō the camels &
 went their waye after the man. And ȳ
 seruaunte toke Rebecca & went his waye
 62 And Isaac was a comige from the well of
 ȳ lyvyng & seynge, for he dwelt in the
 63 south cōtre, & was gone out to walke in his
 meditaciōs before ȳ euē tyde. And he lyfte vp his eyes

* To blesse a
 mā's neybour
 is to praye for
 hī, ād to wissh
 him good: and
 not to wagge
 ii fingers ouer
 him. =wagge
 ii. fingers ouer
 him, allusion
 to sacerdotal
 blessing in the
 Church of
 Rome

℞. 59 So they let Rebecca their syster go with her norse
 V. 53 vasis argenteis . . matri dona obtulit 55 faltem decem dies
 58 Vadam 61 sunt virum: qui festinus reuertebatur

℞. 55 eyn tag odder zehen 58 Ya, ich will mit yhm. 61 nam
 Rebecca an

℞. ℞. V. 60 And they blessed Rebecca. The same note as
 in Tyndale. 63 Meditacyons is the exercise of the spirite and
 lyfynge vp the mynde to God.

64 & loked, & beholde y camels were cominge. And. ¶. Rebecca lyfte vp hir eyes, & whē she sawe Isaac, she lyghted
 65 of the camel ād sayde vnto the seruaunte: what mā is this y cometh agenst vs in the feld? And the seruaute sayde: it is my master. And then she toke hir mantell
 66 ād put it aboute her. And the seruaute tolde Isaac all
 67 that he had done. Thē Isaac broughte her in to his mother Saras tente, ād toke Rebecca & she became his wife, & he loved her: & so was Isaac cōforted over his mother.

The .XXV. Chapter.

1 **A**BRAHĀ toke hī another wyfe
 2 cald Ketura, which bare
 3 hī Simram, Iackſam, Medan,
 3 Midiā Ieſback & Suah. And
 Iackſan begat Seba & Dedan. And the
 ſonnes of Dedan were Aſſurim, Letuſim
 4 & Leumim. And the ſonnes of Midian
 were Epha, Epher, Hanoſh, Abida &
 Elda. All theſe were the childern of
 5 Kethura. But Abrahā gaue all that he
 6 had vnto Isaac. And vnto the ſonnes of
 his concubines he gaue giſtes, and ſent
 them awaye from Isaac his ſonne (while
 he yet lyved) eaſt ward, vnto the eaſt contre.
 7 Theſe are the dayes of the life of Abrahā which he
 8 lyved: an hūdreth & .Lxxv. yere and than fell ſeke ād
 dyed, in a luſtie age (whē he had lyved luſtie, good

M.C.S. Abraham taketh Kethura to his wyfe & begetteth many chyldren. Abrahā dyeth & geueth all his goodes to Isaac. The genealogie of Iſmael. The byrth of Iacob and Eſau. Eſau ſelleth his byrthright for a meſſe of potage.

M. 2 Iackſan 4 Ketura

V. 65 pallium ſuum, operuit ſe. xxv, 6 ſeparauit eos . . ad plagam orientalem 8 Et deſiciens mortuus eſt

L. 65 den ſchleyer vnd verhullet ſich. xxv, 6 vnd lies ſie . . . zihen 8 vnd ward krank vnd ſtarb, ynn eynem rugigem allter, da er allt vnd lebens ſatt war . . zu ſeynem volck gefamlet,

M. M. N. 6 *Concubynes* in the ſcripture are not harlottes, but wyues: yet bare they no rule in the houſe, but were ſubiectes as ſeruautes. As Agar was vnto Sara. Genesis vi, a. Bylha Gen. xxx, a.

- 9 ynough) ād was put vnto his people. And his sonnes
 Isaac ād Ismael buried hī in the duble caue in the feld
 of Ephrō sōne of Zoar the Hethite before Mamre.
 10 Which felde abrahā boughte of the sonnes of Heth:
 11 There was Abrahā buried and Sara hys wyfe. And
 after ŷ deeth of Abrahā god blessed Isaac his sonne [Fo.
 XXXIIII.] which dweld by the well of the lyvige & seige
 12 These are the generatiōs of Ismael Abrahās sonne,
 which Hagar the Egypciā Saras handmayde bare vnto
 13 Abraham. And these are the names of the sōnes of
 Ismaell, with their names in their kīreddes. The eld-
 est sōne of Ismael Neuaioth, thē Kedar, Abdeel, Mib-
 14, 15 fā, Misma, Duma, Mafa, Hadar, Thema, Ietur,
 16 Naphis & Kedma. These are the sōnes of Ismael, and
 these are their names, in their townes and castels .xii
 17 princes of natiōs. And these are the yeres of the lyfe
 of Ismael: an hūdred and .xxxvii. yere, & than he fell
 18 feke & dyed & was layde vnto his people. And he
 dweld from Euila vnto Sur ŷ is before Egypte, as men
 go toward the Affiriās. And he dyed in the prefence
 of all his brethren.
 19 And these are the generatiōs of Isaac Abrahās
 20 sonne: Abrahā begat Isaac. And Isaac was .XL. yere
 olde whē he toke Rebecca to wyfe the doughter of
 Bethuel the Sirian of Mesopotamia & sifter to Laban
 the Sirien.
 21 And Isaac made intercessiō vnto ŷ LORde for his
 wife: because she was barē: and ŷ LORde was itreated
 22 of hī, & Rebecca his wife cōceaued: and ŷ childern
 stroue together withī her. thē she sayde: yf it shulde
 goo so to passe, what helpeth it ŷ I am with childe?

℞. 13 Cedar

℥. 16 & hæc nomina per castella & oppida eorū, . . . tribuum
 fuarum. 18 introeuntibus Affyrios. 20 fororem Laban. 21 Depre-
 catufque 22 Sed collidebantur

℥. 9 zwiffachen hole 16 ynn yhren hoffen vnd stedten 18 Af-
 syrian gehet, Vnd vberfiel alle seyne bruder. 22 Kinder stieffen
 sich miteynander . . da myrs also solt gehen

℞. ℞. N. 8 *And was put unto his people;* To be put amōge
 hys people, is not only to be put in a goodly place of buryall, but
 to be put with the cōpany of the auntyent fathers that dyed in
 the same fayth that he dyd.

- 23 And ſhe went & axed ſ̃ LORde. And ſ̃ LORde
 ſayde vnto her there are .ii. maner of people in thi
 wombe and .ii. nations ſhall ſpringe out of thy bowels,
 ¶ and the one nation ſhalbe myghtier than the other.
 and the eldeſt ſhalbe ſervaunte vnto the yonger.
- 24 And whē hir tyme was come to be delyuered be-
 25 holde: there were .ii. twyns in hir wōbe. And he that
 came out firſt, was redde & rough ouer all as it were
 26 an hyde: and they called his name Efau. And after
 ward his brother came out & his hande holdynge
 Efau by the hele. Wherefore his name was called
 Iacob And Iſaac was .LX. yere olde whē ſhe bare
 27 thē: and the boyes grewe, and Efau became a conynge
 hunter & a tyllman. But Iacob was a tyllman,*farmer*
 28 ſimple man & dwelled in the tentes. Iſaac loved Efau
 becauſe he dyd eate of his venyſō, but Rebecca loued
 29 Iacob. Iacob ſod potage & Efau came from the feld
 30 & was faitie, & ſayd to Iacob: let me ſyppe of ſ̃ redde
 potage, for I am fayntie. And therfore was his name
 31 called Edom. And Iacob ſayde: ſell me this daye thy
 32 byrthrighte. And Efau answered: Loo I am at the
 poynte to dye, & what profit ſhall this byrthrighte do
 33 me? And Iacob ſayde, ſwere to me then this daye.
 And he ſwore to him & ſold his byrthrighte vnto
 Iacob.
- 34 Than Iacob gaue Efau brede and potage of redde
 ryſe. And he ate & dronke & roſe vp and went his
 waye. And ſo Efau regarded not his byrthrighte.

ſ̃. 29, 30 fayntye . ſuppe

ſ̃. 23 ex vêtre tuo diuidentur 25 & totus in morem pellis hispidus . . plantam fratris tenebat manu 27 vir ſimplex 28 Iſaac amabat . . Rebecca diligebat 29 Coxit . . pulmētum 30 quia oppido laſſus ſum 34 Et ſic accepto pane & lentis edulio comedit, & bibit, & abiit, paruipendens quod primogenita vendidiſſet.

℥. 23 werden ſich ſcheyden 25 gantz rauch wie eyn fell 27 eyn bydder man 31 verkauff myr heutte 33 ſchwere myr heut 34 linſen gericht . . vnd ſtund auff vnd gieng dauon vnd alſo verachtet Efau

ſ̃. ſ̃. N. 23 *Two maner of people*; By this .ii. people is ſignifyed vnto vs the lawe & the goſpell as ye maye rede in Gal. iii, d. 27 *A ſymple*; He is ſimple that is without craft & decept & contynueth in beleuyng & executynge of godes wyll.

The .XXVI. Chapter.

- 1 **A**ND there fell a derth in ȳ lande,
 2 passinge the first derth ȳ fell
 in the dayes of Abrahā. Wherfore Isaac [Fo. XXXV.]
 went vnto Abimelech kinge of ȳ Phil-
 2 istiās vnto Gerar. Thē the LORde a-
 peared vnto him & sayde: goo not doune
 in to Egipte, but byde in ȳ land which I
 3 saye vnto ȳ: Sogeorne in this lāde, & I
 wyll be with ȳ & wyll blesse ȳ: for vnto
 the & vnto thy sede I wyll geue all these
 cōtreis. And I will performe the oothe
 which I swore vnto Abrahā thy father,
 4 & will multiplie thy seed as ȳ starres of
 heavē, & will geue vnto thy seed all these
 contreis. And thorow thy seed shall all the natiōs of
 5 the erth be blessed, because ȳ Abrahā harkened vnto
 mi voyce & kepte mine ordinaūces, cōmaundmētes,
 statutes & lawes
 6, 7 And Isaac dwelled in Gerar. And ȳ mē of the
 place asked hī of his wife, & he sayde ȳ she was his
 sister: for he feared to calle her his wife lest the mē of
 the place shulde haue kylled him for hir sake, because
 8 she was bewtyfull to ȳ eye. And it happened after he
 had bene there longe tyme, ȳ Abimelech kinge of ȳ
 Philistiās loked out at a wyndow & sawe Isaac sport-
 9 inge with Rebecca his wife. And Abimelech sende
 for Isaac & sayde: se, she is of a suertie thi wife, and
 why saydest thou ȳ she was thi sister? And Isaac saide
 vnto hī: I thoughte ȳ I mighte peradventure haue
 10 dyed for hir sake. Thē sayde Abimelech: whi hast

M.C.S. The iorneye of Isaac toward Abimelech. The promes made vnto Isaac & his seede. Isaac is rebuked of Abimelech for callyng his wyfe his syster. The chydng of the shepardes for the welles. Isaac is comforted. The atonemēt betwene Abimelech & Isaac.

℣. 1 post eam sterilitatem 3 Et peregrinare 4 benedicentur in femine 7 propter illius pulchritudinem. 8 iocantem c. Reb. 9 cur mentitus es eam sororem

℣. 3 dis land geben 4 dis land geben . . vnd durch deynen famen. 8 Ysaac schertzet mit seynem weyb Rebeca.

thou done this vnto vs? one of ȳ people myght
lightely haue lyne by thy wife & so shuldest thou haue
11 broughte synne vpon vs Thā Abimelech charged all
his people saynge: he ȳ toucheth this man or his wife,
shall surely dye for it.

12 .¶. And Isaac sowed in ȳ lāde, & founde in ȳ fame
13 yere an hūdred bushels: for ȳ LORde blessed hī, & the
man waxed mightye, & wēt forth & grewe till he was
14 exceedinge great, ȳ he had possessiō of shepe, of oxē
& a myghtie housholde: so ȳ the Philestians had envy
15 at him: In so moch ȳ they stopped & fylled vp
with erth, all the welles which his fathers seruautes
16 dygged in his father Abrahams tyme. Than sayde
Abimelech vnto Isaac: gett the frō me, for thou art
myghtier then we a greate deale.

17 Than Isaac departed thenſe & pitched his tente in
18 the valey Gerar & dwelt there. And Isaac digged
agayne, the welles of water which they dygged in the
dayes of Abrahā his father which the Philestias had
stoppe after ȳ deth of Abrahā & gaue thē the same
19 names which hys father gaue thē. As Isaacs seruautes
dygged in the valey, they founde a well of springyng
20 water. And the herdmē of Gerar dyd stryue with
Isaacs herdmē saynge: the water is oures Than called
he the well Eſeck because they ſtroue with hym.

21 Than dygged they another well, & they ſtroue for
22 ȳ also. Therefore called he it Sitena. And than he
departed thēſe & dygged a nother well for the which
they ſtroue not: therfore called he it Rehoboth ſaige:
ȳ LORde hath now made vs rowme & we are en-

¶. 12 sowed in that lande 19 lyuyng water 20 Eſeck

¶. 11 morte morietur 12 in ipſo anno centuplum 14 Ob hoc
inidentes 16 in tantum vt ipſe Abim. 17 torrentem Geraræ 18 quos
foderant ſerui patris ſui Abraham, & quos illo mortuo olim ob-
ſtruxerāt Philistiim: 19 reppererunt aquam viuam. 20 ex eo quod
acciderat, vocauit Calumniam. 21 appellauitque eum Inimicitias.
22 Latitudo:

¶. 11 des tods ſterben 12 hundert ſcheffel 20 das ſie yhn da
verhonet hatten

¶. ¶. N. 20 *Eſek* heyſt, Hon, wenn man yemannt gewallt
vnd vnrecht thut. 21 *Sitena*, heyſt widderſtand, daher der teuffel
Satan heyſt eyn widder wertiger. 22 *Rehoboth* heyſt, raum odder
breytte, das nicht enge iſt.

- 23 creafed vpō the erth. Afterward departed he thēce
& came to Berseba
- 24 And the LORde apered vnto hī the fame nyghte
& fayde. I am the God of Abrahā thy father, feare
not for I am with the & will bleffe [Fo. .XXXVI.] the
& multiplie thy fede for my seruaūte Abrahams sake.
- 25 And than he buylded an aulter there and called vpō
the name of the LORde, & there pitched his tente.
And there Isaacs seruauntes dygged a well.
- 26 Than came Abimelech to him frō Gerar & Ahufath
27 his frende and Phicol his chefe captayne. And Isaac
fayde vnto thē: wherefore come ye to me, seige ye
28 hate me & haue put me awaye frō you? Than fayde
they: we sawe that the LORde was with the, and
therfore we fayde that there shulde be an oothe be-
twixte vs ād the, & that we wolde make a bonde with
29 the: ȳ thou shuldeste do vs no hurte, as we haue not
touched the and haue done vnto the nothings but
good, and sēd the away in peace: for thou art now
30 the blessed of the LORde. And he made thē a feast,
31 and they ate ād drōke. And they rose vp by tymes in
the mornynge and sware one to another. And Isaac
sent thē awaye. And they departed from him in peace.
- 32 And ȳ fame daye came Isaacs seruaūtes & tolde hī
of a well which they had dygged: & fayde vnto hī, that
33 thei had founde water. And he called it Seba, wherfore
the name of the cyte is called Berseba vnto this daye.

¶ 32 that same daye

¶ 29 nec fecimus quod te læderet 33 Vnde appellauit eum
Abundantiam:

¶ 28 Wyr sehen mit sehenden augen 29 vnd wie wyr dyr
nichts denn alles gutt than haben.

¶ 22 *Enclosed*: as yf he shulde saye, after so great
paynes & laboures, God hath geuen vs peace & quyetnes. For
quyetnes doth open & increafe the hert, & sadnes restrayneth it:
as in Gen. ix, d. Ps. iiii, a.

¶ 33 *Seba* heyst eyn, Eyd, oder schwur *Ber* aber heyst
eyn brun.

The .XXVII. Chapter.

34 **W**HEN Esau was .XL. yere olde, he toke to
 35 wyfe Iudith the doughter of Bery an Heth-
 ite, and Basmath the doughter of Elon an
 Hethite also, which were dishobedient vnto
 Isaac and Rebecca.

1 .P. And it came to passe that Isaac *M.C.S. Ia-*
 wexed olde & his eyes were dymme, so *cob stealeth*
 that he coude nat see. Thā called he *the blesfyng*
 Esau his eldest sonne & sayde vnto him: *from Esau by*
 mi sonne. And he sayde vnto hym: heare *his mothers*
 2 am I. And he sayde: beholde, I am olde *council. If-*
 3 ād knowe not the daye of mi deth: Now *aac is sad.*
 therfore take thi weapēs, thy quiver & thi *Esau is com-*
 bowe, & gett the to the feldes & take me *forted. The*
 4 some venyson & make me meate such as I loue, & *hatred of*
 brynge it me & let me eat that my soull may blesse *Esau toward*
 the before that I dye: *Iacob.*
 5 But Rebecca hard whē Isaac spoke to Esau his
 sonne. And as soone as Esau was gone to the felde
 6 to catche venyson & to brige it, she spake vnto Iacob
 hir sonne sainge? Behold I haue herde thi father talk-
 7 inge with Esau thy brother & saynge: bringe me
 venyson & make me meate that I maye eate & bleisse
 8 the before the LORde yer I dye. Now therfore my
 sonne heare my voyce in that which I cōmaunde the:
 9 gett the to the flocke, & bringe me thēce .ii. good
 kiddes, & I will make meate of thē for thi father, soch
 10 as he loueth. And thou shalt brige it to thi father &
 he shal eate, y he maye blysse the before his deth
 11 Than sayde Iacob to Rebecca his mother. Beholde
 12 Esau mi brother is rugh & I am smooth. Mi father shal
 peraduēture fele me, ād I shal seme vnto hi as though

V. 4 pulmentum, sicut velle me nosti & escas . . quibus libenter
 vescitur

L. 4 wie ichs gern hab

M. N. 4 *Blesse*; that is that my soule may wyshe the good
 and praye to God for the.

I wēt aboute to begyle hī, & so shall he brige a curse
 13 vpō me & not a bleffige: & his mother faide vnto him.
 Vppō me be thi curse my sonne, only heare my voyce,
 14 & goo and fetch me them. And Iacob went ād [Fo.
 XXXIX.] fett them and brought them to his mother.

And his mother made meate of them accordinge as
 15 his father loued. And she went and fett fett, *fetchd*.
 goodly rayment of hir eldest sonne Esau which she had
 in the house with hir, and put them vpon Iacob hir yong-
 16 est sonne, ād she put the skynnes vpon his hādes & apon
 17 the smooth of his necke. And she put y meate & brede
 which she had made in the hōde of hir sonne Iacob

And he went in to his father saynge: my father,
 And he āswered: here am I, who art thou my sonne?
 19 And Iacob sayde vnto his father: I am Esau thy eldest
 sonne, I haue done acordinge as thou baddest me, vp
 and fytt and eate of my venyson, that thi soule maye
 20 bleffe me. But Isaac sayde vnto his sonne. How
 cōmeth it that thou hast fownde it so quicly my
 sonne? He answered: The LORde thy god brought
 21 it to my hande. Than sayde Isaac vnto Iacob: come
 nere and let me fele the my sonne, whether thou be
 22 my sonne Esau or not. Than went Iacob to Isaac his
 father, & he felt him & sayde the voyce is Iacobs
 23 voyce, but the hādes ar y hādes of Esau. And he
 knewe him not, because his handes were rough as his
 brother Esaus handes? And so he blessed him.

And he axed him, art thou my sonne Esau? And
 24 he sayde: that I am. Than sayde he: brynge me and
 let me eate of my sonnes venyson, that my soule maye
 bleffe the. And he broughte him, & he ate. And he
 26 broughte him wyne .ℙ. also, and he dranke. And his
 father Isaac sayde vnto him: come nere and kyffe me
 27 my sonne. And he wēt to him & kissed him. And

℣. 20 Voluntas dei fuit vt cito occurreret mihi quod volebā

℣. 20 der Herr deyn Gott bescheret myrs

℞. ℞. N. 13 *Curse*: There are two maner of curses vsed in
 the scripture. The one is in the soule, that pertayneth to the
 soule, & synne & wyckednes. And the other to the bodye, as all
 tēporall misery and wretchednes, as in Gen. iii, c. & Deut. xxiii, a.

he smelled ȳ fauoure of his raymēt & blessed hī &
 fayde See, ȳ smell of my sōne is as ȳ smell of a feld
 28 which the lorde hath blessed. God geue the of ȳ dewe
 of heavē & of the fatnesse of the erth and plētie of
 29 corne & wyne. People be thy fervauntes & natiōs
 bowe vnto the. Be lorde ouer thy brethrē, and thy
 mothers children stoupe vnto the. Cursed be he ȳ
 curseth the, & blessed be he that bleffeth the.

30 As soone as Isaac had made an end of bleffig,
 Iacob & Iacob was scace gone out frō the preasence
 of Isaac his father: then came Esau his brother frō his
 31 huntynge: And had made also meate, and brought it
 in vnto his father & fayde vnto him: Aryse my father
 & eate of thy sonnes venyson, that thy soule maye
 32 bleffe me. Thā his father Isaac fayde vnto him. Who
 art thou? he answered I am thy eldest sonne Esau.

33 And Isaac was greatly astoynd out of <sup>astoynd, am-
 azed, struck
 with amaze-
 ment.</sup> mesure and fayde: Where is he then that
 hath hūted venyson and broughte it me,
 and I haue eaten of all before thou camest, and haue
 34 blessed him, ād he shall be blessed styll. Whē Esau
 herde the wordes of his father, he cryed out greatly
 & bitterly aboue mesure, and fayde vnto his father:
 35 bleffe me also my father. And he fayde thy brother
 came with subtilte, ād hath takē awaye thy bleffynge.
 36 Than fayde he: He maye [Fo. XXXX.] well be called
 Iacob, for he hath vndermyned me now .ii. tymes, fyrst

℞. 30 bleffynge, Iacob was 31 brought it vnto hys

℥. 27 sensit vestimentorum illius fragrantiam 33 Expauit Isaac
 stupore vehementi: & ultra quam credi potest admirans

℥. 29 Sey eyn herr vber deyne bruder, vnd deiner mutter
 kinder 33 Da entsetzt sich Ysaac vber die mas seer Wer?
 wo ist denn der ieger

℞. ℞. N. 28 *Dewe*; By this worde dewe is vnderstonde of the
 Hebrews al that is in the fyrmament, that cōforteth the erth,
 as the sonne, the mone, rayne, & temperatnes of wether, as by
 the fatnes of the erth they vnderstonde all that is brought forthe
 benethe in the erth, as Ex. xvi, d, and Numeri xi, b. *Corne*;
 By corne and wyne is vnderstonde aboundance of all tēporall
 thynges.

℥. ℞. N. 36 *Vntertretten*; Ekeb heysst eyn fusz soll, da her
 kompt Iakob oder Iacob eyn vntertreter odder der mit fussen tritt,
 vnd bedeut alle gleubigen, die durch das Euangelion die wellt vnd
 das fleysch vnd den teuffel mit fund und todt vnter sich treten.

he toke awaye my byrthrighte: and se, now hath he taken awaye my bleffynge also. And he sayde, hast thou kepte neuer a bleffynge for me?

- 37 Isaac answered and sayde vnto Esau: beholde I haue made him thi LORde & all his mothers children haue I made his seruantes. Moreouer wyth corne
38 and wyne haue I stablished him, what cā I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but y one bleffynge my father? blesse me also my
39 father: so lyfted vp Esau his voyce & wepte Thā Isaac his father answered & sayde vnto him

Beholde thy dwellynge place shall haue of the fattenesse of the erth, & of the dewe of heauen frō aboue. And wyth thy swerde shalt thou lyue and shalt be thy brothers seruante But the tyme wiil come, when thou shalt gett the masterye, and lowse his yocke from of thy necke.

- 41 And Esau hated Iacob because of the bleffynge y his father blessed him with all, & sayde in his harte: The dayes of my fathers sorowe are at hāde, for I will
42 fley my brother Iacob. And these wordes of Esau hir eldest sonne, were told to Rebecca. And she sente and called Iacob hir yongest sonne, and sayde vnto hī: be-
43 holde thy brother Esau threatneth to kyll the: Now therefore my sōne heare my voyce, make the redie &
44 flee to Labā my brother at Haran. And tarie with him a while, vntill thy .P. brothers fearfnes be swaged,
45 and vntill thy brothers wrath turne awaye from the, and he forgett that which thou hast done to him. Thā will I sende and fett the awaye from thence. Why shulde I lose you both in one daye.

- 46 And Rebecca spake to Isaac: I am wery of my life, for feare of the daughters of Heth. Yf Iacob take a wife of the daughters of Heth, soch one as these are, or of the daughters of the lande, what lust shuld I haue to lyue.

℣. 37 et omnes fratres eius 38 Cumque eiulato magno fleret, 39 motus Isaac dixit . . In ping. terræ, & in rore cæli desuper erit benedictio tua 40 eum excutias et soluas . . . de ceruicibus tuis 41 dies luctus 46 nolo viuere.

℟. 40 Vnd es wirt geschehen dafs du feyn ioch ablegist vnd von deynem halfze reyffist. 41 das mein vater leyde tragen mus 45 feyn zorn wydder dich von dyr wende 46 wassol myr das leben?

¶ The .XXVIII. Chapter.

- 1 **I**HAN Isaac called Iacob his sonne and blessed him, and charged him and sayde vnto him: se thou take not a wife
 2 of the daughters of Canaan, but aryse and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban
 3 thi mothers brother. And God allmightie blesse the, increase the and multiplie the that thou
 4 mayst be a nombre of people, and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lade (wherein thou art
 5 a strangere) which God gaue vnto Abraham. Thus Isaac sent forth Iacob, to goo to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca Iacobs & Esaus mother.
 6 When Esau sawe that Isaac had blessed Iacob, and sent him to Mesopotamia, to sett him a wife thence, and that, as he blessed him [Fo. XLI.] he gaue him a charge saynge: se thou take not a wife of the
 7 daughters of Canaan: and that Iacob had obeyed his father and mother, & was gone vnto Mesopotamia: and seyng also that the daughters of Canaan
 8 pleased not Isaac his father: Then went he vnto Ismael, and toke vnto the wiues which he had, Mahala the daughter of Ismael Abrahams sonne, the sister of Nabaioth to be his wife.
 10 Iacob departed from Berseba and went toward
 11 Haran, and came vnto a place and taried there all nyghte, because the sonne was downe. And toke a stone of the place, and put it vnder his heade, and

M.C.S. Iacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Iacob dreameth a dreame. Christ is promysed. Iacob maketh a vowe.

¶. 2 Laban auunculi tui 4 terram peregrinationis tuæ, quam pollicitus est auo tuo. 6 quod post benedictionem præcep. 11 tulit de lapidibus qui iacebant

¶. 2 deyner mutter bruder 3 eyn hauffen volcker 5 seyner vnd Esau mutter 6 ynn dem er yhn segenet, yhm gepot 9 nam vber die weyber, die er zuuor hatte 11 eynen steyn des orts

12 layde him down in the same place to slepe. And
 he dreamed: and beholde there stode a ladder upon
 the erth, and the topp of it reached vpp to heauē.
 And se, the angells of God went vpp and downe upon
 13 it, yee ad the LORde stode upon it and sayde.

I am the LORde God of Abraham thi father and
 the God of Isaac: The londe which thou slepest upon
 14 will I geue the and thy seed. And thy seed shalbe as
 the dust of the erth: And thou shalt sprede abroad:
 west, east, north and south. And thorow the and thy
 seed shall all the kynreddes of the erth be blessed.
 15 And se I am with the, and wylbe thy keper in all
 places whother thou goost, and will brynge y agayne
 in to this lande: Nether will I leaue the vntill I haue
 made good, all that I haue promysed the .P.

16 When Iacob was awaked out of his slepe, he sayde:
 surely the LORde is in this place, ad I was not aware.
 17 And he was afayde & sayde how fearfull is this place?
 it is none other, but euen the house of God and the
 18 gate of heauē. And Iacob stode vp early in the morn-
 ynge and toke the stone that he had layde vnder his
 heade, and pitched it vp an ende and vp an erde,
 19 poured oyle on the topp of it. And he *upright*
 called the name of the place Bethell, for in dede the
 name of the citie was called Lus before tyme.

20 And Iacob vowed a vowe saynge: Yf God will be
 with me and wyl kepe me in this iourney which I goo
 and will geue me bread to eate and cloothes to put on,

℞. 15 whether

℥. 13 dominum innixum scalæ 14 quasi puluis terræ: dilata-
 beris 18 & erexit in titulum, fundens

℥. 14 auszbreyttet werden . . Vnd durch dich :6 gewislich
 ist der herr 18 vnd richtet yhn auff

℞. ℞. N. 17 *House of God*; He calleth it the house of god
 because of the housholde of angells that he there sawe: we in lyke
 maner call the church of lyme and stone the house of God, because
 the people come thether, whych are the church of God. As saynt
 Paul teacheth 1 Cor. iii. 2 Cor. vi. Eph. xii. (?). 19 *Bethel* sygni-
 fyeth the house of God

℥. ℞. N. 14 *Deynen Samen*; Hie wirt dem dritten Patriar-
 chen, Christus verheyssen der heyland aller welt, vnd das kunfftige
 Euangelion von Christo ynn allen landen zu predigen durch die
 engel auff der leyttter fürgebildet.

21 so that I come agayne vnto my fathers house in fastie:
 22 then shall the LORde be my God, and this stone which
 I haue sett vp an ende, shalbe godes house, And of all
 that thou shalt geue me, will I geue the tenth vnto the.

¶ The .XXIX. Chapter.

1 **T**HEN Iacob lyfte vp his fete & wēt toward the east countre.
 2 And as he loked aboute, beholde there was a well in the
 feld, and .iii. flockes of shepe laye therby
 (for at that well were the flockes watered)
 & there laye a great stone at the well
 3 mouth And the maner was to brynge
 the flockes thither, & to roull the stone
 frō the welles mouth and to water the
 shepe, and to put the stone a- [Fo. XLII.]
 gayne vppon the wells mouth vnto his place.
 4 And Iacob sayde vnto thē: brethern, whēce be ye?
 5 and they sayde: of Haran ar we. And he sayde vnto
 thē: Knowe ye Laban the sonne of Nahor. And they
 6 sayde: We knowe him. And he sayde vnto thē: is he
 in good health? And they sayde: he is in good health:
 and boholde, his doughter Rahel cometh with y shepe.
 7 And he sayde: lo, it is yet a great whyle to nyghte,
 nether is it tyme y the catell shulde be gathered
 together: water the shepe and goo and fede thē.

M.C.S. Iacob cometh to Laban & serueth seuē yere for Rachel. Lea was brought to his bed in stede of Rachel. He marryeth them bothe, and serueth yet .vii. yere more for Rachel. Lea conceaueth.

V. 3 Morisque erat . . . deuoluerent lapidem, & resectis 7 vt reducantur ad caulas greges . . . & sic eas ad pastum reducite

L. 3 vnd sie pflegten . . an seyne stett 7 es ist noch viel tages (corrected into: hoch tag)

M. N. 22 Tythes: By tythes the auntyent fathers meāt all great rewardes as in Gen. xiiii, d.

L. M. N. 21 Mein Gott seyn; Nicht das er vorhyn nicht seyn Got gewesen sey, sondern er gelobd eyn gottis dienst auff zu richten, do man predigen vnd betten solt, Da will er den zehenden zugeben, den predigern, wie Abraham dem Melchisedek den zehenden gab.

8 And they sayde: we may not, vntill all y flockes be brought together & the stone be roulled frō the wells mouth, and so we water oure shepe.

9 Whyle he yet talked with thē, Rahel came with
10 hir fathers shepe, for she kepte them. As soone As Iacob sawe Rahel, the doughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he went and rowled the stone frō the wells mouth, and
11 watered the shepe of Labā his mothers brother And Iacob kyssed Rahel, and lyfte vp his voyce and wepte:
12 and tolde her also y he was hir fathers brother and Rebeccas sonne. Thē Rahel ranne and tolde hir
13 father. When Laban herd tell of Iacob his sisters sonne, he ranne agaynst him and embraced hī & kyssed him ād broughte him in to his house. And thē Iacob
14 told Laban all y matter. And thē Labā sayde: well, thou art my bone & my flesh .P. Abyde with me the
15 space of a moneth. And afterward Laban sayd vnto Iacob: though thou be my brother, shuldest thou therefore serue me for nought? tell me what shall thi wages
16 be? And Laban had .ii. doughters, the eldest called
17 Lea and the yongest Rahel. Lea was tender eyed:
18 But Rahel was bewtifull ād well fauored. And Iacob loued her well, and sayde: I will serue the .vii. yere for
19 Rahel thy yongest doughter. And Laban answered: it is better y I geue her the, than to another man? byde therefore with me.

20 And Iacob serued .vii. yeres for Rahel, and they femed vnto him but a fewe dayes, for the loue he had
21 to her. And Iacob sayde vnto Laban, geue me my wife, that I maye lye with hir For the tyme appoynted me is come.

℞. 9 for she kepte thē 13 he rāne to mete him . . . brought him to his house.

℥. 10 Quam cum vid. Iac. & sciret consobrinam suam 13 Auditis autem causis itineris 17 Lia, lippis erat oculis: Rachel decora facie & venusto aspectu. 18 præ amoris magnitudine

℥. 8 zu sammen bracht werden . . vnd also die schaff 10 die schaff . . seyner muter bruder. 13 all dis geschicht 14 Wolan du bist 17 eyn blode gesicht 20 vnd dauchten yhn als werens eyntzele tage 21 denn die zeyt ist hie, das ich bei lige

22 Than Laban bade all the men of that place, and
 23 made a feast. And when euē was come, he toke Lea
 his doughter and broughte her to him and he went in
 24 vnto her. And Laban gaue vnto his doughter Lea,
 Zilpha his mayde, to be hir feruaunte.

25 And when the mornynge was come, beholde it was
 Lea. Than sayde he to Laban: wherfore hast thou
 played thus with me? dyd not I serue the for Rahel,
 26 wherfore than hast thou begyled me? Laban answered:
 it is not the maner of this place, to marie the yongest
 27 before the eldest. Passe out this weke, & thā shall this
 also be geuen the for ŷ seruyce which thou shalt [Fo.
 28 XLI.] serue me yet .vii. yeres more. And Iacob dyd
 euē so, and passed out that weke, & than he gaue hi
 29 Rahel his doughter to wyfe also. And Laban gaue to
 Rahel his doughter, Bilha his handmayde to be hir
 30 seruaūte. So laye he by Rahel also, and loved Rahel
 more than Lea, and serued him yet .vii. yeres more.

31 When the LORde sawe that Lea was despised, he
 32 made her frutefull: but Rahel was baren. And Lea
 conceaued and bare a sonne, ād called his name Rubē,
 for she sayde :: the LORde hath loked apou my tribula-
 33 tion. And now my husbonde will loue me. And she
 conceaued agayne and bare a sonne, and sayde: the
 LORde hath herde that I am despised, ād hath therfore
 geuen me this sonne also, and she called him Simeon.
 34 And she conceaued yet and bare a sonne, ād sayde: now
 this once will my husbonde kepe me company, because
 I haue borne him .iii. sonnes: and therfore she called
 35 his name Levi. And she conceaued yet agayne, and
 bare a sonne saynge: Now will I prayse the LORde:
 therfore she called his name Iuda, and left bearynge.

¶. 24 Ad quam cum ex more, Iac. f. ingressus 27 Imple hebdomadam dierum huius copulæ 30 Tandemque potitus optatis nuptijs, amorem sequentis priori prætulit 32 humilitatem meam

ℓ. 25 denn betrogen 26 die iungst aufgabe 27 hallt dise wochen aus 27 Rahel seyne tochter zum weybe 30 lag er auch bey mit R. 31 macht er . . . vnd R. vnfruchtbar 33 hat geheret, das ich gehaffet 34 nu widder zu myr thun

ℓ. ꝑ. N. 32 *Ruben* heyst eyn seheson. 33 *Simeon* heyst eyn horer. 34 *Leui* heyst zuthat. 35 *Iuda* heyst eyn bekenner odder danck fager. *Dan* heyst eyn richter. [xxx, 6]

¶ The .XXX. Chapter.

- 1 **W**HEN Rahel sawe that she bare Jacob no childern, she enuied
 2 her sister & sayde vnto Jacob: geue me childern, or ells I am
 3 but deed. Than was Jacob wrooth with Rahel saynge: Am I in godes steade which
 4 kepeth frō the the frute of thi wōbe? Then she sayde: here is my mayde Bilha: go in
 5 vnto .P. her, that she maye beare vpō my lappe, that I maye be encreased by her.
 6 And she gaue him Bilha hir hādmayde to wife. And Jacob wēt in vnto her, And
 7 Bilha conceaued and bare Jacob a sonne. Than sayde Rahel. God hath geuen sentēce on my fyde, and hath
 8 also herde my voyce, and hath geuen me a sonne. Therefore called she him Dan. And Bilha Rahels
 9 mayde cōceaued agayne and bare Jacob a nother sonne. And Rahel sayde. God is turned, and I haue
 10 made a chaunge with my sister, & haue gotē y vpper hāde. And she called his nam: Nepthali.
 11 Whē Lea sawe that she had left bearinge, she toke Silpha hir mayde and gaue her Jacob to wiffe. And
 12 Silpha Leas made bare Jacob a sonne. Than sayde Lea: good lucke: and called his name Gad. And
 13 Silpha Leas mayde bare Jacob an other sonne. Thā sayd Lea: happy am I, for the doughters will call me
 14 blessed. And called his name Affer.
 And Rubē wēt out in the wheatharuest & foude

¶. 2 qui priuauit te fructu ventris 3 super genua mea 6 Iudicauit mihi dom. 13 Hoc pro beatudine mea

¶. 1 nichts gepar 3 auff meynen schos . . durch sie erbawet werde.

¶. ¶. N. 8 *Naphthali* heyst verwechselt, vmbgewand, vmbgekert, wenn man dz widderpiel thut. Ps. 17. mit dem verkere. en verkeristu dich. 11 *Gad*, heyst rustig zum streyt 13 *Affer* heyst felig.

¶. ¶. S. *Rachel and Lea being bothe baren geue their maydes vnto their husbände & they bare him chyldren. Iacob deceaueth Laban in the conceyuinge of the shepe and kyddes. Iacobs rewarde for hys serues.*

mandragoras in the feldes, and brought thē vnto his
 mother Lea. Than sayde Rahel to Lea geue me of
 15 thy sonnes mādragoras. And Lea answered: is it not
 ynough, ȳ thou hast takē awaye my housbōde, but
 woldest take awaye my sons mandragoras also? Than
 sayde Rahel well, let him slepe with the this nyghte,
 16 for thy sonnes mandragoras And whē Iacob came
 from the feldes at euen, Lea went out to mete him, &
 sayde: come in to me, for I haue bought [Fo. XLII.]
 the with my sonnes mandragoras.

17 And he slepte with her that nyghte. And God
 herde Lea, ȳ she cōceaued and bare vnto Iacob ȳ .v
 18 sonne. Than sayde Lea. God hath geuē me my re-
 warde, because I gaue my maydē to my housbōd, and
 19 she called him Isachar. And Lea cōceaued yet agayne
 20 and bare Iacob the sexte sonne. Than sayde she: God
 hath endewed me with a good dowry. dowry, *gift*
 Now will my housbond dwell with me, because I haue
 borne him .vi. sonnes: and called his name Zabulō.
 21 After that she bare a doughter and called her Dina.
 22 And God remēbred Rahel, herde her, and made
 23 her frutefull: so that she cōceaued and bare a sonne
 24 and sayde God hath takē awaye my rebuke. And she
 called his name Ioseph saynge The lorde geue me
 25 yet a nother sonne. As soone as Rahel had borne
 Ioseph, Iacob sayde to Laban: Sēde me awaye ȳ I
 26 may goo vnto myne awne place and cūtre, geue me
 my wives and my childern for whom I haue serued
 the, and let me goo: for thou knowest what seruyce I

℞. 15 housband (also vv. 19, 20.)

℥. 15 quod præripueris 16 mercede cōduxī te pro mandra-
 goris 20 Dotauit me deus dote bona 25 Nato autem Ioseph

℥. 14 der alrun deyns sons eyn teyl 15 wohlan, lafs yhn

℞. ℞. N. 14 *Mandragoras*; The Hebrews call it an erbe or
 rather a rote that beareth the simylitude of mānes bodye. Other
 call it an apple whych being eatē wyth meate causeth concepciō.
 Saynt Austen thynketh that it pleaseth women because it hath a
 pleasant fauoure, or rather for dayntines, because there was not
 many of them to get.

℥. ℞. N. 18 *Isachar* heyst lohn. 20 *Sebulon*, heyst beywo-
 nung 21 *Dina* heyst eyn sach oder gericht 24 *Ioseph* heyst, zuthun,
 odder fort mehr thun.

- 27 haue done the. Than sayde Laban vnto hi: If I haue
fownde fauoure in thy syghte (for I suppose ȳ the
28 LORde hath blessed me for thy sake) appoynte what
29 thy rewarde shalbe and I will geue it ȳ. But he sayde
vnto hym, thou knowest what seruyce I haue done ȳ
& in what takynge thy catell haue bene vnder me:
30 For it was but litle that thou haddest before I came,
and now it is encreased in to a multitude, and the
LORDE hath blessed the for my sake .P. But now
when shall I make provysion for myne awne house
31 also? And he sayde: what shall I geue the? And
Iacob answerd: thou shalt geue me nothings at all,
yf thou wilt do this one thinge for me: And then will
I turne agayne & fede thy shepe and kepe them.
32 I will go aboute all thy shepe this daye, and sepa-
rate frō thē all the shepe that are spotted and of dy-
verse coloures, and all blacke shepe amonge the lambes
33 and the partie and spotted amonge the kyddes: And
then such shalbe my rewarde. So shall my rightwes-
nes answere for me: when the tyme commeth that
I shall receaue my rewarde of the: So that what
foeuer is not speckeld and partie amonge the gootes

℞. 31 shal I then geue the? 32 and the spotted 33 & the
same shalbe

℣. 27 experimēto didici quia bened. 30 nūc diues effectus
es . . deus ad introitū meū 33 Respondebitque mihi cras iustitia
mea . . furti me argues

℣. 29 was fur eynen dienst ich dyr gethan habe

℞. ℞. N. 33 Ryghteousnes sygnifyeth here true and faythfull
seruyce.

℣. ℞. N. 32 *Zigen*. Du mußt hie dich nicht yrren, das Moses,
das kleyne viech, itzt zigē, itzt lemmer, itzt bocke heyßt, wie diser
sprach art ist, Denn er will so viel sagen, dz Iacob hab alles weys
einfirbig viehe behalten vnnd alles bundte vnd schwartz Laban
gethan, was nu bund von dem einfirbigen viech keme, das sollte
seyn lohn seyn, des wart Laban froh, vnd hatte die natur fur sich,
das vō eynferbigen nicht viel bundte naturlich komen, Aber Iac-
cob halff der natur mit kunst, das die eynferbigen viel bundte
trugen.

Durch dis geschichte ist bedeut, das durchs Euangelion werdē
die seelē von den gesetz treybern vnd werck heyligen abgefurt,
darynnen sie bund, sprincklicht vnd flecket, dz ist, mit mancherley
gaben des geyst getziert werden Rom. 12. vnd 1 Cor. 12. das vnter
dem gesetz vnd wercken nur die vntuchtigen bleyben, denn La-
ban heyßt, weys odder gleyfend, vnd bedeut, der gleyffener hauffen
ynn den schonen wercken auch gottlichs gesetzts.

and blacke amonge the lambes, let that be theft with me.

34 Than sayde Laban: loo, I am contête, that it be
35 acordinge as thou hast sayde. And he toke out that
fame daye the he gootes that were partie & of dyuerse
coloures, & all the gootes that were spotted and partie
coloured, & all that had whyte in thē, & all the blacke
amonge the lambes: ād put thē in the kepinge of his
36 sonnes, & sett thre dayes iourney betwixte hīselfe &
Iacob. And so Iacob kepte ȳ rest of Labās shepe.

37 Iacob toke rodde of grene popular, hasell, & of
chestnottrees, & pilled whyte strakes in thē & made
38 the white apere in the staues: And he put the staues
which he had pilled, euē before ȳ she- [Fo. XLIII.] pe,
in the gutters & watrynge troughe, whē the shepe
came to drynke: ȳ they shulde cōceauē whē they came
39 to drynke. And the shepe cōceaued before the staues
40 & brought forth straked, spotted & partie. Thē Iacob
parted the lābes, & turned the faces of the shepe tow-
ard spotted thinges, & toward all maner of blacke
thinges thorow out the flockes of Labā. And he
made him flockes of his owne by thē selfe, which he
41 put not vnto the flockes of Labā. And allwaye in
the first buckinge tyme of the shepe, Iacob put the
staues before the shepe in the gutters, ȳ they myghte
42 conceauē before the staues, But in the latter buck-
ynge tyme, he put them not there: so the last brode
43 was Labās and the first Iacobs. And the man be-
came excedynge ryche & had many shepe, mayde-
feruauntes, menferuauntes, camels & asses.

¶. 37 ex parte decorticauit eas: detractisque corticibus in
his quæ spoliata fuerant, cādor apparuit: illa vero quæ integra
fuerant viridia permanferunt: atque in hunc modum color ef-
fectus est varius. 42 Quādo vero ferotina admifura erat, & cō-
ceptus extremus

¶. 33 das sey eyn diebstal bey myr. 36 vnd macht rawm

¶ The .XXXI. Chapter.

1 **A**ND Iacob herde the wordes of Labās sonnes how they sayde: Iacob hath takē awaye all that was oure fathers, and of oure fathers goodes, hath he gotē all this honoure. And Iacob behelde the countenaūce of Laban, that it was not toward him as it was in tymes past.
2 And the LORde sayde vnto Iacob: turne agayne in to the lāde of thy fathers & to thy kynred, & I wilbe with ŷ. Thā Iacob sent & called Rahel & Lea to the felde vnto his shepe & sayde vnto thē: I se youre fathers countenaūce ŷ it is not toward me as in tymes past. Morouer .P. ŷ God of my father hath bene with me. And ye knowe how that I haue serued youre father with all my myghte. And youre father hath disceaued me & chaunged my wages .x. tymes: But God suffred him not to hurte me. When he sayde the spotted shalbe thy wages, thā all the shepe bare spotted. Yf he sayde the straked shalbe thi rewarde, thā bare all the shepe straked: thus hath God takē awaye youre fathers catell & geuē thē me. For in buckynge tyme, I lifted vp myne eyes and sawe in a dreame: and beholde, the rammes that bucked the shepe were straked, spotted and partie. And the angell of God spake vnto me in a dreame saynge: Iacob. And I answered: here am I. And he sayde: lyfte vp thyne eyes ād see how all the rāmes that leape vpon the shepe are straked, spotted and partie: for I haue sene all that Laban doth vnto ŷ. I am ŷ god of Bethell where thou anoynteddest the stone ād where thou vowdest a vowe vnto me. Now aryse and

M.C.S. At the cōmaundement of God, Iacob departed frō Laban, & toke hys goodes with hym. Rachel steal-eth hys fathers ymages. Laban folow-eth Iacob. The couen-ant betwene Laban and Iacob.

V. 1 ditatus, factus est inclytus 2 heri & nudius tertius [so v. 5].
 6 totis viribus meis

L. 2 wie giftern and ehigstern (and v. 5).

gett the out of this countre, ād returne vnto the lāde
 14 where thou wast borne. Than answered Rahel & Lea
 & sayde vnto him: we haue no parte nor enheritaunce
 15 in oure fathers house he cownteth vs euē as straungers,
 for he hath solde vs, and hath euen eaten vp the price
 16 of vs. Moreouer all the riches which God hath takē
 from oure father, that is oures and oure childrens.
 Now therfore what soeuer God hath sayde vnto the,
 17 that doo. Thā Iacob rose vp & sett his sōnes and wiues
 18 vp vpon camels, & caried away all [Fo. XLIIII.] his
 catell & all his substāce which he had gottē in Meso-
 potamia, for to goo to Isaac his father vnto the lāde
 19 of Canaan. Labā was gone to there his shepe, &
 20 Rahel had stollē hir fathers ymages. And Iacob went
 awaye vnknowynge to Laban the Siriē, & tolde him
 21 not ȳ he fled. So fled he & all ȳ he had, & made him
 self redy, & passed ouer the ryuers, and sett his face
 streyght towarde the mounte Gilead.

22 Apō the thirde day after, was it tolde Labā ȳ Iacob
 23 was fled. Thā he toke his brethrē with him and fol-
 owed after him .vii. dayes iourney and ouer toke him
 at the mounte Gilead.

24 And God came to Labā the Siriā in a dreame by
 nyghte, and sayde unto him: take hede to thi selfe,
 that thou speake not to Iacob oughte save good.
 25 And Labā ouer toke Iacob: and Iacob had pitched
 his tēte in ȳ mounte. And Laban with his brethern
 26 pitched their tēte also apon the mounte Gilead. Than
 sayde Labā to Iacob: why hast thou this done vn-
 knowynge to me? and hast caried awaye my daughters

¶. 20 And Iacob stole awaye the hert of Laban the Syrien,
 in ȳ he tolde hym 22 ȳ Iacob fled 25 tēte in ȳ moūte. 26 done to
 steale awaye my hert, and carye awaye . . the sverde?

¶. 14 in facultatibus & haereditate 15 & vendidit, comeditque
 pretium nostrum 21 amne transmissio pergeret 24 contra Iacob.
 25 Iamque Iacob extenderat 26 clam me abigeres

¶. 13 zeuch widder ynn das landt deyner fruntschafft 15 vnser
 lohn vertzehret 20 also itat Iacob dem Laban zu Syrien das hertz
 (v. 28) 21 fur vber das wasser 23 erwisscht yhn

¶. ¶. N. 20 *Stal das hertz*; hertz stelen ist Ebreisch geredt,
 so viel, als etwas thun hynder eyns andern wissen, bedeut aber,
 das die gleubigen den rechten kern Gottis wort fassen, des die
 werck heyligen nymer gewar worden.

as though they had bene takē captyue with ſwerde?
 27 Wherefore wenteft thou away ſecretly vnknowne to
 me & dideſt not tell me, ȳ I myghte haue broughte
 ȳ on the waye with myrth, ſyngynge, tymrells and
 28 harppes, and haſt not ſuffred me to kyſſe my childern
 29 & my doughters. Thou waſt a ſole to do it, for I am
 able to do you euell. But the God of youre father
 ſpake vnto me yesterdaye ſaynge take hede that .P.
 30 thou ſpeake not to Iacob oughte ſaue goode. And
 now though thou wēteſt thi waye becauſe thou lōgeſt
 after thi fathers houſe, yet wherefore haſt thou ſtollen
 my goddes?

31 Iacob answered & ſayde to Labā: becauſe I was
 afrayed, & thought that thou woldeſt haue takē awaye
 32 thy doughters frō me. But with whome ſoeuer thou
 fyndeſt thy goddes, let him dye here before oure
 brethrē. Seke that thine is by me, & take it to the:
 33 for Iacob wiſt not that Rahel had ſtollē thē. Thā
 wēt Labā in to Iacob's tēte, & in to Leas tēte, & in
 to .ii. maydens tentes: but fownde thē not. Thā wēt
 34 he out of Leas tēte, & entred in to Rahels tēte. And
 Rahel toke the ymages, & put them in the camels
 ſtrawe & ſate doune apō thē. And Labā ſerched all
 35 the tēte: but fownde thē not. Thā ſayde ſhe to hir
 father: my lorde, be not angrye ȳ I cā not ryſe vp
 before the, for the diſeaſe of wemē is come apon me.
 So ſearched he, but foude thē not.

36 Iacob was wrooth & chode with Labā: Iacob alſo
 answered and ſayde to him: what haue I treſpaced or
 what haue I offended, that thou ſolowedeſt after me?
 37 Thou haſt ſearched all my ſtuffe, and what haſt thou
 founde of all thy houſholde ſtuffe? put it here before
 thi brethern & myne, & let thē iudge betwyxte vs
 38 both. This .xx. yere ȳ I haue bene wyth the, thy
 ſhepe and thy gootes haue not bene baren, and the

℞. 28 ſtulte operatus es 31 Quod inſcio te profectus ſum 32
 Quod autem furti me arguis 33 Cumque intraſſet t. Rachelis 35 ſic
 deluſa ſolicitudo quærentis eſt. 37 ſuppellectilem

℥. 29 vnd ich hette, gottlob, woll ſo viel macht das ich euch
 kund vbels thun 35 vnd fand die bilder nicht

39 rammes of thi flocke haue I not eatē. What foeuer
 was torne of beastes I broughte it not vnto y, [Fo.
 XLV.] but made it good my self: of my hāde dydest
 thou requyre it, whether it was stollen by daye or
 40 nyghte Moreouer by daye the hete consumed me,
 and the colde by nyghte, and my slepe departed frō
 41 myne eyes. Thus haue I bene .xx. yere in thi house,
 and serued the .xiiii. yeres for thy .ii. daughters, and
 vi. yere for thi shepe, and thou hast changed my re-
 42 warde .x. tymes. And excepte the God of my father,
 the God of Abrahā and the God whome Isaac feareth,
 had bene with me: surely thou haddest sent me awaye
 now all emptie. But God behelde my tribulation, and
 the laboure of my handes: and rebuked the yester daye.
 43 Laban answered ād sayde vnto Iacob: the dought-
 ers are my daughters, and the childern are my chil-
 dern, and the shepe are my shepe, ād all that thou
 feist is myne. And what can I do this daye vnto
 these my daughters, or vnto their childern which they
 44 haue borne? Now therfore come on, let us make a
 bonde, I and thou together, and let it be a wytnesse be-
 45 twene the & me. Than toke Iacob a stone and sett it vp
 46 an ende, ād sayde vnto his brethern, gather vp an ende,
 stoones And they toke stoones ād made *upright*
 47 an heape, and they ate there, vpō the heape. And Labā
 called it Zegar Sahadutha, but Jacob called it Gylead.
 48 Than sayde Laban: this heape be witnesse betwene
 the and me this daye (therefore is it called Gylead)
 49 and this totehill which the lorde .P. seeth *totehill,*
 (sayde he) be wytnesse betwene me and *watch tower*
 the when we are departed one from a *or beacon*

F. 40 fugiebatque somnus ab oculis meis 42 Abraham & ti-
 mor Isaac 45 erexit illum in titulum 47 Laban Tumulum testis: &
 Iacob Aceruum testimonii, vterque iuxta proprietatem linguæ
 suæ . . 48 Galaad, id est tumulus testis. 49 Intueatur & iudicet

L. 42 meyn elend vnd erbeyt angesehen 45 zu eynem mal
 49 vnd sey eyn wartte

M. M. N. 42 Feare is taken for honoure as a fore in Gen. xx, c.

L. M. N. 42 *Furcht*; Iacob nennet hie Gott, Isaac furcht dar-
 umb das Isaac Gott furchtig war and Gottis diener. 48 *Gilead*;
 Gilead heyst eyn zeuge hauffe, vnnnd bedeut die schrift, da viel
 zeugnis von Gott heuffig ynnen find.

50 nother: that thou shalt not vexen my daughters ne-
 ther shalt take other wyues vnto them. Here is no
 man with vs: beholde, God is wytnesse betwixte the
 51 and me. And Laban sayde moreouer to Iacob: be-
 holde, this heape & this marke which I haue sett
 52 here, betwixte me and the: this heape be wytnesse
 and also this marcke, that I will not come ouer this
 heape to the, ad thou shalt not come ouer this heape
 53 ad this marke, to do any harme. The God of Abra-
 ham, the God of Nahor and the God of theyr fathers,
 be iudge betwixte vs.

And Iacob sware by him that his father Isaac feared.
 54 Then Iacob dyd sacrifice vpon the mounte, and called
 his brethern to eate breed. And they ate breed and
 55 taried all nyghte in the hyll. And early in the morn-
 ynge Laban rose vp and kyssed his childern and his
 daughters, and blessed the and departed and wet vnto
 xxxii, 1 his place agayne. But Iacob went forth on
 his iourney. And the angells of God came & mett
 2 him. And when Iacob sawe them, he sayde: this is
 godes hooft: and called the name of that same place
 Mahanaim.

¶ The .XXXII. Chapter.

5 **I**ACOB sente messengers before him to Esau his brother, vnto
 the lande of Seir and the felde
 4 of Edom. And he comaunded
 them saynge: se that ye speake after [Fo. XLVI.] this maner to my lorde Esau:
 thy seruante Iacob sayth thus. I haue

M.C.S. The vision of the Angells. Iacob sendeth presents vnto hys brother Esau. How he wrestled with the angell which

V. 52 aut ego transiero illum pergens ad te: aut tu praeterieris, malum mihi cogitans. 53 per timorem patris sui Isaac. 55 in locum suum. xxxii, 3 Misit autem & nuntios 4 domino meo (v. 5, 18)

L. 50 Es ist hie keyn mensch mit uns 51, 52 das mal .xxxii, 2 heer lager, corrected into Mahanaim.

fogerned ad bene a straunger with La-
 5 ban vnto this tyme: & haue gotten oxen,
 asses and shepe, menservauntes & wemanferuauntes,
 & haue sent to shewe it mi lorde, that I may fynde
 grace in thy fyghte.

6 And the messengers came agayne to Iacob sainge:
 we came vnto thi brother Esau, and he cometh ageynst
 7 the and .iiii. hundred men with hi. Than was Iacob
 greatlye afrayde, and wist not which waye to turne
 him selfe, and devyded the people that was with him
 & the shepe, oxen and camels, in to .ii. companies,
 8 and sayde: yf Esau come to the one parte and smyte it,
 the other may saue it selfe.

9 * And Iacob sayde: O god of my fa-
 ther Abraham, and God of my father
 Isaac: LORde which saydest vnto me, re-
 turne vnto thy cuntre and to thy kynrede,
 10 and I will de all wel with the. I am
 not worthy of the leaste of all the mercyes
 and treuth which thou hast shewed vnto
 thy seruante. For with my staf came I
 over this Iordane, and now haue I gotten
 11 ii. droves Delyver me from the handes
 of my brother Esau, for I feare him: lest
 he will come and smyte the mother with the childern.
 12 Thou saydest that thou woldest surely do me good, and
 woldest make mi seed as the sonde of the see which
 can not be nombred for multitude.

13 And he taried there that same nyghte, & toke of
 that which came to hande, a preasent, .v. vnto Esau his
 14 brother: .ii. hundred she gootes ad .xx. he gootes: .ii.
 15 hundred shepe and .xx. rammes: thyrtye mylch camels
 with their coltes: .xl. kyne ad .x. bulles: .xx. she asses

℞. 9 do all well

℣. 6 properat in occursum tibi 7 & perterritus 8 et percusserit
 10 minor sum 11 percutiat matrem cum filiis 12 dilatares semen
 meum 15 camelos foetas

℣. 6 zeucht dyr auch entgegen 10 ich byn zu geringe

℞. ℞. N. 10 To go with a staffe is a maner of speakig of the
 Hebrews which fygnifyeth nothing els but to go symply, barely
 and without any riches or strenght as in Marc vi, b.

*chaunged his
 name and cal-
 led him Israel.*

** Prayer is
 to cleave vnto
 the promys
 of god with a
 ströge sayth
 and to besech
 god with a
 fervent de-
 syre that he
 will fulfyll
 them for his
 mercye &
 truth onlye.
 As Iacob here
 doth.*

16 ād .x. foles and delyuered them vnto his seruantes,
 euery drooue by them selues, ād sayde vnto them: goo
 forth before me and put a space betwyxte euery drooue.
 17 And he cōmaunded the formest saynge Whē Esau my
 brother meteth the ād axeth the saynge: whose seruante
 art thou & whither goost thou, & whose ar these that
 18 goo before y: thou shalt say, they be thy seruante
 Jacobs, & ar a present sent vnto my lorde Esau, and
 19 beholde, he him selfe cometh after vs. And so cō-
 maunded he the seconde, ād euen so the thirde, and
 lykewyse all that folowed the drooues sainge, of this
 maner se that ye speake vnto Esau whē ye mete him,
 20 ād saye more ouer. Beholde thy seruante Iacob com-
 eth after vs, for he sayde. I will pease his wrath with
 the present y goth before me and afterward I will see
 him myself, so peradventure he will receaue me to grace.
 21 So went the presēt before him ād he taried all that
 22 nyghte in the tente, ād rose vp the same nyghte ād
 toke his .ii. wyves and his .ii. maydens & his .xi. sonnes,
 23 & went ouer the foorde Iabok. And he toke them ād
 24 sent thē ouer the ryuer, ād sent ouer that he had ād
 taried behinde him selfe alone.

And there wraстled a man with him vnto the [Fo.
 25 XLVII.] breakyng of the daye. And when he sawe
 that he coude not prevaile agaynst him, he smote hi
 vnder the thye, and the fenowe of Jacobs thy shranke
 26 as he wraстled with him. And he sayde: let me goo,
 for the daye breaketh. And he sayde: I will not lett
 27 the goo, excepte thou blesse me. And he sayde vnto
 28 him: what is thy name? He answered: Iacob. And he
 sayde: thou shalt be called Iacob nomore, but Israell.

T. 17 ista quæ sequeris? 20 forsitan propitiabitur mihi 23
 Transductisque omnibus quæ ad se pertinebāt, mansit 25 tetigit
 neruum femoris . . . emarcuit. 26 ascendit aurora.


L. 20 Ich will yhn versunen mit dem geschenck . . . vielleicht
 wirt er mich annehmen. 21 ym lager 25 ruret er das gelenck seyner
 hufft an

L. M. N. 28 *Israel* kompt von Sara, das heyst kempffen oder
 vber weldigen, da her auch Sar eyn fürst oder herr, vnd Sara eyn
 fürstyn oder fraw heyst, vnd Israel eyn fürst oder kempffer Gottis,
 das ist, der mit Gott ringet vnd angewynnet, wilchs geschicht
 durch den glauben, der so fest an Gottis wort helt bis Gottis zorn
 vber windet vnd Gott zu eygen erlanget zum gnedigen vatter.

For thou hast wraſtled with God and with men ād haſt preuayled.

- 29 And Iacob aſked him ſainge, tell me thi name.
And he ſayde, wherfore doſt thou aſke after my name?
30 and he bleſſed him there. And Iacob called the name
of the place Peniel, for I haue ſene God face to face,
31 and yet is my lyfe reſerued. And as he went ouer
Peniel, the ſonne roſe vpon him, and he halted vpon
32 his thye: wherfore the childern of Iſraell eate not of
the ſenow that ſhrancke vnder the thye, vnto this daye:
becauſe that he ſmote Iacob vnder the thye in the
ſenow that ſhroncke.

The .XXXIII. Chapter.

- 1  ACOB lyfte vp his eyes and ſawe his brother Eſau come, & with him .iiii. hundred men. And he deuyded the childern vnto Lea and vnto Rahel and vnto ȳ .ii. maydens.
2 And he put the maydens ād their childern formeſt,
ād Lea and hir childern after, and Rahel ād Joſeph
3 hindermoſt. And he went before them and fell on the
grownde .vii. .P. tymes, vntill he came vnto his brother.
4 Eſau ranne agaynſt him and embraced hym and fell on
5 his necke and kyſſed him, and they wepte. And he
liſte vp his eyes and ſawe the wyues and their childern,

℣. 28 haſt wraſtled wyth God & haſt preuayled. 30 Phe-
niel (v. 31). xxxiii, 4 Eſau ranne to mete him

℣. 28 quoniam ū contra deum fortis fuiſti, quanto magis cō-
tra homines præualebis? 29 nomen meū—quod eſt mirabile?
. . in eodem loco. 30 & ſalua facta eſt anima mea. 31 claudi-
cabat pede. 32 femoris eius, & obſtupuerit. xxxiii, 1 Rachel,
ambarumque 3 donec appropinquaret frater eius. 4 & oſculans
fleuit.

℣. 28 mit Gott vnd mit menſchen 30 vnd meyn feel iſt genesen
32 hoh ader auff dem gelenck der hufft. xxxiii, 3 vnd buckt ſich
. . auff die erden (and v. 7)

℣. *℣.* X. 30 To ſe God face to face is to haue a certē and
ſure knowledge of him as in Ex .xxxiii, b.

℣. *℣.* X. 30, 31 *Pniel* oder *Pnuel* heyſt Gottis angeſicht odder
erkenntnis, denn durch den glauben ym ſtreyt des creutzs lernt man
Gott recht erkennen, vnd erfahren, ſo hats denn keyn nott mehr,
ſo geht die Sonne auff.

and sayde: what are these which thou there hast? And he sayde: they are the childern which God hath geuen 6 thy seruaunte. Than came the maydens forth, and dyd 7 their obayfaunce. Lea also and hir childern came and dyd their obayfaunce. And last of all came Ioseph and Rahel and dyd theyr obayfaunce.

8 And he sayde: what meanyst thou with all þy drooues which I mett. And he answered: to fynde grace in the 9 syghte of my lorde. And Esau sayde: I haue ynough 10 my brother, kepe that thou hast vnto thy self. Iacob answered: oh nay but yf I haue founde grace in thy syghte, receaue my preasēt of my hāde: for I haue sene thy face as though I had sene þy face of God: wherfore 11 receaue me to grace and take my bleffynge that I haue brought the, for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

12 And he sayde: let vs take our iourney and goo, and 13 I will goo in thy cōpany. And he sayde vnto him: my lorde knoweth that I haue tendre childern, ewes and kyne with yonge vnder myne hande, which yf men shulde ouerdryue but euen one daye, the hole flocke wolde dye. [Fo. XLVIII.].

14 Let my lorde therfore goo before his seruaunte and I will dryue fayre and softly, accordynge softly, *at a* as the catell that goth before me and the *gentle pace* childern, be able to endure: vntil I come to mi lorde vnto Seir.

15 And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what needeth it? let me

℞. 11 geuē it me. And

℣. 6 incuruati 7 adorassent . . adorauerunt. 8 Dixitque Esau . . domino 9 At ille 10 Noli ita obsecro . . munusculū 11 & quā donauit . . tribuēs omnia. Vix fratre 13 domine . . paruulos teneros 14 dominus 15 Non est . neceffe: hoc vno tantum indigeo, vt inueniam

℣. 11 Nym den segen an, den ich dyr zubracht hab 13 zarte kinder . . vbertryben 14 meylich hynnach treyben

℣. ℞. N. 14 *Meylich*; Merck, das rechtgleubigen vnd werck heyligen nicht können mit eynander wandeln, denn die gleubigen faren feuberlich mit styllem geyst, aber die werckheyligen faren starck mit vermessenheyt yhrer werck ynn gottis gesetzen.

- 16 fynde grace in the fyghte of my lorde So Esau went
his waye agayne ȳ same day vnto Seir.
- 17 And Iacob toke his iourney toward Sucoth, and
bylt him an house, and made booths for his catell:
wherof the name of the place is called Sucoth.
- 18 And Iacob went to Salem to ȳ citie of Sichem in
the lande of Canaā, after that he was come from Mes-
19 opotamia, and pitched before the cyte, and bought a
parcell of ground where he pitched his tent, of the
childern of Hemor Sichems father, for an hundred
20 lambes. And he made there an aulter, and there
called vpon the myghtie God of Israell.

The .XXXIII. Chapter.

- 1 **D**INA the doughter of Lea which she bare vnto Iacob, went out
to see the doughters of the
2 lande. And Sichē the sonne
of Hemor the Heuite lorde of the coun-
tre, sawe her, & toke her, and laye with
3 her, and forced her: & his harte laye
vnto Dina ȳ doughter of Iacob. And
4 he loued ȳ damfell & spake kidly vnto her, & spake
vnto his father Hemor saynge, gett me this maydē
vnto my wyfe.

*M.C.S. The
raueffhyng of
Dyna Iacobs
daughter by
the men of Sy-
chē. And of
the gret bloude
shedynge done
by the sonnes
of Iacob.*

M. 18 And Iacob came peasably in to the cite of Sichem.
xxxiv, 3 laye vn Dina

F. 17 Socoth, id est tabernacula 20 inuocauit super illud for-
tissimum deum Israel. xxxiv, 1 Dina filia Liæ, vt videret 2 adama-
uit eam: & rapuit. . . vi opprimēs virginem. 3 Et conglutinata
est anima eius cum ea, tristemque deliniuit blanditiis.

L. 19 Sichem, vmb hundred grosschen, Da selb richtet er
seyne hutten auff, 20 vnd richtet dasselbs eyn alltar zu. xxxiv, 2
schwecht sie, 3 vnd seyn hertz hieng an yhr, vnd hatte die dyrne
lieb, vnd redet freuntlich mit yhr

M. M. N. 2 To lye with hyr, looke in Gen. xix, g.

L. M. N. 1 *Tochter des lands;* was man außer Gottis wort,
bey der vernunft vnd menschlicher weysheyt sucht, das verterbet
gewislich den geyst and glauben, darumb soll keyn zusatz mensch-
licher lere vnd werck zu Gottis wort gethan werden.

- 5 .P. And Iacob herde that he had defyled Dina his
doughter, but his sonnes were with the catell in the
felde, and therefore he helde his peace, vntill they
6 were come. Then Hemor the father of Sichem went
7 out vnto Iacob, to comē with him. And the sonnes
of Iacob came out of the felde as soone as they herde
it, for it greued them, and they were not a litle
wrooth, because he had wrought folie in Israell, in
that he had lyen with Iacobs doughter, which thinge
oughte not to be done.
- 8 And Hemor comened with thē fainge? the foule of
my sonne Sichē lōgeth for youre doughter geue her
9 him to wyfe, and make mariages with vs: geue youre
doughters vnto vs, ād take oure doughters vnto you,
10 and dwell with vs, & the lande shal be at your pleas-
ure, dwell and do youre busynes, and haue youre
11 possessions there in. And Sichem sayde vnto hyr
father and hir brethern: let me fynde grace in youre
eyes, and what foeuer ye apoynte me, ^{apoynte,}
12 that will I geue. Axe frely of me both ^{name or indi-}
the dowry & gyftes, and I will geue ^{cate, tell}
acordynge as ye saye vnto me, and geue ^{dowry, the}
me the damfell to wyfe. ^{present made}
^{by Shechem}
- 13 Then the sonnes of Iacob answered to Sichem ād
Hemor his father deceytefully, because he had defyled
14 Dina their syfter. And they sayde vnto them, we can
not do this thinge, ȳ we shulde geue oure syfter to one
that is vncircumcyfed, for that were a shame vnto vs.
15 Only in this will we consent unto you? Yf ye will
[Fo. XLIX.] be as we be, that all the men childern
16 amonge you be circumcyfed, thā will we geue oure
doughter to you and take youres to vs, and will dwell
17 with you and be one people. But and yf ye will not
harken vnto vs to be circumcyfed, than will we take
oure doughter and goo oure wayes.

¶. 7 fœdam rem operatus . . . rem illicitam perpetrasset. 11
dabo: 12 augete dotē 13 fœuientes ob stuprum sororis, 14 Non possu-
mus . . . quod illicitum & nepharium

¶. 7 das er eyn narreyt ynn Israel begangen 10 wonet vnd
werbet vnd erbet drynnen 12 foddert nur getrost yon mvr mor-
gengab vnd geschenck

- 18 And their wordes pleased Hemor and Sichem his
 19 sonne. And the yonge man deferde not for to do the
 thinge, because he had a lust to Iacobs doughter: he
 was also most sett by of all that were in his fathers house.
 20 Thā Hemor and Sichem went vnto the gate of their
 cyte, and comened with the men of their cyte saynge.
 21 These men ar peasable with vs, & will dwell in the
 lāde and do their occupatiō therin And in the land
 is rowme ynough for thē, let vs take their doughters
 22 to wyues and geue them oures: only herin will they
 consent vnto vs for to dwell with vs and to be one
 people: yf all the men childern that are amonge
 23 vs be circumcysed as they are. Their goodes &
 their substance and all their catell are oures, only
 let vs consente vnto them, that they maye dwell
 with vs.
- 24 And vnto Hemor and Sichem his sonne harkened
 all that went out at the gate of his cyte. And all the
 men childern were circumcysed what so euer went out
 25 at the gates of his cyte. And the third daye when
 it was paynefull to them, .ii. of the sonnes of Iacob
 Simeon & Leui .ṙ. Dinas brethren, toke ether of them
 his swerde & went in to the cyte boldly, and flewe
 26 all ȳ was male, and flewe also Hemor and Sichem
 his sonne with the edge of the swerde, ād toke
 Dina their sister out of Sichems house, and went
 their waye.
- 27 Than came the sonnes of Iacob vpon the deede,
 and spoyled the cyte, because they had defyled their
 28 sister: and toke their shepe, oxen, asses and what so
 29 euer was in the cyte and also in ȳ felde. And all
 their goodes, all their childern and their wyues toke
 they captyue, and made havock of all that was in the
 houses.

℣. 18 Placuit oblatio eorum 19 quin statim quod petebatur
 expleret . . . inclytus 21 quæ spatiosa et lata cultoribus indiget
 22 Vnum est, quo differtur tantum bonum, Si circuncidamus
 23 & habitantes simul, vnum efficiamus populum. 27 in ultio-
 nem stupri. 29 duxerunt captiuas.

℣. 21 dise leut sind fridsam bey vns 24 zu seiner stad thor aus
 vnd eyn giengen (So v. 25)

- 30 And Iacob sayde to Simeon and Leui: ye haue troubled me ād made me styncke vnto the inhabita-
tours of the lande, both to the Canaanytes and also
vnto the Pherezites. And I am fewe in nombre.
Wherefore they shall gather them selues together
agaynst me & fley me, and so shall I and my house
31 be dystroyed. And they answered: shuld they deall
with oure sifter as wyth an whoore?

¶ The .XXXV. Chapter.

- 1 **A**ND God sayd vnto Iacob, aryse *M.C.S. Iacob goeth vp
ad get the vp to Bethell, & vnto Bethel,
dwel there. And make there & buryeth his
an aulter vnto God that ap- ymages vnder
eared vnto the, when thou fleddest from an oke. De-
bora dyeth.*
2 Esau thy brother. Than sayd Iacob vnto *Iacob is cal-
led Israhel. The
his [Fo. L.] housholde & to all y were lande of Ca-
naū is prom-
ysed hym. Ra-
chel dyeth in
laboure: Ru-
ben laye with
his fathers
concubyne.
The death of
Isaac.*
3 cleane, & chaunge youre garmētes, & let
vs aryse & goo vp to Bethell, y I maye
make an aulter there, vnto God which
herde me in the daye of my tribulatiō &
was wyth me in the waye which I went.
4 And they gaue vnto Iacob all the straunge goddes
which were vnder their handes, ād all their earynges
which were in their eares, and Iacob hyd them vnder
an ooke at Sichem.
5 And they departed. And the feare of God fell

V. 30 Quibus perpetratis audacter, Iacob dixit odiosū . .
Nos pauci sumus 31 vt scorto abuti . sorore nostra? xxxv, 3 Sur-
gite, & ascendamus 4 infodit eas subter terebinthum . . post urbem

L. 30 das ich stincke fur den eynwonern 31 mit vnser schwes-
ter . . . handelln? xxxv, 2 endert ewr kleyder 4 vergrub sie vnter
eyne eyche

M. M. N. 2 *Straunge goddes*; The scripture calleth all maner
of ydolles or ymages straunge goddes, because the worshyppers
of them esteeme them as goddes.

vpon the cyties that were rounde aboute them, that
 6 they durst not folowe after the sonnes of Iacob. So
 came Iacob to Lus in the lande of Canaan, otherwise
 called Bethell, with all the people that was with him.
 7 And he buylded there an aulter, and called the place
 Elbethell: because that God appered vnto him there,
 when he fled from his brother.

8 Than dyed Debora Rebeccas norse, and was buryed
 benethe Bethell vnder an ooke. And the name of
 it was called the ooke of lamentation.

9 And God appeared vnto Iacob agayne after he
 10 came out of Mesopotamia, & blessed him and sayde
 vnto him: thy name is Iacob. Notwithstondyng thou
 shalt be no more called Iacob, but Israell shalt be thy
 name. And so was his name called Israell.

11 .P. And God sayde vnto him: I am God allmightie,
 growe and multiplie: for people and a multitude of
 people shall sprynge of the, yee ad kynges shall come
 12 out of thy loynes. And the lande which I gaue Abra-
 ha & Isaac, will I geue vnto the & vnto thi feed after
 13 the will I geue it also. And god departed frō him
 14 in the place where he talked with him. And Iacob
 set vp a marke in the place where he talked with him:
 euen a pilloure of stone, & powred drynkeoffringe
 15 theron & powred also oyle theron, and called the
 name of the place where God spake with him, Bethell.

16 And they departed from Bethel, & when he was
 but a feld brede from Ephrath, Rahel began to trauell.
 17 And in travelynge she was in perell. And as she was
 in paynes of hir labour, the mydwyfe sayde vnto her:
 18 feare not, for thou shalt haue this sonne also. Then
 as hir soule was a departinge, that she must dye: she

ffl. 7 place Bethell

f. 7 Domus dei 8 ad radices Bethel subter quercum 13 Et
 recessit ab eo: 14 titulū lapideum 16 verno tempore 17 pericli-
 tari cœpit 18 Egrediente autem anima præ dolore, & imminente
 iam morte, . . .

L. 14 eyn steynernmal 16 eyn feldwegs 18 Da yhr aber die
 feel ausgieng, das sie sterben mußte

1. ffl. N. 14 *Tranckopffer*; Das war weyn, wie das ynn den
 folgenden buchern gnugsam gesehen wirt.

called his name Ben Oni. But his father called him
 19 Ben Iamin. And thus dyed Rahel ād was buried in
 the waye to Ephrath which now is called Bethlehem.
 20 And Iacob sett vp a piller apon hir graue, which is
 21 called Rahels graue piller vnto this daye. And Israell
 went thēce and pitched vp his tent beyonde the toure
 of Eder.

22 And it chaunced as Israel dwelt in that lande, that
 Ruben went & laye with Bilha his fathers concubyne,
 & it came to Israels eare. [Fo. LI.].

The sonnes of Iacob were .xii. in nombre.

23 The sonnes of Lea. Ruben, Iacobs eldest sonne,
 24 & Simeō, Leui, Iuda, Isachar, & Zabulon. The sonnes
 25 of Rahel: Ioseph & Ben Iamin. The sonnes of Bilha
 26 Rahels mayde: Dan & Nepthali. The sonnes of Zilpha
 Leas mayde Gad & Afer. Thes are the sōnes of Iacob
 which were borne him in Mesopotamia.

27 Then Iacob went vnto Isaac his father to Mamre a
 pricipall cyte, otherwise called Hebron: where Abrahā
 28 & Isaac sogeorned as straungers. And the dayes of
 29 Isaac were an hundred & .lxxx. yeres: & than felle
 he seke & dyed, ād was put vnto his people: beynge
 olde and full of dayes. And his sonnes Esau ād Iacob
 buried him.

℣. 18 Ben-oni, id est filius doloris mei . . . Beniamin, id est
 filius dextræ. 20 hic est titulus monumenti Rachel, vsque 21
 trans turrem gregis. 22 quod illū minime latuit. 26 Mesopota-
 mia Syriæ. 27 Mambre ciuitatem Arbee 29 Consumptusque ætate
 . . appositus

℣. 21 richtet eyne hutten auff iensyddem turn Eder. 27 Mamre
 ynn die hewbt stad, 29 ward krank . . . alt vnd des lebens satt

℣. ℣. X. 18 *Ben Iamin*; that is the sonne of the ryght hād,
 And right hande is taken for good fortune. 29 To be put
 vnto his people looke in Gen. xxv, a.

℣. ℣. X. 18 Ben Oni heyst meyns schmerzen son Ben Iamin
 heyst, der rechten son.

The .XXXVI. Chapter.

- 1 **T**HESE are the generations of Esau which is called Edō. *M.C.S. The*
 2 Esau toke his wyues of the *wyues of Esau.*
 3 daughters of Canaan Ada the *Jacob & E-*
 4 daughter of Elon an Hethite, and Aha- *sau are ryche.*
 5 libama the daughter of Ana, which Ana *The genealo-*
 6 was the sonne of Zibeon an heuyte, And *gie of Esau.*
 7 Basmath Ismaels daughter & sister of Nebaioth. And *Esau dwelleth*
 8 Ada bare vnto Esau, Eliphas: and Basmath bare Reguel: *in the hill*
 9 And Ahalibama bare Ieus, Iaelam and Korah. These *Seir.*
 10 are the sonnes of Esau which were borne him in the
 11 lande of Canaan.
 12 And Esau toke his wyues, his sonnes and daughters
 13 and all the foules of his house: his .P. goodes and all
 his catell and all his substance which he had gott in the
 land of Canaan, ad went in to a countre awaye from his
 brother Iacob: for their ryches was so moch, that they
 coude not dwell together, and that the land where in
 they were straungers, coude not receaue thē: because
 of their catell.
 Thus dwelt Esau in moūte Seir, which Esau is
 called Edō
 These are the generations of Esau father of the
 Edomytes in mounte Seir, & these are the names of
 Esaus sonnes: Eliphas the sonne of Ada the wife of
 Esau, ad Reguel the sonne of Basmath the wife of Esau
 also. And the sonnes of Eliphas were. Theman, Omar,
 Zepho, Gaetham and kenas. And thimna was concu-
 byne to Eliphas Esaus sonne, and bare vnto Eliphas,
 Amalech. And these be the sonnes of Ada Esaus wyfe.
 And these are the sonnes of Reguel: Nahath, Serah,

M. 6 catell and all his

V. 6 & cūcta quæ habere poterat . . abiit in alteram regio-
 nem, recessitque 8 mōte Seir, ipse est Edom.

L. 2 Ana die neff Zib. 6 ynn eyn land von seynem bruder
 7 nicht ertragen fur yhren guttern

M. M. N. 4 *Basmath*, other wyfe called Maheleth and so in
 other places is there dyuers names geuē to one person.

Samma and Mifa: these were the sonnes of Basmath
 14 Esaus wyfe. And these were the sonnes of Ahalibama
 Esaus wyfe the doughter of Ana sonne of Zebeō, which
 she bare vnto Esau: Ieus, Iealam and Korah.

15 These were dukes of the sonnes of Esau. The chil-
 dern of Eliphas the first sōne of Esau were these: duke
 16 Theman, duke Omar, duke Zepho, duke Kenas, duke
 Korah, duke Gaetham & duke Amalech: these are y
 dukes that came of Eliphas in the lande of Edom, ad
 these were the sonnes of Ada. [Fo. LII.]

17 These were the childern of Reguel Esaus sonne: duke
 Nahath, duke Serah, duke Samma, duke Mifa. These
 are the dukes that came of Reguel in the lande of
 Edom, ad these were the sonnes of Basmath Esaus wyfe.

18 These were the childern of Ahalibama Esaus wife:
 duke Ieus, duke Iaelam, duke Korah these dukes came
 19 of Ahalibama y doughter of Ana Esaus wife. These
 are the childern of Esau, and these are the dukes of
 them: which Esau is called Edom:

20 These are the childern of Seir the Horite, the in-
 habitoure of the lande: Lothan, Sobal, Zibeon, Ana,
 21 Dison, Eser and Disan. These are the dukes of y horites
 22 the childern of Seir in the iande of Edom. And the
 childern of Lothan were: Hori and Hemam. And
 Lothans sifter was called Thimna.

23 The childern of Sobal were these: Alvan, Manahath,
 24 Ebal, Sepho & Onam. These were the childern of
 Zibeō. Aia & ana, this was y Ana y foude y mules in
 25 y wildernes, as he fed his father Zibeons asses. The
 childern of Ana were these. Dison and Ahalibama y
 doughter of Ana.

26 These are the childern of Dison. Hemdan Esban,
 27 Iethran, & Cherā. The childern of Ezer were these,
 28 Bilhan, Seavan & Akan. The childern of Disan were:
 Vz and Aran.

ffl. 14 Iealam and Roah 17 Miffa

f. 16 Amalec. hi filii Eliphaz 19 eorū: ipse est Edom. 24 in-
 uenit aquas calidas in solitudine, cū pasceret asinas Sebeon 25
 Habuitque filium Dison, & filiam Oolibama.

℥. 14 Ana der neffe 15 fursten [and so throughout this
 chapter]

29 These are the dukes that came of Hori: duke Lothan,
 30 duke Sobal, duke Zibeō, duke Ana .P. duke Difon, duke
 Ezer, duke Difan. These be the dukes that came of
 Hory in their dukedōs in the lande of Seir.

31 These are the kynges that reigned in the lande of
 Edom before there reigned any kynge amonge the
 32 childern of Israel. Bela the sonne of Beor reigned in
 33 Edomea, and the name of his cyte was Dinhaba. And
 when Bela dyed, Iobab the sonne of Serah out of Be-
 34 zara, reigned in his steade. When Iobab was dead,
 Hufam of the lande of Themany reigned in his steade.
 35 And after the deth of Hufam, Hadad the sonne of
 Bedad which slewe the Madianytes in the feld of the
 Moabytes, reigned in his steade, and the name of his
 cyte was Avith.

36 Whē Hadad was dead, Samla of Mafreka reigned in
 37 his steade. Whē Samla was dead, Saul of the ryver
 38 Rehoboth reigned in his steade. When Saul was dead,
 Baal hanan the sonne of Achbor reigned in his steade.
 39 And after the deth of Baal Hanan the sonne of Ach-
 bor, Hadad reigned in his steade, and the name of his
 cyte was Pagu.

And his wifes name Mehetabeel the doughter of
 matred the doughter of Mefaab.

40 These are the names of the dukes that came of Esau,
 in their kynredds, places and names: Duke Thimma,
 41 duke Alua, duke Ietheth, duke Ahalibama, duke Ela,
 42 duke Pinon, duke Kenas, duke Theman, duke Mibzar
 43 duke Magdiel, duke Iram. These be the dukes of
 [Fo. LIII.] Edomea in their habitations, in the lande
 of their possessions. This Esau is the father of the
 Edomytes.

Æ. 29 Sabal

Ŵ. 30 Horræorum qui imperauerunt in terra 35 Hoc quoque
 mortuo . . percussit Madian in regione Moab 36 Semla de Mafreca.
 38 Cumque et hic 39 Isto quoque mortuo

Æ. 35 Madianiter . . auff der Moabiter feld 36 Mafrek

¶ The .XXXVII. Chapter.

- 1 **A**ND Iacob dwelt in the lande wherein his father was a straunger, y^e is to saye in the lande of Canaan. *M.C.S. Ioseph accuseth his brethren. Ioseph dreamed & is hated of hys brethren & is solde to the Ismaelites. Iacob bewayleth Ioseph.*
- 2 And these are the generations of Iacob: when Ioseph was .xvii. yere olde, he kepte shepe with his brethren, and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto
- 3 their father an euyll saynge y^e was of them. And Israel loued Ioseph more than all his childern, because he begat hym in his olde age, and he made him a coote of many coloures.
- 4 When his brothren sawe that their father loued him more than all his brethern, they hated him and
- 5 coude not speke one kynde worde vnto him. Moreover Ioseph dreamed a dreame and tolde it his brethren: wherfore they hated him yet the more. And he
- 6 sayde vnto them heare I praye yow this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and loo, my shefe arose and stode vp right, and youres stode rounde aboute and made obeyfaunce
- 7 to my shefe. Than sayde his brethren vnto him: what, shalt thou be oure kynge or shalt thou reigne ouer us? And they hated hi yet the more, because
- 8 of his dreame and of his wordes. ¶

And he dreamed yet another dreame & told it his brethren saynge: behold, I haue had one dreame more: me thought the sonne and the moone and .xi. starres made

10 obayfaunce to me. And when he had told it vnto his father and his brethern, his father rebuked him and sayde

¶. 2 sedecim . . . suis adhuc puer: & erat 3 polymitam 4 quicquam pacifice loqui. 5 maioris odii seminarium 8 subiiciemur ditioni tuæ? Hæc ergo causa somniorum atque sermonum, inuidiæ & odii fomitem ministravit.

¶. 4 keyn freuntlich wort zusprechen

¶. M. X. 3 *Der bundte rock* Iosephs war von mancherley farben faden gewebt, vnd bedeut die mancherley gnade vnd gaben des eynigen geysts ynn Christo vnd seynen Christen.

vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren
 11 come and fall on the ground before the? And his brethren hated him, but his father noted the saynge.

12 His brethren went to kepe their fathers shepe in Sichem, and Israell sayde vnto Ioseph: do not thy brethren kepe in Sichem? come that I may send ŷ to the.

13 And he answered here am I And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and brynge me worde agayne: And sent him out of the vale of Hebron, for to go to Sichem.

14 And a certayne man founde him wandrynge out of his waye in the felde, ad axed him what he soughte.

15 And he answered: I seke my brethren, tell me I praye the where they kepe shepe And the man sayde, they are departed hēce, for I herde them say, let vs goo vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

16 And whē they sawe him a farr of before he came at them, they toke counsell agaynst him, for to fley him, and sayde one to another, Beholde this dreamer
 17 cometh, come now and let [Fo. LIIII.] us fley him and cast him in to some pytt, and let vs faye that some wiked beaſt hath deuoured him, and let us see what his dreames wyll come to.

18 When Ruben herde that, he wēt aboute to ryd him out of their handes and sayde, let vs not kyll him. And Ruben sayde moreouer vnto them, ſhed not his bloude, but cast him in to this pytt that is in the wildernes, and laye no handes vpon him: for he wolde haue rydd him out of their handes and delyuered him to his father agayne.

19 And as ſoone as Ioseph was come vnto his brethren, they ſtrypte him out of his gay coote that was
 20 vpon him, and they toke him and cast him in to a pytt. But the pytt was emptie and had no water

℣. 11 Inuidebant ei igitur . . . rem tacitus conyderabat. 14 renuntia mihi quid agatur. 18 antequam accederet ad eos 20 cisternam veterem 22 animam eius . . manusque vestras feruate innoxias. 23 nudauerunt eum tunica talari & polymita 24 cisternam veterem, quæ non habebat aquam.

℣. 11 neydeten yhn 14 sage mir widder wie sichs hellt

25 therein. And they satt them doune to eate brede.
And as they lyft vp their eyes and loked aboute, there
came a companye of Ismaelites from Gilead, and their
camels ladē with spicery, baulme, and myrre, and were
goynge doune in to Egipte.

26 Than sayde Iuda to his brethrē, what awayleth it
that we fley oure brother, and kepe his bloude secrett?
27 come on, let vs sell him to the Ismaelites, and let not
oure handes be defyled vpon him: for he is oure brother
28 and oure flesh. And his brethren were content. Than
as the Madianites marchaunt men passed by, they
drew Ioseph out of the pytt and sold him vnto the
Ismaelites for .xx. peces of syluer.

.P. And they brought him into Egipte.

29 And when Ruben came agayne vnto the pytt and
30 founde not Ioseph there, he rent his cloothes and went
agayne vnto his brethern saynge: the lad is not yon-
31 der, and whether shall I goo? And they toke Iosephs
coote ād kyllled a goote, & dypped the coote in the
32 bloud. And they sent that gay coote & caused it to
be brought vnto their father and sayd: This haue we
33 founde: se, whether it be thy sōnes coote or no. And
he knewe it saynge: it is my sonnes coote a wicked
beast hath deuoured him, and Ioseph is rent in peces.
34 And Iacob rent his cloothes, ād put sacke clothe aboute
his loynes, and sorowed for his sonne a longe season.

35 Than came all his sonnes ād all his doughters to
comforte him. And he wold not be comforted, but
sayde: I will go doune in to ȳ grave vnto my sonne,
36 mornynge. And thus his father wepte for him. And
the Madianytes solde him in Egipte vnto Putiphar a
lorde of Pharaos: and his chiefe marshall.

V. 30 Puer non cōparet 33 fera pessima . . bestia deuorauit 35
vt lenirent dolorem patris, noluit consolationem accipere . . lugens
in infernum. 36 Phutiphari eunucho Pharaonis magistro militum.

L. 33 Eyn bofes thier hat yhn fressen, Eyn reyffend thier . . .
Ioseph zuriffen 34 sack vmb seyne lenden . . lange zeyt. 35 ynn
die helle, 36 Pharao hoffemeyster.

M. M. N. 34 *Rent hys clothes*: it was specially vsed amonge
the hebrewes to rent their clothes whē the glorie of God was cō-
tēpned as here, where they feared God so lytle as to kyll their
awne brother.

L. M. N. 35 *Vatter*, das war Isaac.

¶ The .XXXVIII. Chapter.

- 1 **A**ND it fortunēd at that tyme that Iudas went from his brethren & gatt him to a man called Hira of Odollam, 2 and there he sawe the doughter of a man called Sua a Canaanyte. And he toke her ad went in vnto her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayne and bare a sonne and called him [Fo. LV.] Onan. And she conceaued the thyrde tyme & bare a sonne, whom she called Sela: & he was at Chesyb when she bare hem.
- 6 And Iudas gaue Er his eldest sonne, a wife whose name was Thamar. But this Er Iudas eldest sonne was wicked in the syghte of the LORde, wherfore the LORde slewe him. Then sayde Iudas vnto Onan: goo in to thi brothers wyfe and Marie her, and styrre vp feed vnto thy brother. And when Onan perceaued that the seed shulde not be his: therfore when he went in to his brothers wife, he spyllēd it on the grounde, because he wold not geue feed vnto his brother. And the thinge whoch he dyd, displeased the LORde, wherfore he slew him also. Than sayde Iudas to Thamar his doughter in lawe: remayne a wydow at thi fathers house, tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also, as his brethren did. Thus went Thamar & dwelt in hir fathers house.
- 12 And in proceffe of tyme, the doughter of Sua Iudas wife dyed. Than Iudas when he had left mornynge, went vnto his shepe sherers to Thimnath with his

M.C.S. The maryage of Iuda. The trespase of her and Onan and the vengeance of god that came ther vpo. Iuda laye wyth hys daughter Thamar. The byrthe of Pharez and Zarah.

F. 2 & accepta vxore 5 Sela . quo nato, parere vltra cessauit. 9 non sibi nasci filios 10 et idcirco percussit eum dominus, eo quod rem detestabilem faceret. 12 Euolutis autem multis diebus

L. 8 famen erweckist 10 gefiel dem Herrn vbel

M. N. 7 To be wycked in the sight of the lorde, is to walke in wyckednes: knowinge that the lorde seeth vs and yet we wyll not repēt.

- 13 frende Hira of Odollam. And one told Thamar say-
nge: beholde, thy father in lawe goth vp to Thimnath,
14 to there his shepe. And she put hyr wydows garmêtes
of from her and couered her with a clooke, and dis-
gyffed herself: And sat her downe at the entrynge of
Enaim which is by the hye- .P. wayes syde to Thim-
nath, for because she sawe that Sela was growne, and
she was not geue vnto him to wife.
- 15 When Iuda sawe her he thought it had bene an
16 hoore, because she had couered hyr face. And turned
to her vnto the waye and sayde, come I praye the,
let me lye with the, for he knewe not that it was his
doughter in lawe. And she sayde what wylt thou
17 gyue me, for to lye with me? Thā sayde he, I will
sende the a kydd frō the flocke. She answered, Than
18 geue me a pledge till thou sende it. Than sayd he,
what pledge shall I geue the? And she sayde: thy
fygnett, thy necke lace, and thy staffe that is in thy
hande. And he gaue it her and lay by her, and she
19 was with child by him. And she gatt her vp and
went and put her mantell from her, ād put on hir
widowes rayment agayne.
- 20 And Iudas sent the kydd by his neybure of Odol-
lam, for to fetch out his pledge agayne from the wifes
21 hande. But he fownde her not. Than asked he the
men of the same place saynge: where is the whoore
that satt at Enaim in the waye? And they sayde:
22 there was no whoore here. And he came to Iuda
agayne saynge: I can not fynde her, and also the men
of the place sayde: that there was no whoore there.
- 23 And Iuda sayde: let her take it to her, lest we be
shamed: for I sent the kydd & thou coudest not
fynde her.

- 24 And it came to passe that after .iii. mone- [Fo.

℞. 18 thy fygnett, thy bracelet, and

℥. 12 Hiras opilio gregis Odollamites 14 assumpsit theristrum
.. in biuio itineris 15 vultum suum ne agnosceretur. 17 Patiar
quod vis, si dederis mihi arabonē 20 per pastorem suum Odoll.
23 certe mendacii arguere nos non poterit

℥. 12 mit feynem hirtten Hira von Odollam. 14 fur die thur
eraus an dem wege gen Thimn. 18 deyn fechel 23 Sie habs yhr,
das wyrr nicht villeicht zu schanden werden

LVI.] thes one tolde Iuda saynge: Thamar thy doughter in lawe hath played the whoore, and with playnge the whoore is become great with childe. And Iuda
 25 sayde: brynge her forth ād let her be brente. And when they brought her forth, she sent to her father in lawe saynge: by the mā vnto whome these thinges pertayne, am I with childe. And sayd also: loke whose
 26 are this seall necklace, and staffe. And Iuda knewe them saynge: she is more rightwes thā I, because I gaue her not to Sela my sōne. But he laye with her no more.
 27 When tyme was come that she shulde be delyuered,
 28 beholde there was .ii. twynnes in hyr wōbe. And as she traveled, the one put out his hande and the mydwife toke and bownde a reed threde aboute it saynge: this wyll
 29 come out fyrst. But he plucked his hande backe agayne, and his brother came out. And she sayde: wherfore hast thou rent a rent vppon the? and called him Pharez.
 30 And afterward came out his brother that had the reade threde about his hāde, which was called Zarah.

¶ The .XXXIX. Chapter.

1 **I**OSEPH was broughte vnto *M.C.S. God prospereth Ioseph. Pharaos[sic] wyfe tempteth hym. He is accused & cast in prys- on. God hath mercye vpon hym.*
 Egipte, ād Putiphar a lorde of Pharaos: ād his chefe marshall an Egiptian, bought him of ŷ Ismaelites which brought hī thither
 2 .P. And the LORde was with Ioseph, luckie, *prof-* and he was a luckie felowe *perous*
 and continued in the house

M. 25 seall, bracelet, and staffe.

V. 24 vid. vterus illius intumescere. 26 duceretur ad pœnam 27 ipsa effusione infantium 29 diuisa . . maceria? xxxix, 1 eunuchus . . princeps exercitus

L. 29 umb deynen willen eyn fach gerissen? xxxix, 2 gluck feliger man wart, vnd war

L. M. N. 29 *Perez* eyn zureyfer, Sorah heyft aufgang. Hie ist bedeut, das die werck heyligen sich euserlich stellen als wolten sie erfur vnd die ersten feyn, vnd werden die letzten, darvber sich eyn grofs reyssen hebt vnter dem volck Gottis. Aber der rod faden vmb die hand ist daz sie fleyschlich heylickeyt wircken vnd die rechten heyligē verfolgen.

3 of his master the Egiptian. And his master sawe that
 the LORde was with him and that the LORde made all
 4 that he dyd prosper in his hande: Wherefore he founde
 grace in his masters syghte, and serued him. And his
 master made him ruelar of his house, and put all that
 5 he had in his hande. And as soone as he had made
 him ruelar ouer his house ad ouer all that he had, the
 LORde blessed this Egiptians house for Iosephs sake,
 and the blessinge of the LORde was vpon all that he
 6 had: both in the house and also in the felde. And
 therefore he left all that he had in Iosephs hande, and
 looked vpon nothinge that was with him, saue only on
 the bread which he ate. And Ioseph was a goodly
 persone & well favored
 7 And it fortunied after this, that his masters wife cast
 hir eyes vpon Ioseph and sayde come lye with me.
 8 But he denyed and sayde to her: Beholde, my master
 woteth not what he hath in the house with me, but
 9 hath commytted all that he hath to my hande. He
 him selfe is not greater in the house than I, ad hath
 kepte nothige frō me, but only the because thou art
 his wife. How than can I do this great wykydnes,
 10 for to synne agaynst God? And after this maner
 spake she to Ioseph daye by daye: but he harkened
 not vnto her, to slepe nere her or to be in her com-
 11 pany. [Fo. LVII.] And it fortunied aboute the same
 season, that Ioseph entred in to the house, to do his
 busynes: and there was none of the household by, in
 12 the house. And she caught him by the garment say-
 ynge: come slepe with me. And he left his garment
 13 in hir hande ad fled and gott him out. When she
 sawe that he had left his garmēt in hir hande, and
 14 was fled out, she called vnto the men of the house,
 and tolde them saynge: Se, he hath brought in an
 Hebrewe vnto vs to do vs shame. for he came in to

7. 8 nequaquā acquiescens operi nephario 10 et mulier mo-
 lesta erat adolescenti . . . recusabat stuprum. 11 operis quippiam
 absque arbitris 12 lacinia vestimenti 13 & se esse cōtemptam 14 vt
 illuderet nobis

9. 9 Vnd hat nichts so gros ynn dem haus 10 das er neben
 yhr schlieff, noch vmb sie were. 12 erwischt yhn bey feynem kleid
 14 das er vns zu schanden mache (v. 17)


me, for to haue slept wyth me. But I cried with a lowde voyce.

15 And when he harde, that I lyfte vp my voyce and cryed, he left his garment with me and fled awaye and got him out.

16 And she layed vp his garment by her, vntill hir lorde came home. And she told him acordynge to these wordes saynge. This Hebrues seruaunte which
17 thou hast brought vnto vs came in to me to do me shame. But as soone as I lyft vp my voyce and cryed, he left
18 his garment with me and fled out. When his master herde the woordes of his wyfe which she told him saynge: after this maner dyd thy seruaunte to me, he waxed wrooth.

20 And he toke Ioseph and put him in pryson: euen in the place where the kynges prisioners laye bounde.
21 And there contynued he in preson. But the LORde was with Ioseph and shewed him mercie, and gott him
22 fauoure in the syghte of the keper of y^e preson which com- .P. mytted to Iosephs hāde all the prisioners that were in the preson housse. And what soeuer was done
23 there, y^e dyd he. And the keper of the presō loked vnto nothinge that was vnder his hande, because the LORde was with him, & because that what soeuer he dyd, the LORde made it come luckely to passe.

The .XL. Chapter.

1  ND it chaunced after this, that the chiefe butlar of the kyng
of Egipte and his chiefe baker
had offended there lord the
2 kyng of Egypte. And Pharaο was angrie with them
3 and put thē in warde in his chiefe marshals house: euen

¶ 16 In argumentū ergo fidei retentum pallium 19 & nimium credulus verbis coni. 20 custodiebantur 23 & omnia opera eius dirigebat. xl. 1 vt peccarent duo eunuchi 2 Pharaο (nam alter pinceris præerat, alter pistoribus)

¶ 15 floch vnd lieff hynaus. 17 deyn Ebreischer knecht 22 auff das alles was da geschach, durch yhn geschehen muste 23 glucklich abgehen lies

M.C.S. Ioseph expoundeth the dreames of the two prisioners.

- 4 in ȳ preron where Ioseph was bownd. And the chefe
 marshall gaue Ioseph a charge with them, & he serued
 them. And they contynued a season in warde.
- 5 And they dreamed ether of them in one nyghte:
 both the butlar and the baker of the kynge of Egipte
 which were bownde in the preron house, ether of
 them his dreame, and eche mānes dreame of a son-
 6 drie interpretation When Ioseph came *sondrie, dif-*
 in vnto them in the mornynge, and loked *inct, separate*
 7 apon them: beholde, they were sadd. And he asked
 8 them saynge, wherfore loke ye so sadly to daye? They
 answered him, we haue dreamed a dreame, and haue no
 man to declare it. And Ioseph say- [Fo. LVIII.] de vnto
 thē. Interpretynge belongeth to God but tel me yet.
- 9 And the chefe butlar tolde his dreame to Ioseph
 and sayde vnto him: In my dreame me thought there
 10 stode a vyne before me, and in the vyne were .iii
 braunches, and it was as though it budded, & her
 11 bloffōs shott forth: & ȳ grapes there of waxed rype.
 And I had Pharaos cuppe in my hande, and toke of
 the grapes and wronge them in to Pharaos cuppe,
 & delyvered Pharaos cuppe in to his hande.
- 12 And Ioseph sayde vnto him, this is the interpreta-
 13 tion of it. The .iii. brānches ar thre dayes: for within
 thre dayes shall Pharao lyft vp thine heade, and restore
 the vnto thyne office agayne, and thou shalt delyuer
 Pharaos cuppe in to his hāde, after the old maner,
 14 even as thou dydest when thou wast his butlar. But
 thinke on me with the, when thou art in good case,
 and shewe mercie vnto me. And make mencion of
 me to Pharao, and helpe to brynge me out of this
 15 house: for I was stollen out of the lande of the Hebrues,
 & here also haue I done nothīge at all wherfore they
 shulde haue put me in to this dongeon.

¶. 5 iuxta interpretationem congruam sibi. 7 tristior . . hodie solito facies 8 referte mihi quid videritis. 13 recordabitur Pharao ministerii tui . . iuxta officium tuum, sicut ante

¶. 5 hatte seyne bedeutung 8 Auslegen gehoret Gott zu, ertzelet myrs doch. 11 zudruckt sie ynn den becher 13 deyn heubt erheben . . nach der vorigen weyße 15 das sie mich eyngesetzt haben.

- 16 When the chese baker sawe that he had well interpreted it, he sayde vnto Ioseph, me thought also in my dreame, y I had .iii. wyker baskettes on my heade:
- 17 And in y vppermost basket, of all maner bakemeates for Pharaos .p. And the byrdes ate them out of the basket apou my heade
- 18 Ioseph answered and sayde: this is the interpretation therof. The .iii. baskettes are .iii. dayes, for this
- 19 daye .iii. dayes shall Pharaos take thy heade from the, and shall hange the on a tree, and the byrdes shall eate thy flesh from of the.
- 20 And it came to passe the thyrde daye which was Pharaos byrth daye, that he made a feast vnto all his seruautes. And he lysted vpp the head of the chese buttelar and of the chese baker amonge his seruautes.
- 21 And restored the chese buttelar vnto his buttelarshepe agayne, and he reched the cuppe in to Pharaos hande,
- 22 ad hanged the chese baker: euē as Ioseph had interpreted vnto thē. Notwithstonding the chese buttelar remembred not Ioseph, but forgot hym.

The .XLI. Chapter.

- 1 **A**ND it fortunēd at .ii. yeres end, that Pharaos dreamed, and thought that he stode
- 2 by a ryuers syde, and that there came out of the ryuer .vii. goodly kyne and fatt fleshed, and fedd in a med-
- 3 owe. And him thought that .vii. other kyne came vp after them out of the ryver evelsauored and leane fleshed and stode
- M.C.S. Pharaos dreames are expounded by Ioseph. He is made ruler ouer all Egypt. He hath two sonnes, Manasses and Ephraim. The derth begynneth in Egypt.*

¶. 16 prudenter somnium dissoluisset . . . canistra farinæ 19 auferet Pharaos caput tuū . . in cruce 20 pueris suis, recordatus est inter epulas magistri pinc. & pistor . prin. 22 suspendit in patibulo, vt coniectoris veritas probaretur. 23 Et tamen succedentibus prosperis, præp. pinc. oblitus est interpretis sui. xli, 2 & pascebantur in ipsa amnis ripa in locis virentibus.

¶. 19 deynen kopff erheben 20 vnd erhub das hewbt (*bis*). 23 gedacht nicht . . . vergaß

- by the other vpon the brynke [Fo. LIX.] of the ryuer.
 4 And the evill favored and lenefleshed kyne ate vp
 the .vii. welfauored and fatt kyne: and he awoke
 their with.
 5 And he slepte agayne and dreamed the second
 tyme, that .vii. eares of corne grewe apone one stalke
 6 rancke and goodly. And that .vii. thynne eares blasted
 7 with the wynde, spronge vp after them: and that the
 .vii. thynne eares deuowrerde the .vii. rancke and full
 eares. And then Pharaow awaked: and se, here is his
 8 dreame. When the mornynge came, his sprete was
 troubled And he sent and called for all the soyth-
 fayers of Egypte and all the wyse men there of, and
 told them his dreame: but there was none of them
 that coude interpretate it vnto Pharaow.
 9 Than spake the chiefe buttelar vnto Pharaow saynge.
 10 I do remembre my fawte this daye. Pharaow was an-
 grie with his seruautes, and put in warde in the chiefe
 11 marshalls house both me and the chiefe baker. And
 we dreamed both of vs in one nyght and ech mannes
 dreame of a sondrye interpretation.
 12 And there was with vs a yonge man, an Hebrue
 borne, seruaunte vnto the chiefe marshall. And we
 told him, and he declared oure dreames to vs acord-
 13 ynge to ether of oure dreames. And as he declared
 them vnto vs, euen so it came to passe. I was restored
 to myne office agayne, and he was hanged.
 14 ¶. Than Pharaow sent and called Ioseph. And they
 made him haste out of prison. And he shaued him
 self and chaunged his rayment, & went in to Pharaow.
 15 And Pharaow sayde vnto Ioseph: I haue dreamed a
 dreame and no man cā interpretate it, but I haue
 herde saye of the y as soone as thou hearest a dreame,
 16 thou dost interpretate it. And Ioseph answered Pharaow

¶. 6 percussæ vredine 7 omnem priorum pulchritudinem.
 . . post quietem 8 cōiectores 9 Tunc demum reminiscens pincer-
 narū magister, ait, Confiteor 11 somniū, præsagium futurorū. 13
 audiū. quicquid postea rei probauit euentus. 14 Ioseph totonderunt

¶. 8 der sie . . . deuten kund. 9 Ich gedencke heut an meyn
 funde 11 des deuttung yhn betraff 14 vnd lieffen yhn aus dem loch,
 . . . lies sich bescheren

saynge: God shall geue Pharao an answere of peace without me.

17 Pharao sayde vnto Ioseph: in my dreame me thought
18 I stode by a ryvers syde, and there came out of the
ryver .vii. fatt fleshed ad well fauored kyne, and fedd
19 in the medowe. And then .vii. other kyne came vp
after them, poore and very euell fauored ad leane
fleshed: so that I neuer sawe their lyke in all the lande
20 of Egipte in euell fauordnesse. And the .vii. leane and
21 euell fauored kyne ate vpp the first .vii. fatt kyne And
when they had eaten them vp, a man cowde not per-
ceauē that they had eatē them: for they were still as
evyll fauored as they were at the begynnyng. And
I awoke.

22 And I sawe agayne in my dreame .vii. eares spryng
23 out of one stalk full and good, and .vii. other eares
wytherd, thinne and blasted with wynde, spryng vp
24 after them. And the thynne eares deuowred the .vii.
good eares. And I haue tolde it vnto the soth- [Fo.
LX.] sayers, but no man can tell me what it meaneth.

25 Then Ioseph sayde vnto Pharao: both Pharaos
dreames are one. And god doth shewe Pharao what
26 he is aboute to do. The .vii. good kyne are .vii.
yeres: & the .vii. good eares are .vii. yere also, and
27 is but one dreame. Lykewyse, the .vii. thynne and
euell fauored kyne that came out after them, are .vii.
yeres: and the .vii. emptie and blasted eares shalbe
28 vii. yeres of hunger. This is that which I sayde vnto
Pharao, that God doth shewe Pharao what he is aboute
to doo.

29 Beholde there shall come .vii. yere of great plen-
30 teousnes through out all the lande of Egypte. And
there shall aryse after them .vii. yeres of hunger. So

ff. 26 and it is 27 are .vii. eares

ſ. 16 respondebit prospera 17 Putabā me stare 21 nullum
faturitatis dedere vestigium 25 Somnium regis vnum est 26 Sep-
tem boues pulchræ, & septem spicæ plenæ . . septem vbertatis
anni sunt, eandemque vim somnii comprehendunt.

ℒ. 16 gluck fagen lassen 19 Ich hab . . . nicht solch vngeſtallte
21 merckt man nicht an yhn, das ſie freſſen hatten 25 das Got
Pharao zeyget was er thut.

that all the plenteousnes shalbe forgotten in the
 lande of Egipte. And the hunger shall consume
 31 the lande: so that the plenteousnes shal not be once
 asene in the land by reason of that hun- ^{asene, *sene*,}
 ger that shall come after, for it shalbe ^{*i. e. known*}
 32 exceeding great And as concernynge that the dreame
 was dabled vnto Pharaο the second tyme, it betoken-
 eth that the thyng is certainly prepared of God, ad
 that God will shortly brynge it to passe.
 33 Now therfore let Pharaο prouyde for a man of vn-
 derstondynge and wysdome, and sett him over the
 34 lande of Egipte. And let .P. Pharaο make officers
 ouer the lande, and take vp the fyfte parte of the land
 35 of Egipte in the .vii. plenteous yeres and let them
 gather all the foode of these good yeres that come,
 ad lay vp corne vnder the power of Pharo: that there
 may be foode in the cities, and there let them kepte
 36 it: that there may be foode in stoore in the lande,
 agaynst the .vii. yeres of hunger which shall come in
 the lande of Egipte, and that the lande perishe not
 thorow hunger.
 37 And the saynge pleased Pharaο ad all his seruauntes.
 38 Than sayde Pharaο vnto his seruauntes: where shall
 we fynde soch a mā as this is, that hath the sprete of
 39 God in him? wherfore Pharaο sayde vnto Ioseph: for
 as moch as God hath shewed the all this, there is no
 man of vnderstondyng nor of wysdome lyke vnto the
 40 Thou therfore shalt be ouer my house, and acordinge
 to thy worde shall all my people obey: only in the
 41 kynges seate will I be aboue the. And he sayde vnto
 Ioseph: beholde, I haue sett the ouer all the lande of
 42 Egipte. And he toke off his rynge from his fynge,
 and put it vpon Iosephs fingre, and arayed him in ray-
 mēt of bisse, and put a golden cheyne aboute his

℣. 39 or of wysdome

℣. 30 vt obliuioni tractatur 31 & vbertatis magnitudinem
 perditura est inopiæ magnitudo. 32 firmitatis indicium . . sermo
 dei, & velocius impleatur. 35 sub Phar. potestate condatur 39 sapi-
 entiozem & simile tui inuenire potero? 41 rursum 22 sola byssina

℣. 32 solch ding von Gott gefertiget . . dasselbs eylend thun

- 43 necke and fet him vpon the best charett that he had
faue one. And they cryed before him Abrech, ād that
Pharao had made him ruelar ouer all the lande of Egipte.
- 44 And Pharao sayde vnto Ioseph: I am Pharao, with-
out thi will, fhall no man lifte vp e- [Fo. LXI.] ther
45 his hande or fote in all the lande of Egipte. And he
called Iosephs name Zaphnath Paenea. And he gaue
him to wyfe Asnath the doughter of Potiphara preast
of On. Than went Ioseph abroad in the lāde of Egipte.
- 46 And he was .xxx. yere olde whē he stode before Pharao
kyng of Egipte. And than Ioseph departed from
Pharao, and went thorow out all the lande of Egipte.
- 47 And in the .vii. plēteous yeres they made sheves
48 and gathered vp all the fode of the .vii. plenteous
yeres which were in the lande of Egipte and put it
in to the cities. And he put the food of the felde
that grewe rounde aboute euery cyte: euen in the
49 fame. And Ioseph layde vp corne in stoore, lyke vnto
the fande of the see in multitude out of mesure, vntyll
he left nombrynge: For it was with out nombre.
- 50 And vnto Ioseph were borne .ii. sonnes before the
yeres of hunger came, which Asnath the doughter of
51 Potiphara preast of On, bare vnto him. And he called
the name of the first sonne Manasse, for God (sayde he)
hath made me forgett all my laboure & all my fathers
52 husholde. The seconde called he Ephraim, for God
(sayde he) hath caused me to growe in the lande of
my trouble.

℞. 43 currum suum secundum . . . genu flecterent 44 non mo-
uebit quisquam manu aut ped. 45 & vocauit eum lingua Ægypt.
Saluatorem mundi . . . sacer. Heliopoleos. 47 in manipulos . . .
congr. in horrea Ægypti. 49 arenæ maris cœquaretur, & copia
mensuram excederet. 52 terra paupertatis

℥. 43 auff dem andern wagen faren, . . . knye fur yhm beugen
49 also das er auffhoret zu zelen, denn man kunds nicht zelen.

℥℥. N. 43 *Abrech*: that is tender father or as some will
bowe the knee. 45 *zaphnath paena*; they are wordes of Egypt,
and as moch to saye: As a man to whome secret thynges are
opened. 46 *When he stode before Pharao*: that is whē he was
admytted of Pharao into hys office, as in 1 Reg. xvi, d.

℥. ℥℥. N. 45 *Zaphnath paenea* ist Egyptisch geredt, vnd
noch vnbewußt was es sey, on das so viel man spuren kan, heyst
es wie man auff deutsch spricht, der heymliche nehister radt.
51 *Manasse* heyst vergessen. 52 *Ephraim* heyst, die gewachsen.

53 And when the .vii. yeres of plenteousnes that
 54 was in the lande of Egypte were ended, than came
 the .vii. yeres of derth, acordynge as .P. Ioseph had
 sayde. And the derth was in all landes: but in the
 55 lāde of Egypte was there yet foode. When now all
 the lande of Egypte began to hunger, than cried
 the people to Pharao for bread. And Pharao sayde
 vnto all Egypte: goo vnto Ioseph, and what he sayth
 56 to you that doo And when the derth was thorow
 out all the lande, Ioseph opened all that was in the
 cities, and solde vnto the Egyp̄tiās And hunger waxed
 57 fore in the land of Egypte. And all countrees came
 to Egypte to Ioseph for to bye corne: because that the
 hunger was so fore in all landes.

¶ The .XLII. Chapter.

1 **W**HEN Iacob sawe that there was
 corne to be solde in Egypte,
 he sayde vnto his sōnes: why
 2 are ye negligent? beholde, I
 haue hearde that there is corne to be
 solde in Egypte. Gete you thither and
 bye vs corne frō thēce, that we maye
 3 lyue and not dye. So went Iosephs ten
 brethern doune to bye corne in Egypte,
 4 for Ben Iamin Iosephs brother wold not
 Iacob sende with his other brethren: for
 he sayde: some myfffortune myght happen
 him
 5 And the sonnes of Israell came to bye
 corne amonge other that came, for there was derth
 6 also in the lande of Canaan. And Io- [Fo. LXII.]
 seph was gouerner in the londe, and solde corne to all
 the people of the londe. And his brethren came, and

A.C.S. Iosephs brethern come into Egypte to bye corne. And he knoweth them and tryeth them. Symeon is put in pryson, the other retorne to their father to fetch Ben Iamin. His father is lothe to let hym go, but at the last he graunted it.

¶. 56 vniuersa horrea & vendeb . . . nam & illos opprefferat
 fames. 57 & malum inopiæ temperarent. xlii, 1 Quare negli-
 gitis? 2 triticum. . . & non consumamur inopia.

7 fell flatt on the grounde before him. When Ioseph sawe his brethern, he knewe them: But made straunge vnto them, and spake roughly vnto them saynge: Whence come ye? and they sayde: out of the lande of Canaan, 8 to bye vitayle. Ioseph knewe his brethern, but they knewe not him.

9 And Ioseph remembred his dreames which he dreamed of them, and sayde vnto them: ye are spies, and to se where the lande is weake is your comynge. 10 And they sayde vnto him: nay, my lorde: but to bye 11 vitayle thy seruauntes are come. We are all one mans sonnes, and meane truely, and thy seruauntes are no spies.

12 And he sayde vnto them: nay verely, but euen to 13 se where the land is weake is youre comynge. And they sayde: we thi seruauntes are .xii. brethern, the sonnes of one man in the lande of Canaan. The youngest is yet with oure father, and one no man woteth where he is.

14 Ioseph sayde vnto them, that is it that I sayde vnto 15 you, that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharaο, ye shall not goo hence, vntyll youre yongest brother be come hither. 16 Sende therefore one off you and lett him fette youre .P. brother, and ye shalbe in preason in the meane season. And thereby shall youre wordes be proued, whether there be any trueth in you: or els by the lyfe 17 of Pharaο, ye are but spies. And he put them in warde thre dayes.

18 And Ioseph sayde vnto thē the thryd daye: This 19 doo and lyue, for I feare God Yf ye meane no hurte, let one of youre brethern be bounde in the preason, and goo ye and brynge the necessarie foode vnto youre

¶. 6 atque ad eius nutum 7 durius loquebatur . . victui necessaria. 8 infirmiora terræ 11 pacifici venimus, nec quicquam famuli tui machinantur mali. 12 immunita terræ 13 alius non est super. 15 per salutem Phar. 16 eritis in vinculis 19 Si pacifici estis

℣. 6 nydder zur erden auff ihr antlitz 7 redet hart 13 nicht mehr furhanden. 16 Bey dem leben Phar. 17 ynn eyn verwarung drey tag lang.

20 housholdes, and brynge youre yongest brother vnto me: that youre wordes maye be beleved, ād that ye dye not. And they did so.

21 Than they sayde one to a nother: we haue verely fynned agaynst oure brother, in that we sawe the anguysh of his soull when he besought vs, & wold not heare him: therefore is this troubyll come apon vs.

22 Ruben answered thē saynge: sayde I not vnto you that ye shuld not synne agaynst the lad: but ye wolde not heare And now verely see, his bloude is requyred.

23 They were not aware that Ioseph vnderstode them, for
24 he spake vnto them by an interpreter. And he turned from them and wepte, and than turned to them agayne ād comened with them, and toke out Simeon from
25 amonge thē and bownde him before their eyes, ād commaunded to fyll their sackes wyth corne, and to put euery mans money in his sacke, and to geue them vitayle to spende by the waye. And so it was done to them.

26 [Fo. LXIII.] And they laded their asses with the
27 corne and departed thence. And as one of them opened his sacke, for to geue his asse prauender in the
28 Inne, he fpyed his money in his sacks mouth And he sayde vnto his brethren: my money is restored me agayne, & is euē in my sackes mouth Than their hartes fayled them, and were astoynyed and sayde one to a nother: how cometh it that God dealeth thus with vs?

29 And they came vnto Iacob their father vnto the lande of Canaan, and tolde him all that had happened
30 them saynge. The lorde of the lāde spake raghly to
31 vs, and toke us for spyres to serche the countre. And we sayde vnto him: we meane truely and are no spies.

℣. 20 vestros probare sermones et non moriamini. 21 Merito hæc patimur . . angustias animæ . . . ista tribulatio. 22 en sanguis eius exquiritur. 25 faccos tritico 31 Pacifici fumus, nec vllas molimur infidias.

℟. 20 glewben, das yhr nicht sterben inuffet 21 angst seyner feelen 22 blut gefoddert. 28 da entpfel yhn yhr hertz

℞. ℞. X. 22 *To requyer the bloude of the hāde of another*, is to take vengeance of the euell done vnto him, as in Gen. ix, a. Psal. ix. b, and Ezech iii, c.

- 32 We be .xii. bretren fōnes of oure father, one is awaye,
and the yongest is now with oure father in the lande
of Canaan.
- 33 And the lorde of the countre fayde vnto us: here
by shall I knowe yf ye meane truely: leaue one of
youre brethern here with me, and take foode necessary
34 for youre hou'holdes and get you awaye, and brynge
youre yongest brother vnto me And thereby shall I
knowe that ye are no spyes, but meane truely: So will
I delyuer you youre brother agayne, and ye shall oc-
cupie in the lande.
- 35 And as they emptied their sackes, beholde: euery-
mans bundell of money was in his sacke And when
both they and their father sawe the bundells of money,
they were afrayde.
- 36 .P. And Iacob their father fayde vnto them: Me
haue ye robbed of my childern: Ioseph is away, and
Simeon is awaye, and ye will take Ben Iamin awaye.
- 37 All these thinges fall vpon me. Ruben answered his
father saynge: Slee my two sonnes, yf I bringe him
not to the agayne. Delyuer him therfore to my honde,
38 and I will brynge him to the agayne: And he fayde:
my sonne shall not go downe with you. For his brother
is dead, and he is left alone Moreouer some myf-
fortune myght happen vpon him by the waye which
ye goo. And so shuld ye brynge my gray head with
forowe vnto the graue.

¶. 32 vnus non est super 34 qui tenetur in vinculis . . . emendi
habeatis licētiā. 35 His dictis cum frumenta . . . ligatas pecunias
36 non est super, Simeon tenetur in vinculis . . . in me . . . reci-
derunt. 38 ipse solus remansit . . . cum dolore ad inferos.

¶. 32 ist nicht mehr furhanden 34 im land werben. 36 Ioseph
ist nit mehr furhanden 38 alleyn vberblieben . . mit schmertzen
zur helle

¶. ¶. X. 38 *Brynge me to my graue;* that is, ye shall brynge
me to my death, as in Esa. xxxviii.

¶ The .XLIII. Chapter.

- 1 **A**ND the derth waxed fore in the
 2 lande. And when they had
 eatē vp that corne which they
 brought out of the lande of
 Egipte, their father sayde vnto them: goo
 3 agayne and by vs a litle food. Than
 sayde Iuda vnto him: the man dyd testi-
 fie unto vs saynge: loke that ye see not
 my face excepte youre brother be with
 4 you. Therefore yf thou wilt sende oure brother with
 5 vs, we wyll goo and bye the food. But yf thou wylt
 not sende him, we wyl not goo: for the man sayde
 vnto vs: loke that ye see not my face, excepte youre
 brother be with you.
- 6 And Israell sayde: wherfore delt ye so cruelly with
 me, as to tell the man that ye had yet [Fo. LXIIII.]
 7 another brother? And they sayde: The man asked vs
 of oure kynred saynge: is youre father yet alyue? haue
 ye not another brother? And we tolde him acordynge
 to these wordes. How cowd we knowe that he wolde
 8 byd vs brynge oure brother downe with vs? Than sayde
 Iuda vnto Israell his father: Send the lad with me, and
 we wyll ryfe and goo, that we maye lyue and not dye:
 9 both we, thou and also oure childern. I wilbe suertie
 for him, and of my handes requyre him. Yf I brynge
 him not to the and sett him before thine eyes, than let
 10 me bere the blame for euer. For excepte we had made
 this tariēg: by this we had bene there twyfe and come
 agayne.
- 11 Than their father Israel sayde vnto thē: Yf it must
 nedes be so now: than do thus, take of the best frutes

*Al. C. S. When
 Bē Iamin was
 brought, they
 retorned with
 gyftes. Sy-
 meon is de-
 lyuered out of
 pryson. Io-
 seph goeth
 asyde and we-
 peth. They
 feast together.*

*¶. 2 pauxillum escarum. 3 Denūtiauit nobis . . . sub attestacione
 iurisiurandi 4 ememus tibi necessaria. 6 miseriam vt indicaretis
 7 per ordinem nostram progeniē . . iuxta id quod fuerat sciscitatus
 8 ne moriamur nos et paruuli nostri. 9 suscipio puerum: . . re-
 quire illum . . ero peccati reus*

*¶. 6 dem man ansaget 8 wir vnd du vnd vnser kindle 9 burge
 fur yhn feyn*

of the lande in youre vesseles, and brynge the man a
 present, a curtesie bawlme, and a curtesie ^{curtesie, a}
 of hony, spyces and myrre, dates and al- ^{small quantity}
 12 mondes. And take as moch money more with you.
 And the money that was brought agayne in youre
 sackes, take it agayne with you in youre handes, per-
 aduenture it was some ouerfyghte.

13 Take also youre brother with you, and aryse and
 14 goo agayne to the man. And God almightie geue
 you mercie in the fighte of the man and send you youre
 other brother .P. and also Bē Iamin, and I wilbe as a
 mā robbed of his childern.

15 Thus toke they the present and twife so much more
 money with them, and Ben Iamin. And rose vp, went
 downe to Egippte, and presented them selfe to Ioseph.
 16 When Ioseph sawe Ben Iamin with them, he sayde to
 the ruelar of his house: brynge these men home, and
 fley and make redie: for they shall dyne with me at
 17 none. And the man dyd as Ioseph bad, and brought
 them in to Iosephs house.

18 When they were brought to Iosephs house, they
 were afrayde ād sayde: because of the money y came
 in our sackes mouthes at the first tyme, are we brought,
 to pyke a quarell with vs & to laye some thinge to
 oure charge: to brynge vs in bondage and oure asses
 19 also. Therefore came they to the man that was the
 ruelar ouer Iosephs house, and comened with him at
 20 the doore and sayde:

Sir, we came hither at the first tyme to bye foode,
 21 and as we came to an Inne and opened oure sackes:
 beholde, euery mannes money was in his sacke with
 full weghte: But we haue broght it agene with us,
 22 & other mony haue we brought also in our handes, to

¶. 12 agayne with you, peraduenture

¶. 14 vobis eū placabilem: . quē tenet in vinculis, & hunc
 Benjamin 16 occide victimas, & instrue conuiuium 18 vt deuoluat
 in nos calumniā 20 Oramus domine, vt audias nos 21 eodem pon-
 dere reportauimus.

¶. 14 euch lasse ewrn andern bruder 18 das ers auff vns bringe
 21 mit volligem gewicht

¶. ¶. N. 11 Diese namen der fruchten sind noch biszher vn-
 gewis auch bey den Iuden selbs.

bye foode, but we can not tell who put oure money in oure sackes.

23 And he sayde: be of good chere, feare not: Your
God and the God of youre fathers hath put you that
treasure in youre sackes, for I had [Fo. LXV.] youre
24 money. And he brought Simeon out to them and led
thē in to Iosephs house, & gaue them water to washe
25 their fete, and gaue their asses prauender: And they
made redie their present agaynst Ioseph came at none,
for they herde saye that they shulde dyne there.

26 When Ioseph came home, they brought the present
in to the house to him, which they had in their handes,
and fell flat on the grounde befor him.

27 And he welcomed thē curteously sainge: is youre
father that old man which ye tolde me of, in good
28 health? and is he yet alyue? they answered: thy
fervaunte oure father is in good health, and is yet
alyue. And they bowed them selues and fell to
the grounde.

29 And he lyfte vp his eyes & behelde his brother Ben
Iamin his mothers sonne, & sayde: is this youre yongest
brother of whome ye sayde vnto me? And sayde: God
30 be mercyfull vnto y my sonne. And Ioseph made hast
(for his hert dyd melt apon his brother) and soughte for
to wepe, & entred in to his chambre, for to wepe there.
31 And he wasshed his face and came out & refrayned
him selfe, & bad sett bread on the table

32 And they prepared for him by himselfe, and for them
by them selues, and for the Egyptians which ate with
him by them selues, because the Egyptians may not
eate bread with the Hebrues, for that is an abhomyna-
33 cyon vnto the Egyptians. And they satt before him:

¶. 30 sought where to wepe

¶. 22 in marsupiiis nostris. 23 Pax vobiscum . . probatam ego habeo. 25 comesturi essent panem. 26 adorauerunt proni in terram. 27 clementer resalutatis eis 28 Sospes est . . incuruati ador. 29 fratrem suum vterinum 30 commota fuerant viscera . . et erumpēbāt lachrymæ 31 continuit se 32 prophanum putant

¶. 25 das brod essen soltten. 27 Er aber gruffet sie freuntlich 30 seyns hertzen grund entbrand yhm 31 hielt sich fest

¶. ¶. N. 32 *Abhominacion*, that is, it was abhorred of the Egypcians that an Hebrew shuld eate with thē.

the eldest acordynge vnto his .P. age, and the yongest
acordynge vnto his youth. And the men marveled
34 amonge them selues. And they broughte rewardes
vnto them from before him: but Ben Iamins parte was
fyue tymes so moch as any of theirs. And they ate
and they dronke, and were dronke wyth him

The .XLIIII. Chapter.

- 1 **A**ND he commaunded the rueler *M.C.S. Ioseph accuseth his brother of theft. Iuda becommeth surety for Ben Iamin.*
of his houle saynge: fyll the
mens sackes with food, as
moch as they can carie, and
put euery mans money in his bagge
2 mouth, and put my syluer cuppe in the sackes mouth
of the yongest and his corne money also. And he
3 dyd as Ioseph had sayde. And in y mornynge as
foone as it was lighte, the mē were let goo with
their affes.
4 And when they were out of the cytie and not yet
ferre awaye, Ioseph sayde vnto the ruelar of his houle:
vp and folowe after the men and ouertake them, and
saye vnto them: wherefore haue ye rewarded euell for
5 good? is that not the cuppe of which my lorde drynk-
eth, ad doth he not prophesie therin? *prophesie, di-*
ye haue euell done that ye haue done. *vine*
6 And he ouertoke t'hem and sayde the same wordes
7 vnto them. And they answered him: wherfore sayth
my lorde soch wordes? God forbydd that thy ser-
8 uauntes shulde doo so. Beholde, the money which we
founde in oure sackes mouthes, we brought agayne
vnto the, out of the land of Canaā: how then shulde

V. 33 primogenita sua . . . ætatem suam. 34 sumptis partibus
quas ab eo acceperant: . et inebriati sunt cum eo. xliiii, 1 sum-
mitate sacci. 2 tritici 5 Scyphus quē furati estis 6 apprehensis per
ordinem 8 quomodo consequens est vt furati simus

℞. 33 gepurt . . . iugent 34 vnd wurden truncken mit yhm.
xliiii, 1 oben ynn feynen sack 6 Vnd als er sie ergreiff

we steale [Fo. LXVI.] out of my lordes house, ether
 9 syluer or golde? with whosoever of thy seruauntes it
 be founde let him dye, and let vs also be my lordes
 10 bondmen. And he sayde: Now therfore acordynge
 vnto youre woordes, he with whom it is found, shalbe
 my seruaunte: but ye, shalbe harmlesse.

11 And attonce euery man toke downe his sacke to
 12 the grounde, and every man opened his sacke. And he
 ferched, and began at the eldest & left at the yongest.
 13 And the cuppe was founde in Ben Iamins sacke. Then
 they rent their clothes, and laded euery man his asse
 14 and went agayne vnto the cytie. And Iuda and his
 brethrē came to Iosephs house, for he was yet there,
 15 and they fell before him on the grounde. And Ioseph
 sayde vnto thē: what dede is this which ye haue done?
 wist ye not that soch a man as I can prophesie?

16 Then sayde Iuda: what shall we saye vnto my lorde,
 what shall we speake or what excuse can we make?
 God hath founde out y^e wekednesse of thy seruauntes.
 Beholde, both we and he with whom the cuppe is
 17 founde, are thy seruauntes. And he answered: God
 forbyd y^e I shulde do so, the man with whom the cuppe
 is founde, he shalbe my seruaunte: but goo ye in peace
 vn to youre father.

18 Then Iuda went vnto him and sayde: oh my lorde,
 let thy seruaunte speake a worde in my lordes audy-
 ence, and be not wrooth with .ṗ. thi seruaunte: for
 19 thou art euen as Pharaο. My lorde axed his seruaunte
 20 fainge: haue ye a father or a brother? And we an-
 swered my lord, we haue a father that is old, and a
 yonge lad which he begat in his age: and the brother
 of the sayde lad is dead, & he is all that is left of that
 mother. And his father loueth him.

℞. 18 my lordes eare, and

℞. 14 Primusque Iudas cum fratribus . . . omnesque . . . pa-
 riter in terram corruerunt. 15 similis mei in augur. scientia? 16 aut
 iuste poterimus obtendere? 17 Absit a me . . . abite liberi 18 propius
 Iudas . . . tu es enim post Pharaonem dominus meus. 20 ipsum
 solum habet mater sua

℞. 15 erradten kunde? 16 fur wenden 17 mit friden 18 fur
 deinen oren 20 alleyn vberblieben von seyner mutter

21 Then sayde my lorde vnto his seruauntes brynge
 him vnto me, that I maye sett myne eyes apon him.
 22 And we answered my lorde, that the lad coude not
 goo from his father, for if he shulde leaue his father, he
 23 were but a deed man. Then saydest thou vnto thy
 seruauntes: excepte youre yongest brother come with
 you, loke that ye se my face no moare.

24 And when we came vnto thy seruaunt oure father,
 25 we shewed him what my lorde had sayde. And when
 oure father sayde vnto vs, goo agayne and bye vs a
 26 litle fode: we sayd, y we coude not goo. Neverthelesse
 if oure yougeste brother go with vs then will we goo,
 for we maye not see the mannes face, excepte oure
 27 yongest brother be with vs. Then sayde thy seruaunt
 oure father vnto vs. Ye knowe that my wyfe bare me
 28 ii. sonnes. And the one went out from me and it is
 sayde of a fuertie that he is torne in peaces of wyld
 29 beastes, and I sawe him not sence. Yf ye shall take
 this also awaye frō me and some myssfortune happen
 apon him, then shall ye brynge my gray heed with
 sorow vnto the grave.

30 [Fo. LXVII.] Now therfore whē I come to thy ser-
 vaunt my father, yf the lad be not with me: feinge that
 31 his lyfe hāgeth by the laddes lyfe, then as soone as he
 feeth that the lad is not come, he will dye. So shall
 we thy seruautes brynge the gray hedde of thy ser-
 32 vaunt oure father with sorow vnto the grave. For I
 thy seruaunt became fuertie for the lad vnto my father
 & sayde: yf I bringe him not vnto the agayne. I will
 33 bere the blame all my life lōge. Now therfore let me thy
 seruaunt byde here for y lad, & be my lordes bondman: &
 34 let the lad goo home with his brethern. For how can
 I goo vnto my father, and the lad not wyth me: lest I
 shulde see the wretchednes that shall come on my father.

Ṛ. 21 ponam oculos 26 non audemus videre 28 Egressus est
 vnus 29 cum mœrore ad inferos. 30 anima illius ex huius anima
 dependeat 32 recepi fidem, & sponpondi 34 Non enim possum . . .
 ne calamitatis . . . testis assistam.

℥. 28 Eyner gieng hynaus von myr 29 hynunter in die hell
 30 weyl seyn feel an dises feel hanget 32 burge worden 34 iamer
 sehen, der meynem vatter begeggen wurde.

The .XLV. Chapter.

- 1 **A**ND Ioseph coude no longer re-
 frayne before all them that
 stode aboute him, but com-
 maunded that they shuld goo
 all out from him, and that there shuld be
 no man with him, whyle he vttred him selfe vnto his
 2 brethern. And he wepte alowde, so that the Egip-
 3 tians and the house of Pharao herde it. And he sayde
 vnto his brethern: I am Ioseph: doth my father yet
 lyue? But his brethern coude not answere him, for
 they were abasshed at his presence.
- 4 And Ioseph sayde vnto his brethern: come nere to
 me, and they came nere. And he .P. sayde: I am
 5 Ioseph youre brother whom ye sold in to Egipte. And
 now be not greued therwith, nether let it seme a cruel
 thinge in youre eyes, that ye solde me hither. For God
 6 dyd send me before you to saue lyfe. For this is the
 seconde yere of derth in the lande, and fyue moo are
 behynde in which there shall nether be earynge nor
 heruest.
- 7 Wherfore God sent me before you to make prouision,
 that ye myghte continue in the erth and to save youre
 8 lyues by a greate delyuerance. So now it was not ye
 that sent me hither, but God: and he hath made me
 father vnto Pharao and lord ouer all his house, and
 9 rueler in all the land of Egipte. Hast you ad goo to
 my father and tell him, this sayeth thy sonne Ioseph:
 God hath made me lorde ouer all Egipte. Come downe
 10 vnto me and tarye not, And thou shalt dwell in the
 londe of Gofan & be by me: both thou and thi chil-

*M.C.S. Io-
seph maketh
hym selfe kno-
wen vnto his
brethren, and
sendeth for
his father.*

7. 1 interesset . . agnitioni mutuæ. 3 nimio terrore perterriti.
 5 pro salute enim vestra 6 nec arari . . nec meti 7 & escas ad vi-
 uendum habere possitis.

2. 1 mit seynen brudern bekennete 5 vnd denckt nicht das
 zorn sey . . vmb ewers lebens willen 6 pflügen . . . erndten 7 durch
 eyn grosse errettunge

2. M. N. 4 zu myr: Das sind die sussen wort des Euangelii,
 also redet Christus mit der seelen im glawben, nach dem sie durchs
 gesetz vnd gewissen der sund, woll gedemutiget vnd geengstet ist.

derne, and thi childerns childern: and thy shepe, and
 11 beastes and all that thou hast. There will I make
 provision for the: for there remayne yet .v. yeres of
 derth, lest thou and thi housholde and all that thou
 hast perishe.

12 Beholde, youre eyes do se, and the eyes also of my
 brother Ben Iamin, that I speake to you by mouth.
 13 Therefore tell my father of all my honoure which I
 haue in Egipte and of all that ye haue sene, and make
 hast and brynge mi [Fo. LXVIII.] father hither.
 14 ¶ And he fell on his brother Ben Iamins necke &
 15 wepte, & Ben Iamin wepte on his necke. Moreouer
 he kyssed all his brethern and wepte apon them. And
 16 after that, his brethern talked with him. And when
 the tidynges was come vnto Pharaos housse that Io-
 sephes brethern were come, it pleased Pharao well and
 all his seruantes.

17 And Pharao spake vnto Ioseph: faye vnto thy breth-
 ern, this do ye: lade youre beestes and get you hence,
 18 And when ye be come vnto the londe of Canaan, take
 youre father and youre householdes and come vnto me,
 and I will geue you the beste of the lande of Egipte,
 and ye shall eate the fatt of the londe.

19 And commaunded also. This do ye: take charettes
 with you out of the lande of Egipte, for youre childern
 and for youre wyues: and brynge youre father and come.
 20 Also, regarde not youre stuff, for the goodes of all the
 londe of Egipte shalbe youre.

21 And the childern of Israell dyd euen so, And Ioseph
 gaue them charettes at the commaundment of Pharao,
 and gaue them vitayle also to spende by the waye.
 22 And he gaue vnto eche of them chaunge of rayment:
 but vnto Ben Iamin he gaue .iii. hundred peces of
 23 syluer and .v. chaunge of rayment. And vnto his fa-
 ther he sent after the same maner: x. he asses laden

¶. 23 maner .x. asses

¶. 11 Ibiue te pascam 16 omnis familia eius. 18 medullam
 terræ. 19 ac coniugū: et dicito, Tollite patrem vestrum & pro-
 perate quantocyus venientes 22 stolis optimis 23 tantūdem pec-
 unia & vestium

¶. 12 mundlich mit euch rede 20 schonet nicht ewrs hauszradts

with good out of Egipte, and .x. she asses laden with
corne, bred and meate: to serue his .P. father by the
24 waye. So sent he his brethern awaye, and they de-
parted. And he sayde vnto them: fe that ye fall not
out by the waye.

25 And they departed from Egipte and came in to the
26 land of Canaan vnto Iacob their father, and told him
saynge. Ioseph is yet a lyue and is gouerner ouer all the
land of Egipte. And Iacobs hert wauered, for he be-
27 leued thē not. And they tolde him all the wordes of
Ioseph which he had sayde vnto them. But when he
fawe the charettes which Ioseph had sent to carie him,
28 then his sprites reuiued. And Israel sayde. *sprites, spirits*
I haue ynough, yf Ioseph my sonne be yet alyue: I
will goo and se him, yer that I dye. *yer, before*

The .XLVI. Chapter.

1 **I**SRAEL toke his iourney with *M.C.S. Iacob with all*
all that he had, and came *his housholde*
vnto Berseba and offred of- *goeth to Io-*
frynges vnto the God of his *seph in to*
2 father Isaac. And God sayde vnto Israel *Egypt. The*
in a vision by nyghte, and called vnto *genealogie of*
him: Iacob Iacob. And he answered: *Iacob. Ioseph*
3 here am I. And he sayde; I am that mightie God of *meteth hys fa-*
thy father, feare not to goo downe in to Egipte. For
4 I will make of the there a great people. I will go
downe with ŷ in to Egipte, & I will also bringe the vp
agayne, & Ioseph shall put his hand apou thine eyes.

V. 23 . . . addens . . triticum in itinere, panesque portātes. 24 Ne irascamini in via. 26 Quo audito Iacob, quasi de graui somno euigilans 27 reuixit spiritus eius, & ait xlvī, I puteum iuramenti (v. 5) . . mactatis ibi victimis 2 audiuit eum

L. 24 zancket nicht auff dem wege. 26 seyn hertz schlugs ynn wind 28 Ich hab gnug. xlvī, I opffert er opffer

M. M. N. 3 *I will make the a great people:* that is I wyll multiplie thy seede, that many people shall come therof 4 *To put hys hande vpon his eyes* is to be present at hys death and to burye him, as in Tob. xiiii, d.

5 And Iacob rose vp from Berseba. And ȝ sonnes of
Israel caried Iacob their father, ād [Fo. LXIX.] their
childern and their wyues in the charettes which Pharaō
6 had sent to carie him. And they toke their catell ād
the goodes which they had gotten in the land of Ca-
naan, and came in to Egipte: both Iacob and all his
7 seed with him, his sonnes and his sonnes sonnes with
him: his daughters and his sonnes daughters and all
his seed brought he with him in to Egipte:

8 These are the names of the childern of Israel which
came in to Egipte, both Iacob and his sonnes: Rubē
9 Iacobs first sonne. The childern of Ruben: Hanoth,
10 Pallu, Hezron and Charmi. The childern of Simeon:
Iemuel, Iamin, Ohad, Iachin, Zohar and Saul the sonne
11 of a Cananitish woman. The childern of Leui: Gerson,
12 Kahath and Merari. The childern of Iuda: Er, Onan,
Sela, Pharez and Zerah, but Er and Onan dyed in the
lande of Canaan. The childern of Pharez, Hezrō, &
13 Hamul. The childern of Isachar: Tola, Phuua Iob
14 and Semnon. The childern of Sebulon: Sered, Elon
15 and Iahleel. These be the children of Lea which she
bare vnto Iacob in Mesopotamia with his daughter
Dina. All these foules of his sonnes and daughters
make .xxx. and .vi.

16 The childern of Gad: Ziphion, Haggi, Suni, Ezbon,
17 Eri, Arodi and Areli. The childern of Affer: Iemna,
Iesua, Iesui, Brya and Se- .P. rah their sister. And
18 the childern of Brya were Heber and Malchiel. These
are the childern of Silpha whom Labā gaue to Lea his
daughter. And these she bare vnto Iacob in nombre
xvi. foules.

19 The childern of Rahel Iacobs wife: Ioseph and ben
20 Iamin. And vnto Ioseph in the lōde of Egipte were
borne: Manasses and Ephraim which Asnath the dough-
21 ter of Potiphara preast of On bare vnto him. The chil-

¶. 13 Semson 15 make .xxx. and .iii.

¶. 5 ad portandum senem [The whole passage 1-7 is very free.]
15 triginta tres. 20 sacerdot. Heliopoleos

¶. 6 erworben hatten 11 Gerson, Cuhuz vnd M., 12 Hezron
vnd Thamul 14 Semron 15 drey vnd dreyzg zeelen 16 Arobi 20
Priesters zu On

22 dern of Ben Iamin: Bela, Becher, Asbel, Gera, Nae-
man, Ehi Ros Mupim, Hupim and Ard. These are
the childern of Rahel which were borne vnto Iacob:
xiiii. soules all to gether.

23, 24 The childern of Dan: Hufim. The childern of
25 Nepthali: Iahezeel, Guni, Iezer and Sillem. These
are the sonnes of Bilha which Laban gaue vnto Rahel
his doughter, and she bare these vnto Iacob, all to-
26 gether .vii. foulles All the foulles that came with
Iacob in to Egipte which came out of his loyns (be-
fyde his sonnes wifes) were all together .Lx. and .vi
27 foulles. And the sonnes of Ioseph, which were borne
him in egipte were: .ii. soules. So that all the foulles
of the house of Iacob which came in to Egipte are .Lxx

28 And he sent Iuda before him vnto Ioseph that the
waye myghte be shewed him vnto Gofan, and they came
29 in to the lande of Gofan And Ioseph made redie his
charett and went agaynst Israell his father vnto Gofan,
ad pre- [Fo. LXX.] sented him selfe vnto him, and fell
on his necke and wepte vpon his necke a goode whyle.

30 And Israel sayd vnto Ioseph: Now I am cõtēt to dye,
in so moch I haue sene the, that thou art yet alyue.

31 And Ioseph sayde vnto his brethrē and vnto his fathers
house: I will goo & shewe Pharaο and tell him: that my
brethern and my fathers house which were in the lāde of
32 Canaan are come vnto me, and how they are shepardes
(for they were men of catell) and they haue brought their
shepe and their oxen and all that they haue with them.

33 Yf Pharaο call you and axe you what youre occupa-
34 tion is, saye: thi seruantes haue bene occupied aboute
catell, frō oure chilhode vnto this tyme: both we and oure
fathers, that ye maye dwell in the lande of Gofan. Fo: an
abhominacyon vnto the Egiptians are all that feade shepe.

¶. 29 and wēt to mete Israel 34 For the Egiptiās abhore all
sheppardes.

v. 27 in *Aegyptum* 28 vt nuntiaret ei, et ille occurreret in
Gessen. 29 ad eūdem locum . . . & inter amplexus fleuit. 32 cu-
ramque habent alendorum gregum: . omnia quae habere pe-
tuerunt 34 respondebitis, Viri pastores fumus . . . Hæc autum
dicetis

¶. 26 die aus feynen landen komen waren 29 Vnd da er yn
fahe 32 leute die mit vieh vmbgehen (v. 34) 34 Denn was vieh
hirten sind, das ist den Egyptern ein grewel.

¶ The .XLVII. Chapter.

- 1 **A**ND Ioseph wēt and told Pharao *M.C.S. Iacob cometh before Pharao, & vnto hym is geue the lande of Gofan. He fwereth his sonne for his buryall.*
 and sayde: my father and my brethern their shepe and their beastes and all that they haue, are come out of the lāde of Canaan and
 2 are in the lande of Gofan. And Ioseph toke a parte of his brethern: euen fyue of
 3 them, and presented them vnto Pharao. And Pharao sayde vnto his brethern: what is your occupation? And they sayde vnto Pharao: feaders of shepe are thi
 4 seruauntes, both we ād also oure fathers. They sayde moreouer vnto Pha- .P. .rao: for to sogeorne in the lande are we come, for thy seruauntes haue no pasture for their shepe so fore is the fameshment in the lande of Canaan. Now therefore let thy seruauntes dwell in the lande of Gofan.
 5 And Pharao sayde vnto Ioseph: thy father and thy
 6 brethren are come vnto the. The londe of Egipte is open before the: In the best place of the lande make both thy father and thy brothren dwell. And euen in the lond of Gofan let them dwell. Moreouer yf thou knowe any men of actiuyte amonge them,
 7 make them ruelars ouer my catell. And *men of actiuyte, able men*
 Ioseph brought in Iacob his father and sett him before Pharao. And Iacob blessed Pharao. And Pharao
 8 axed Iacob, how old art thou? And Iacob sayde vnto Pharao: the dayes of my pilgremage are an hundred and: .xxx. yeres. Few and euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of their pilgrem-
 10 ages. And Iacob blessed Pharao and went out from

M. 3 Pharao: sheppardes are

V. 2 Extremos quoque fratrum 6 viros industrios 7 statuit eum coram eo [7-12 is very free with repeated omiffions.]

L. 3 Wes nehret jr euch? 6 offen, las sie . . die tüchtig sind 7 stellet im fur Pharao 9 die zeit meiner walfart (3 times)

M. M. N. 9 *The dayes of hys pilgremage* was all the tyme that he lyued, as in Iob .xiii. c, and Psal. cxviii, c. 10 *To blesse*, is here to prayse & geue thanks as a fore in the .xiii. of Gene. d. and 1 Co. x, d.

- 11 him. And Ioseph prepared dwellinges for his father
 and his brethern, and gaue them possessions in the
 londe of Egipte, in the best of the londe: euē in the
 12 lande of Raemfes, as Pharaο commaunded. And Io-
 seph made prouysion for his father, his brethern and
 all his fathers housholde, as yonge children are fedd
 with bread.
 13 There was no bread in all the londe, for the derth
 was exceedige fore: so ȳ ȳ lōde of Egipte & ȳ lōde
 of Canaan, were famelhyd by ȳ reason [Fo. LXXI.]
 14 of ȳ derth. And Ioseph brought together all ȳ money
 ȳ was founde in ȳ lāde of Egipte and of Canaan, for
 ȳ corne which they boughte: & he layde vp the money
 in Pharaos houffe.
 15 When money fayled in the lāde of Egipte & of
 Canaan, all the Egiptians came vnto Ioseph and sayde:
 geue us sustenance: wherfore suffrest thou vs to dye
 16 before the, for oure money is spent. Then sayde Io-
 seph: brynge youre catell, and I will geue yow for
 17 youre catell, yf ye be without money. And they
 brought their catell vnto Ioseph. And he gaue them
 bread for horses and shepe, and oxen and asses: so he
 fed them with bread for all their catell that yere.
 18 When that yere was ended, they came vnto him
 the nexte yere and sayde vnto him: we will not hyde
 it from my lorde, how that we haue nether money nor
 catell for my lorde: there is no moare left for my lorde,
 19 but euen oure bodies and oure londes. Wherfore latest
 thou vs dye before thyne eyes, and the londe to goo
 to noughte? bye vs and oure landes for bread: and let
 both vs and oure londes be bonde to Pharaο. Geue
 vs feed, that we may lyue & not dye, & that the londe
 goo not to waft.
 20 And Ioseph boughte all the lande of Egipte for

℣. 17 pro commutatione pecorū 19 redigatur terra in solitudinem.

℣. 12 einem jglichen sein theil brod, von alten bis auff die jungen kinder. 13 jn allen landen. . . verschmachten 14 bracht alles geld zu zamen 18 vnsern herrn nicht verbergen . . auch alles vieh . . . beide vns sterben vnd vnser feld? 19 leibeigen seien . . nicht verwüste.

- Pharao. For the Egyptians solde euery man his londe because the derth was fore apō them: and so the londe
 21 became Pharaos. And he appoynted the people vnto the cities, from one syde of Egipte vnto the other:
 22 only the londe of the Prestes bought he not. For there .ℙ. was an ordinaūce made by Pharao for
 ŷ * preastes, that they shulde eate that which was appoynted vnto them: which
 Pharao had geuen them wherfore they solde not their londes.
 23 Then Ioseph sayde vnto the folke: be-
 holde I haue boughte you this daye ād
 your landes for Pharao. Take there seed
 24 and goo sowe the londe. And of the encrease, ye shall geue the fyfte parte
 vnto Pharao, and .iiii. partes shalbe youre
 awne, for seed to sowe the feld: and for
 you, and them of youre houtholdes, and
 25 for youre childern, to eate. And they answered: Thou hast saued oure lyves
 Let vs fynde grace in thē syghte of my
 lorde, and let us be Pharaos seruaūtes.
 26 And Ioseph made it a lawe ouer the lāde
 of Egipte vnto this daye: that men must
 geue Pharao the fyfte part, excepte the
 londe of the preastes only, which was not
 bond vnto Pharao.
 27 And Israel dwelt in Egipte: euen in
 the countre of Gofan. And they had
 their possessions therein, and they grewe and multi-
 28 plyed exceedingly. Moreouer Iacob lyued in the
 lande of Egipte .xvii. yeres, so that the hole age of
 Iacob was an hundred and .xlvii. yere.

* The blide
 gydes gett
 previleges frō
 beariŷe with
 their brethrē
 contrarye to
 Christes lawe
 of love. And
 of these pre-
 stes of idolles
 did our cōpas-
 sige yvetrees
 lerne to crepe
 up by litle &
 litle & to cō-
 passe ŷ greate
 trees of ŷ
 world with
 hypocrisye, ād
 to thrust ŷ
 rotes of idola-
 tryŷse super-
 stition in to
 thē & to sucke
 out ŷ iuce of
 thē with their
 poetrye, till
 all be seer
 bowes and no
 thinge grene
 save their
 awne comē-
 welth.

℣. 20 Subiecitque eā Pharaoni 22 quibus & statuta cibaria ex horreis publicis præbebantur, & idcirco non sunt compulsi vendere poss. suas. 25 respiciat nos tantum dom. noster, et læti seruiemus regi. 26 quælibet ab hac conditione fuit. 28 vixit in ea

℣. 20 tewrung 21 stedten aus vnd einging 22 was jnen benant war . . durfften . . nicht verkauffen. 23 Sihe, da habt jr samen 25 las vns nur leben 26 nicht eigen Pharao.

℣. ℣. N. 20 This name Pharao was a generall name to all the kynges of Egypte. As abimelech was a cōmen name to all the kynges of the gentiles, as in Exod. xvi.

29 When the tyme drewe nye, that Israel must dye:
 he sent for his sonne Ioseph and sayde vnto him: Yf
 I haue founde grace in thy syghte, put thy hande
 vnder my thye and deale mercifully ad truely with me,
 30 that thou burie me not in Egipte: but let me lye by
 my fathers, and ca- [Fo. LXXII.] rie me out of Egipte,
 and burie me in their buryall. And he answered: I
 31 will do as thou hast sayde. And he sayde: swere vnto
 me: ad he sware vnto him. And than Israel bowed
 him vnto the beddes head.

The .XLVIII. Chapter.

1 **A**FTER these deades, tydiges were brought vnto Ioseph, that his
 father was seke. And he toke
 with him his .ii. sōnes, Manaf-
 2 ses and Ephraim. Then was it sayde vnto
 Iacob: beholde, thy sonne Ioseph commeth
 vnto the. And Israel toke his strength vnto him, and
 3 satt vp on the bedd, and sayde vnto Ioseph: God all
 mightie appeared vnto me at lus in the lande of Ca-
 4 naan, ad blessed me, and sayde vnto me: beholde, I
 will make the growe and will multiplie the, and will
 make a great nombre of people of the, and will geue
 this lande vnto the and vnto thy seed after ŷ vnto an
 5 euerlastinge possession. Now therfore thy .ii. sōnes
 Manasses ad Ephraim which were borne vnto the be-
 fore I came to the, in to Egipte, shalbe myne: euen
 6 as Ruben and Simeō shall they be vnto me. And the

*M.C.S. Iacob lyeth
 sycke. He de-
 syreth Eph-
 raim and Ma-
 nasses for hys
 sonnes and
 bleffeth them.*

¶. 29 cerneret diem . . & facies mihi misericordiam & verita-
 tem . . auferas me de terra hac, condasque in sepulchro maior.
 31 Quo iurante, adorauit Ifr. dom., conuersus ad lectuli caput.
 xlviii, 2 Dictumque est seni . . Qui confortatus sedit in lectulo.

¶. 29 liebe vnd trewe an mir thuß . . jm jrem begrebnis be-
 graben 31 jnn dem bette zum heubten. xlviii, 2 vnd Israel macht
 sich stark

¶. ¶. X. 29 To put his hand vnder his thye, loke in Gen.
 xxiii, a.

¶. ¶. X. 31 *Nieget*: Er lag im bette kranck, richtet sich doch
 auff, nieget sich zum heubten, vnd bettet, die weil thut Ioseph
 den eid.

childern which thou getest after them, shalbe thyne awne: but shalbe called with the names of their brethern in their enheritaunces.

7 And after I came from Mesopotamia, Rahel dyed apon my hande in the lande of Canaā, by the waye: when I had but a felde bre- .¶. de to goo vnto Ephrat. And I buried her there in y waye to Ephrat which is now called Bethlehem.

8 And Israell behelde Iosephes sonnes & sayde: what are these? And Ioseph sayde vnto his father: they are my sonnes, which God hath geuen me here. And he sayde: brynge them to me, and let me blesse them.
10 And the eyes of Israell were dymme for age, so that he coude not see. And he brought them to him, ad he
11 kyssed thē and embraced them. And Israell sayde vnto Ioseph: I had not thoughte to haue sene thy face, and yet loo, God hath shewed it me and also thy seed.
12 And Ioseph toke them awaye from his lappe, and they fell on the grounde before him.

13 Than toke Ioseph them both: Ephraim in his ryghte hande towarde Israells left hande ad Manasses in his left hande, towarde Israells ryghte hande, and brought
14 them vnto him. And Israell stretched out his righte hande and layde it apon Ephraims head which was the yonger, and his lyft hāde apon Manasses heed,
15 crossinge his handes, for Manasses was the elder. And he blessed Ioseph saynge: God before whome my fathers Abraham and Isaac dyd walke, and the God which hath
16 fedd me all my life longe vnto this daye, And the angell which hath delyuered me frō all euyll, blesse these laddes: y they maye be called after my name,

¶. 7 ipso itinere, eratque vernum tempus: & ingred. 12 de gremio patris, adorauit 14 commutans manus. 15 Benedixitque Iac. filiis Ios., & ait, Deus . . . qui pascit me 16 et inuocetur super eos nomen

¶. 6 sollen generet sein mit jrer brüder namen 7 Ephrath, die jm Bethlehem heist. 8 Wer sind die? 10 tunkel. für alter . . wol sehen . . hertzet sie, 11 vnd sprach 12 von seinem schos, vnd er nieget sich 14 Vnd thet wissend also mit seinen henden 15 erneeret hat . . diesen tag, 16 das sie nach meinem

¶. ¶. N. 14 The puttyng on of hādes was comenly vsed of the Hebrews, whē they cōmended or offred any thyng to God, as Leuit. i, b.

- and after my father Abraham and Isaac, and that they maye growe ād multiplie apō [Fo. LXXIII.] the erth.
- 17 When Ioseph sawe that his father layd his ryghte hande upon the heade of Ephraim, it displeased him. And he lifte vpp his fathers hāde, to haue removed it
- 18 from Ephraims head vnto Manasses head, and sayde vnto his father: Not so my father, for this is the eldest.
- 19 Put thy right hand upon his head. And his father wold not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a people ād shalbe great. But of a troth his yonger brother shalbe great-
- 20 ter than he, and his seed shall be full of people. And he blessed them sainge. At the ensample At the ensample, according to of these, the Israelites shall blesse and saye: God make the as Ephraim and as Manasses.
- Thus sett he Ephraim before Manasses.
- 21 And Israel sayde vnto Ioseph: beholde, I dye. And god shalbe with you and bringe you agayne vnto the land of
- 22 youre fathers. Moreouer I geue vnto the, a porcyon of lande aboue thy brethern, which I gatt out of the handes of the Amorites wyth my fwerde and with my bowe.

The .XLIX. Chapter.

- 1 **A**ND Iacob called for his sonnes ād sayde: come together, that I maye tell you what shall happē you in the last dayes.
- 2 Gather you together and heare ye sonnes of Iacob, and herken vnto Israel youre father.
- M.C.S. Iacob blesseth all his awne sonnes and sheweth thē what is to come. He apoynteth where he wylbe buryed: and dyeth.

Ḳ. 17 Ephraim, grauter accepit 20 in tempore illo . . In te benedicentur Israel 22 vnam partem extra fratres

Ḳ. 16 . . das sie waschen: 17 gefiel es jm vbel 18 Nicht so 19 Ich weis wol (*bis*) 20 geeignet er sie des tages . . Nach deiner weise werde Israel gef. . . setze dich . setzt. . fur 22 ein stück lands

Ḳ. M. N. 22 *Stück*: heist im Ebreschen Sichem, vnd die selbe stat meinet er hie.

* A curious typographical error, *waschen* (to wash) being put for *wachsen* (to grow).

3 .P. Ruben, thou art myne eldest sonne, my myghte
and the begynnyng of my strength, chiefe in receau-
4 ynge and chiefe in power. As unstable as water wast
thou: thou shalt therefore not be the cheifest, for thou
wenst vp vpō thy fathers bedd, and than defyledest thou
my couche with goynge vppe.

5 The brethern Simeon and Leui, weked instrumentes
6 are their wepōs. In to their secrettes come not my
soule, and vnto their congregation be my honoure
not coupled: for in their wrath they slewe a man, and
7 in their selfewill they houghed an oxe. Cursed be
their wrath for it was stronge, and their fearnes for it
was cruell. I will therefore deuyde them in Iacob, &
scater them in Israel.

8 Iuda, thy brethern shall prayse the, & and thine
hande shalbe in the necke of thyne enimies, & thy
9 fathers childern shall stoupe vnto the. Iuda is a lions
whelp. Frō spoyle my sonne thou art come an hye:
he layde him downe and couched himselfe as a lion,
10 and as a lionesse. Who dare stere him vp? The
sceptre shall not departe from Iuda, nor a ruelar from

V. 3 principium doloris mei 4 effusus es sicut aqua 6 & in
voluntate sua suffoderunt murum 9 quis suscitabit eum

U. 3 öberst jm opffer . . jm reich 5 Vnrecht haben sie gehandelt
6 den ochsen verderbt 9 du bist hoch komen . . widder yhn auff
lehnen?

M. M. N. 6 That is, cut the fenowes on the insyde the knee,
or as some call it the hamme, so that he coulde not goo. 10
Sceptre is here taken for power royall & dignytie. Here is also
prophecied the cōminge of Christ, as in Esaye. ix, a. *Judge hys
people*, that is, he shall rule & gouerne them, as Exo. xviii, d.

L. M. N. 3 *Reuben* solt der erste geburte wurde haben, nem-
lich, das Priesterthum vnd königreich, Nu aber wirds beides von
jm genomē vnd Leui das Priesterthum, vnd Iuda das königreich
gebē, Hie ist bedeut, die Syund Nagaga, die das bette Iacob, das
ist der Schrift besuddelt mit falsche lere darüber sie verloren hat
Priesterthum & ynn königreich Israel. 10 *Scepter*; Hie sehet an
der segen von Christo, der von Iuda geporn solt werden, vnd
heyst yhn Silo, das ist der gluck selig seyn vnd frisch durch dringen
solt, mit geyst vnnd glauben, das zuuor durch werck saur vnd vn-
selig ding war, darumb nenn wyr, Silo, eyn helt, denn das vorige
teyl dis segens betrifft den konig Daud, vnd ist sonst ynn allen
seggen nichts mehr von Christo Sondern alles ander ist von zeyt-
lichem heyl, das den kindern Israel geben ist, als das *Sebulon* am
meer wonen bis gen Sidon, vnd Issachar mitten ym land vom meer
wonen, vnd doch zinsbar gewesen ist den konigen von Assyrien,

betwene his legges, vntill Silo come, vnto whome the
 11 people shall herken. He shall bynde his fole vnto the
 vine, and his asses colt vnto the vyne braunche, and
 shall wash his garment in wyne and his mantell in the
 12 bloud of grapes, his eyes are roudier than roudier, *rud-*
 wyne, and his teeth whitter then mylke. *dier, redder*

13 [Fo. LXXIIII.] Zabulon shall dwell in the hauen of the
 fee and in the porte of shippes, & shall reache vnto Sidon.

14 Issachar is a stronge asse, he couched him doune
 15 betwene .ii. borders, and sawe that rest was good and
 the lande that it was pleasant, and bowed his shulder
 to beare, and became a seruaunte vnto trybute.

16 Dan shall iudge his people, as one of the trybes of
 17 Israel. Dan shalbe a serpent in the waye, and an edder
 in the path, and byte the horse heles, so y his ryder
 18 shall fall backward. After thy fauyngeloke I LORde.

19 Gad, men of warre shall invade him. And he shall
 turne them to flyght.

20 Off Aser cometh fatt breed, and he shall geue pleaf-
 ures for a kynge.

21 Nephtali is a swyft hynde, and geueth goodly wordes.

22 That florishynge childe Ioseph, that flourishing childe
 and goodly vn to the eye: the doughters come forth

¶. 22 the daughters ran vpon the walle.

¶. 10 qui mittendus est, et ipse erit expectatio gentium. 11 et
 ad vitem o fili mi, asinam 12 Pulchriores sunt oculi 17 mordens
 ungulas equi, vt cadat asc. eius retro. 18 Salutare tuum expectabo
 19 accinctus præliabitur 20 præbebit delicias regibus. 21 dans
 eloquia pulchritudinis. 22 filiæ discurrerunt super murum.

¶. 10 noch eyn meyster von seynen fussen, bis das der Hellt
 komme 14 beynern esel 17 reutter zu ruck falle 18 ich wartte auff
 deyn heyl 19 vnd widder erumb furen. 20 konigen niedliche speyse
 22 holdselige kind . . die tochter tretten eynher im regiment

¶. ¶. X. 20 Fat brede, is plenteousnes of the erth: as encrease
 of corne and other. &c. therwith shall fede kinges, & all the me
 of the erth, as .ii. Esd. ix, c.

¶. ¶. X. 16 Den Segen *Dan* hat Sampson erfullet, Iudic. xii.
 19 *Gad* hat feyn seggen aufzgericht, do sie fur Israel her zogē Ios. i.
 20 *Aser* hat gut getreyde land ynnen gehabt. 21 *Naphthali*
 seggen ist erfüllet durch Debora vnd Barac Iud. v. 22 Der seggen
Ioseph gehet auff das konigreich Israel vnd ist ganz von leybli-
 chem regiment gesagt, das die tochter (das ist die stedte ym land)
 wol regirt worden zeytlich, vnd viel propheten vnd gros leut zu
 ecksteyn hatten, vnd wie wol sie oft angefochtē worden, ge-
 wonnen sie doch, vnd dis konigreich war im geschlecht *Ephraim*,
 also bleybt der geystlich seggen vnd reich auff Iuda, vnd das
 leyplich reich auff Ephraim.

- 23 to bere ruele. The fhoters haue envyed him and chyde
 24 with him ād hated him, and yet his bowe bode faſt, &
 his armes and his handes were ſtronge, by the handes
 of the myghtye God of Iacob: out of him ſhall come
 25 an herde mā a ſtone in Iſrael. Thi fathers God ſhall
 helpe the, & the almightie ſhall bleſſe the with bleſſinges
 from heaven aboue, and with bleſſinges of the water
 that lieth vnder, & with bleſſinges of the breſtes & of
 26 the wombes .P. The bleſſinges of thy father were
 ſtronge: euen as the bleſſinges of my elders, after the
 deſyre of the hieft in the worlde, and theſe bleſſinges
 ſhall fall on the head of Ioseph, and on the toppe of
 the head of him y was ſeparat from his brethern.
- 27 Ben Iamin is a raueshynge wolfe. In the mornynge
 he ſhall deuoure his praye, ād at nyghte he ſhall de-
 uoyde his ſpoyle.
- 28 All theſe are the .xii. tribes of Iſrael, & this is that
 which their father ſpake vnto them whē he bleſſed
 29 them, euery man with a ſeverall bleſſinge. And he
 charged them and ſayde vnto them. I ſhall be put
 vnto my people: ſe that ye burye me with my fathers,
 in the caue that is in the felde of Ephron the Hethyte,
 30 in the double caue that is in the felde before Mamre
 in the lande of Canaan. Which felde Abraham boughte
 31 of Ephron the Hethite for a poſſeſſiō to burye in. There
 they buried Abrahā and Sara his wyfe, there they
 buried Iſaac and Rebecca his wyfe. And there I
 32 buried Lea: which felde & the caue that is therin,
 was bought of the childern of Heth.

¶. 25 wombe.

¶. 24 diſſoluta ſunt vincula brach. & man. illius per . . inde
 paſtor egreſſus eſt lapis Iſrael. 26 patris tui confortatæ ſunt . . .
 patrum eius: donec ven. deſyderium collium ætern., . . et in vertice
 Nazaræi 29 ego congregor ad pop. 31 eum, et Saram [v. 32 want-
 ing in Latin]

¶. 24 die arm ſeyner hende . . ſind komen hirtten vnd ſteyn
 25 ſegen von der tieffe . . an bruſten vnd beuchen. 26 nach wunſch
 der hohen in der welt . . aus Ioseph ſollen hewbter werden, vnd
 vberſte Naſerer 32 ynn dem gut des ackers vnd der hole drynnen

¶. ¶. N. 27 Wolfe is here taken in a good ſence, and ſignifi-
 eth a feruent preacher of godes worde as was Paule in whome
 this text is veriſied.

¶. ¶. N. 27 *Ben Iamin* ſegen hat S. Paullus erfullet, oder
 der Konig Saul vnd die burger zu Gaba. Iudic. xx.

33 When Iacob had commaunded all that he wold
vnto his sonnes, he plucked vp his fete apou the bedd
L. 1 and dyed, and was put vnto his people. And Io-
seph fell apou his fathers face, and wepte apou him,
and kyssed him.

[Fo. LXXV.] The .L. Chapter.

2 **A**ND Ioseph commaunded his ser- *M.C.S. Ia-*
uauntes that were Phisicions, *cob is buryed.*
to embawme his father, and *Ioseph for-*
the Phisiciōs ēbawmed Israēl *geueth hys*
brethrē the
3 xl. dayes lōge, for so lōge doth ŷ em- *Iniury that*
bawminge last, & the Egiptians bewepete *they dyd to*
him .Lxx. dayes. *hym. And he*
dyeth.

4 And when the dayes of wepyng were ended, Io-
seph spake vnto ŷ house of Pharaο saynge: Yf I haue
founde fauoure in youre eyes, speake vnto Pharaο and
5 tell him, how that my father made me swere and sayde:
loo, I dye, se that thou burye me in my graue which I
haue made me in the lande of Canaan. Now therfor
let me goo and burye my father, ād thā will I come
6 agayne. And Pharaο sayde, goo and burye thy father,
acordynge as he made the swere.

7 And Ioseph went vp to burie his father, and with
him went all the seruauntes of Pharaο that were the
8 elders of his house, ād all ŷ elders of Egipte, and all
the house of Ioseph ād his brethern & his fathers house:
only their childern & their shepe and their catell lefte
9 they behinde them in the lande of Gosan. And there
went with him also Charettes and horsemen: so that
they were an excedynge great companye.

V. 33 appositusque est . . . 1, 1 quod cernens . . . patrem.
2 Quibus iussa 3 explentibus . . . cadauerum conditorum 5 in sepul-
chro meo quod fodi mihi 7 fenes domus Phar., cunctique maiores
natu terræ 9 turba non modica.

L. 33 bette, nam ab. 1, 2 *erzten (bis)* 5 begrabe . . . grabe
. . . graben hab io feer grosse vnd bittere klag

- 10 And when they came to ȳ felde of Atad beyonde Iordane, there they made great & excea- .P. dinge fore lamentaciō. And he morned for his father .vii. dayes.
- 11 When the enhabitors of the lande the Cananytes sawe the moornyng in ȳ felde of Atad, they saide: this is a greate moornyng which the Egiptians make. Wherefore ȳ name of the place is called Abel mizraim, which place lyeth beyonde Iordane. And his
- 12 sonnes dyd vnto him acordynge as he had commaunded them.
- 13 And his sonnes caried him in to the land of Canaan and buryed him in the double caue which Abrahā had boughte with the felde to be a place to burye in, of
- 14 Ephron the Hethite before Mamre. And Ioseph returned to Egipte agayne and his brethern, and all that went vp with him to burye his father, assone as he had buryed him.
- 15 Whē Iosephs brethern sawe that their father was deade, they sayde: Ioseph myght fortune to hate us and rewarde us agayne all the euell which we dyd
- 16 vnto him. They dyd therfore a commaundment vnto Ioseph saynge: thy father charged before his deth saynge. This wise say vnto Ioseph, forgeue I praye the the trespase of thy brethern & their synne, for they rewarded the euell. Now therfore we praye the, forgeue the trespase of the seruautes of thy fathers God. And Ioseph wepte when they spake vnto him.
- 18 And his brethern came ad fell before him and sayde:
- 19 beholde we be thy seruautes. And [Fo. LXXVI.] Ioseph sayde vnto them: feare not, for am not I vnder
- 20 god? Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe, as it is this daye, euen to
- 21 faue moch people a lyue Feare not therfore, for I will

¶ 16 charged vs

¶ 11 loci illius, Planctus Ægypti. 15 & mutuo colloquentes 16 mandauerunt ei dicentes . . præcepit nobis 17 Obsecro vt obliuiscaris . . malitiæ quam exercuerūt 19 nū dei possumus resistere uoluntati? 20 saluos faceret

¶ 11 den ort, der Egypter leyde 14 sie yhn begraben 16 darumb lieffen sie yhm sagen 17 das sie so vbel an dyr than haben 19 ich byn vnter Gott 20 gedachtet bofes vber mich . . zum gutten gewand

care for you and for youre childern, and he spake kyndly vnto them.

22 Ioseph dwelt in Egipte and his fathers house also,
23 ad lyved an hundred & .x. yere. And Ioseph sawe Ephraims childern, euē vnto the thyrde generation. And vnto Machir the sonne of Manasses were childern borne, and satt on Iosephs knees.

24 And Ioseph sayde vnto his brethern: I die And God will fuerlie vyfett you and bringe you out of this lande, vnto the lande which he sware vnto Abraham,
25 Isaac and Iacob. And Ioseph toke an ooth of the childern of Israel ad sayde:

God will not fayle but vyfett you, se ther-
26 fore that ye carye my boones hence. And so Ioseph dyed, when he was an hundred and .x. yere olde.

And they emba-
wmed him
and
put him in a cheft in Egipte. *cheft. coffin*

The end of the first boke of Moses.

℞. 21 cōsolatusque est eos, & blande ac leniter est locutus.
23 nati sunt in genibus Ioseph. 25 dixisset, Deus visitabit . . de loco isto. 26 repositus est in loculo . .

℥. 21 euch versorgen . . vnd er trostet sie vnd redet freuntlich mit yhn. 23 zeucheten auch kinder auff Ios. schos. 26 eyn lade.

℞. ℞. N. 24 God wyll vyfet you, that is, he wyll remember you and delyuer you oute of bōdage that ye shalbe in vnder Pharaο.

.P. ¶ A table expoundinge certeyne
ne wordes

1 Abrech, tender father, or, as some will, bowe the knee.

Arcke, a shippe made flatte as it were a cheft or a cofer.

5 Biffe: fyne whyte, whether it be filke or linen.

Blesse: godes blessinges are his giftes, as in the firste chaptre he blessed them, sayng: growe & multiplie & haue dominion &c. And in the .ix. chaptre he blessed Noe and his sonnes, & gaue thē dominiō over all beestes
10 & authoryte to eate thē. And god blessed Abrahā with catell ād other ryches. And Iacob desyred Esau to receaue ȳ blessinge which he brought him, ȳ is, the preasent & gifte. God blessed the .vii. daye, ȳ is, gaue it a prehemynence ȳ men shuld rest therein from
15 bodely laboure & lerne to know the will of god & his lawes & how to worke their workes godly all the weke after. God also blesseth all nations in Abrahams feed, that is, he turneth his loue & favoure unto thē and geveth thē his spirite and knowledge of the true waye,
20 ād lust and power to walke therin, and all for christes sake Abrahams sonne.

Cain, so it is writen in Hebrue. Notwitstōdinge whether we call him Cain or caim it maketh no matter, so we vnderstond the meaninge. Euery lande hath
25 his maner, that we call Ihonn the welchemen call Evan: the douch hāce. Soch differēce is betwene the Ebrue, greke and laten: and that maketh them that translate out of the ebrue varye in names from them that translate out of laten or greke.

30 Curse: Godes curse is the takynge awaye of his benefytes. As god cursed the erth and made it baren. So now hunger, derth, warre, pestilence and soch like are yet ryght curses and signes of the wrath of God vnto the vnbeleuers: but vnto them that knowe Christ,

they are very blessinges and that wholsome crosse & true purgatorye of oure flesh, thorow which all must go that will lyue godly ād be saued: as thou readest Matt. v. Blessed are they that suffre persecution for right-
 5 ewesnes sake. &c. And hebrewes .xi. The lorde chaastyfeth whom he loveth and scorgeth all the children that he receaveth.

Eden: pleasure

Firmament: The skyes

10 Fayth is the belevinge of goddes promesses & a fure trust in the goodnesse and truth of god. Which faith iustifyeth Abrahā gen. xv. and was the mother of all his good workes which he afterward did. For faith is the goodnesse of all workes in the sight of God.
 15 Good workes .P. are thinges of godes commaundemēt, wrought in faith. And to sow a showe at the commaundement of god to do thy neyghboure service withall, with faith to be saved by Christ (as god promyseth vs.) is moch better thē to bild an abbay of thyne
 20 awne imagination, trustinge to be saved by the fayned workes of hypocrites. Iacob robbed Laban his vncle: Moses robbed the Egyprians: And Abrahā is aboute to flee and burne his awne sonne: And all are holye workes, because they were wrought in fayth at goddes
 25 commaundement. To stele, robbe and murther are no holye workes before worldly people: but vnto them that haue their truste in god: they are holye when god commaundeth them. What god commaundeth not getteth no reward with god. Holy workes of mens
 30 imagination receave their rewarde here, as Christ testifyeth Matt. .vi. How be it of fayth & workes I haue spoken abundantly in mammon. Let him that defyreth more seke there.

Grace: fauoure, As Noe founde grace, that is to
 35 faye favoure and love.

Ham and Cam all one.

Iehovah is goddes name, nether is any creature so called. And it is as moch to faye as one that is of him self, and dependeth of nothings. Moreouer as oft

as thou feist LORde in gre-.¶.at letters (excepte there be any erreure in the prētinge) it is in hebrewe Iehovah, thou that arte or he that is.

Marshall, In hebreue he is called Sar tabaim, as thou
 5 woldest saye, lorde of the slaughtermen And though that Tabaim be takē for cokes in many places, for the cokes did sle the beastes thē selues in those dayes: yet it may be taken for them that put men to execution also. And that me thought it should here best signifye
 10 in as moch as he had the oversight of the kinges preson and the kinges presoners were they neuer so great mē were vnder his custodye. And therfore I call him cheffe marshall an officer as is the lefetenante of the toure, or master of the marshalsye.

15 Slyme was their mortar .xi. Chapter, and flyme pittes .xiv. chapter: that flyme was a fattenesse that osed out of the erth lyke vnto tarre, And thou mayst call it cement, if thou wilt.

Siloh after some is as moch to saye as sent, & after
 20 some, happie, and after some it signifieth Mesias, ȳ is to saye annoynted, and that we call Christe after the greke worde. And it is a prophesie of Christ: For after ȳ all ȳ other tribes were in captiuite & their kyngdom destroyed, yet the tribe of Iuda had a ruler of
 25 the samebloud, even vnto the comynge of Christ.

.¶. And aboute the comige of Christ the Romainys conquered them, and the Emperoure gaue the kyngdom of tribe Iuda unto Herode which was a straunger, even an Edomite of the generacyon of Esau.

30 Testamēt here, is an appoyntemēt betwene god and mā, and goddes promyses. And sacramēt is a signe representinge soch an appoyntement and promeses: as the raynebowe representeth the promyse made to Noe, that god will no more drowne the worlde. And circum-
 35 cision representeth the promyses of god to Abraham on the one syde, and that Abrahā and his seed shuld circumcyse and cut off the lustes of their fleshe, on the other syde, to walke in the wayes of the lorde: As baptyme which is come in the rouse therof, now signi-

fieth on the one fyde, how that all that repent and beleve are washed in Christes bloud: And on the other fyde, how that the same must quench ad droune the lustes of the flesh, to folow the steppes of Christ.

5 There were tyrantes in the erth in those dayes, for the sonnes of god saw the daughters of men. &c. The sonnes of god were the prophetes childerne, which (though they succeded there fathers) fell yet from the right waye, and thorow falsehod of hypocryfye subdued
10 the world vnder them, and became tyrantes, As the succes- .P. ours of the apostles haue played with vs.

Vapor, a dewy miste, as the smoke of a feth- ynge pott.

To walke with god is to lyve godly and to walke
15 in his commaundementes.

Enos walked with god, and was no moare sene: that is, he lyved godly and dyed, God toke him a waye: that is, god hyd his bodye, as he did Moses ad Aarons: lest haplye they shuld haue made an Idoll of him, for he
20 was a great preacher and an holye man.

Zaphnath paenea, wordes of Egipte are they (as I suppose) and as moch to saye: as a man to whom secrete thinges be opened, or an expounder of secrete thinges as some enterprete it.

25 That Ioseph brought the egiptians in to soch subiection wold seme vnto some a very cruell deade: how be it it was a very equal waye. For they payde but the fifte part of that that grewe on the grounde. And therwith were they qwytt of all dueties, both of rent,
30 custome, tribute & toll. And the kinge therwith founde them lordes and all ministres and defended them. We now paye half so moch vnto the prestes only, besyde their other craftye exactions. Then paye we rent yerely, though there grow never so litle on the
35 grounde, And yet, when the kinge cal- .P. leth paye we neuer the lesse. So that if we loke indifferently, their condition was easyar thē oures, and but even, a very indifferēt waye, both for the comen people and the kynge also.

Se therfore that thou loke not on the ensamples
of the scripture with worldly eyes: lest thou pre-
ferre Cain before Abel, Ismael before Isa-
ac, Esau before Iacob, Ruben before Iu-
5 da, Sarah before Pharez, Manaf
es before Ephraim. And e-
uen the worst before the
best, as the maner
of the worl-
10 de is.

¶ Emprinted at Malborow in the lan-
de of Hesse, by me Hans Luft,
the yere of oure Lorde, M.
15 CCCCC.xxx. the xvii.
dayes of Ianu-
arij.

A PROLO

GE IN TO THE SECON

de boke of Mofes called

Exodus.

OF the preface vppō Genesis mayst thou vnderstonde how to behaue thi silf in this boke also ād ī all other bokes of the scripture. Cleaue vnto the texte and playne storye
5 and endeuvre thi silf to serch out the meaninge of all that is described therin and the true sense of all maner of speakynges of the scripture, of proverbes, similitudes ād borrowed speach, wherof I entreated in the ende of the obedience, and beware of sotle allegoryes. And
10 note euery thinge earnestly as thinges partayninge vnto thine awne herte and soule. For as god vsed hym sylf vnto them of the old testament, even so shall he vnto the worldes ende vse him silf vnto vs which haue receaved his holye scripture ād the testimonye of
15 his sonne Iesus. As god doeth all thinges here for them that beleve his promises and herken vnto his commandmentes and with pacience cleaue vnto him and walke with him: euen so shall he do for vs, yf we receaue the witnesse of Christ with a stronge faith and
20 endure patiently folowinge his steppes. And on the other syde, as they that fell from the promises of god thorow vnbeleffe and from his lawe and ordinaunces thorow impacience of their awne lustes, were forsaken of god ād so peryshed: even so shall we as many as do
25 lykewyse and as .℞. manye as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperation, he then fulfilleth his promises, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust
35 which they haue in god: but ī vayne vntill they falle frō the fayth of the promyses ād love of the lawe ād ordi-

naunces of god, and put their trust in holy deades of their awne findinge and live all to gether at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsaketh vs and sendeth vs in to
 5 captiuite foroure dishonouringe of his name and despisinge ofoure neygboure. But the world persecuteth vs foroure faith in christ only (as the pope now doeth) and not foroure weked livinge. For in his kīgdome thou maist quietly and with licēce and vnder a protectiō doo what
 10 so euer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testamēt, and because that whē we knowe the truth we folowe it not.

.¶. Note also the mightye hand of the Lorde, how
 15 he playeth with his aduersaries and provoketh thē and sturreth thē upp a litle and a litle, and deliuereth not his people in an houre: that both the paciēce of his electe and also the worldly witte and wilye policie of the weked wherwith they fight agaynst god, might appeare.

20 Marke the longesoferinge and softe paciēce of Moses and how he loveth the people and is euer betwene the wrath of god and thē and is readye to lyue and dye with thē and to be put out of the boke that god had written for their fakes (as Paule for his brothren Roma. ix.) and how
 25 he taketh his awne wrōges pacientlie and never avengeth him self. And make not Moses a figure of Christ with Rochestre: but an ensample vnto all princes and to all that are in authorite, how to rule vnto goddes pleasure and vnto their neyghbours profette. For there is not a
 30 perfecter lyffe in this world both to the honoure of god and profytte of his neygboure nor yet a greater crosse, thē to rule christenlye. And of Aaron also se that thou make no figure of christ vntill he come vnto his sacri-
 35 worde, that they adde nothing vnto goddes worde or take ought therfro.

Note also how god sendeth his promisse to .¶. the people and Moses confermeth it with miracles and the people beleve. But whē tēptacion cometh they
 40 falle into vnbeleffe and few byde stōdinge. Where thou seest that all be not christē that wilbe so called,

ād that the crosse trieth the true frō the fayned:
for yf the crosse were not Christ shuld haue dissiples
ynowe. Wherof also thou seeest what an excellent gifte
off god true fayth is, ād impossible to be had without
5 the sprete of god. For it is aboue all naturall power
that a man in tyme of tēptation when god scorgeth
him shuld beleue then stedfastlye how that god loveth
him ād careth for hī ād hath prepared all good
thinges for him, ād that that scorginge is as earnest that
10 god hath electe and chose him.

Note how oft Moses sturreth thē vpp to beleue ād to
trust in god, puttinge thē in remembraunce alwaye in
tyme of temptation of the miracles and wonders which
god had wrought before tyme in their eyficht. How
15 diligently also forbiddeth he al that might withdrawe
their hartes from god? to put nought to goddes word: to
take nought therfro: to do only that which is right in the
fyght of the Lorde: that they shuld make no maner image
to knele doune before it: ye that they shuld make none
20 altar of hewed stone for feare off images: .P. to flee the
hethen Idolatres vtterly ād to destroye their Idolles
ād cutte doune their groves where they worshupped:
And that they shulde not take the doughters of them
vnto their sonnes, nor geue their doughters to the sonnes
25 of them. And that whosoever moued any of thē to
worshuppe false goddes, how so euer nye of kynne he
were, they must accuse him ād bryng him to deth, ye
and wheresoeuer they hard of mā, womā or citeye that
worshupped false goddes, they must flee thē ād destroye
30 the citeie for ever ād not bild it agayne. And all be-
cause they shuld worshuppe nothings but God, nor put
confidence in any thinge saue in his word Yee and
how warneth he to beware of witchcraft, forcery, in-
chauntment, negromatie ād all craftes of the deuell,
35 ād of dreamers, sothsayers and of myracledoers to
destroye his worde, and that they shulde suffer none
foch to lyue,

Thou wilt happlye saye, They tell a man the truthe.
What then? God will that we care not to knowe what
40 shall come. He will haue vs care only to kepe his com-
maundmētes and to commytte all chaunfes vnto him

He hath promysed to care for vs and to kepe vs from
all euell. All thinges are in his hande, he can remedye
all thinges and wil for his trutthes sake, yf we praye him.
In his promyses only will he haue vs trust ad there rest
5 ad to seke .¶. no farther.

How also doth he prouoke them to loue, euer
reherfyng the benefites of God done to them all-
ready and the godly promyses that were to come?
And how goodly lawes of loue geueth he? to helpe
10 one another: and that a man shuld not hate his
neyghboure in his harte, but loue him as him self,
Leuitici .xix. And what a charge geueth he in euery
place over the poore and neadye: over the straunger
frendlesse ad wedowe? And when he desyreth to shew
15 mercye, he reherfeth with all, the benefites of God done
to them at their neade, that they myght se a cause at
the left waye in God to shew mercye of very loue vnto
their neyghbours at their neade. Also there is no
lawe so simple in apperaunce thorow out all the fve
20 bokes of Moses, but that there is a greate reason of the
makyng therof if a man serch diligently. As that a
man is forbyd to seth a kyd in hys mothers milke, mou-
eth vs unto compassyon and to be pytyefull, As doth
also that a man shall not offer the syre or dame and
25 the yonge both in one daye Leuitici .xxii. For it myght
feme a cruell thing in; as moch as his mothers milke
is as it were his bloude, wherfore god will not haue him
fod therin: but will haue a man shewe cur-.¶.tesye vppon
the very beastes: As in another place he commaund-
30 eth that we mofell not the mouth of the oxe that tread-
eth oute the corne (which maner of thresshinge is vsed
in hote contrees) and that because we shuld moch rath-
er not grudge to be liberall and kynde vnto mē that
do vs service. Or happlye God wold have no soch wan-
35 ton meate vsed among hys people. For the kyd of it
self is noryshinge and the goates milke is restauretyue,
and both together myght be to rancke and therefore
forbodē or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his
40 glorye ad pompe vnderstōde, that they were not per-
mitted only, but also commaunded of God to lead the peo-

ple in the shadowes of Moses ād night of the old testamēt,
vntyll the light of christ ād daye of the new testamēt
were come: As childern are ledde in the phantasies
of youth, vntyll the discretiō of mās age become vppon
5 them. And all was done to kepe them from idolatrye.
The tabernacle was ordered to the entent they might
haue a place appoynted them to do their sacrifices
openly in the syght of the people ād namelye of the
preastes which wayted therō: that it might be sene that
10 they dyd all thige accordig to gods word, and not
after the Idolatrie of their awne .ℙ. imaginacion. And
the costlinesse of the tabernacle ād the bewtye also
pertayned therevnto, that they shuld se nothings so bew-
tifull amonge the hethē, but that they shuld se more
15 bewtifull ād wonderfull at home: because they shuld
not be moued to folowe them. And in like maner the
diuers facions of the sacrifices and ceremonies was to
occupye their mindes that they shuld haue no lust to
folow the hethē: ād the multitude of them was, that they
20 shuld haue so moch to do in kepinge thē that thei shuld
haue no leysure to ymagine other of their awne: yee and
that gods word might be by in all that they dyd, that
they might have their fayth and trust in God, which
he can not haue, that ether foloweth his awne inven-
25 cyons, or tradicyons of mēnes makynge wyth out Gods
word.

Finally God hath two testaments: the old and the
newe. The old testament is those temporall promyses
which God made the childrē of Israel of a good londe
30 and that he wolde defende them, and of welth and prof-
pertye ād of temporall bleffynge of whiche thou read-
est ouer all the lawe of Moses, But namelye Leuitici
xxvi. And Deuteronomii .xxviii. ād the avoydynge of
all threateninges and curses off which thou readeſt
35 lykewyse everye where, but ſpecyallye in the two
places aboue reherſed, .ℙ. and the avoydinge of all
punyſhmēt ordered for the transgressers of the lawe.

And the old testamēt was bilt all to gether vppō
the kepinge of the lawe ād ceremonyes and was the
40 reward of kepinge of thē in this liſſe only, ād reached
no further than this liſſe and this world, as thou

readest leu. xviii. a mā that doth them shall live
 there in which texte Paule reherfeth Rom. x. and Gala.
 iii. That is, he that kepeth them shall haue this liffe
 gloriouse accordinge to all the promises and blessinges
 5 of the lawe, and shall avoyde both all temporall pun-
 ishment of the lawe, with al the threateninges and curs-
 inges also. For nether the lawe, euen of the .x. cōmaund-
 mentes nor yet the ceremonies iustified in the herte
 before god, or purified vnto the life to come. Infomoch
 10 that Moses at his deeth euen. xl. yere after the lawe and
 ceremonyes were geuen complayneth sayenge: God hath
 not geuen you an hart to vnderstonde, nor eyes to se,
 nor eares to heare vnto this daye. As who shuld saye,
 god hath geuen you ceremonies, but ye know not the
 15 vse of them, and hath geuē you a lawe, but hath not
 wryten it in youre hartes.

Wherefore serfeth the lawe then, yf it geue vs no
 power to do the lawe? Paule answereth the, that it
 was geuen to vtter synne onely and .℞. to make it
 20 appere. As a corosye is layde vnto an old sore, not
 to heale it, but to sterc it vp ād to make the dis-
 ease a lyve, that a mā might feale in what ioperdye
 he is ād how nye deeth ād not aware, ād to make
 awaye vnto the healinge playster. Euē so sayth
 25 Paule Gala. iii. The lawe was geuen because of trans-
 gressiō (that is, to make the synne alyve that it might
 be felt and sene) untill the seed came vnto whom it
 was promised: that is to saie, vntil the childern of fayth
 came, or vntill Christ that seed in whom god promised
 30 Abrahā that all nations of the worlde shuld be blessed,
 came. That is, the lawe was geuē to vtter synne,
 deeth damnatiō and curse, ād to dryve vnto Christ in
 whō forgeuenesse, life, iustifyinge ād blessinges were
 promised, that we might se so greate love of god to vs
 35 ward in christ, that we hēcesforth ouercome with kind-
 nesse might love againe ād of love kepe the cōmaūd-
 mētes. So now he that goeth aboute to quiette his
 cōsciēce ād to iustifye him silf with the lawe, doth but
 heale his wondes with freatige coresyes. And he that
 40 goeth aboute to purchase grace with ceremonies, doth
 but sucke the alepope to qwēch his thirst, in as moch as

the ceremonies were not gevē to iustifie the herte, but to signifie the iustifynge: and forgeuenesse that is in christes bloude

.¶. Of the ceremonies that they iustifie not, thou readest. Ebrues .x. It is impossible that synne shuld be done awaye with the blood of oxē ād gootes. And of the law thou readest .Gala. iii. Yf there had bene a lawe geuē that coude haue quykened or geuē liffe, then had rightuoufnesse or iustifyinge come by the lawe in dede. Now the lawe not only quyckeneth not the harte, but also woundeth it with conscience of synne and miniftrēth deeth ād damnaciō vnto her: ii. Corin. iii. so that she must neades dye ād be damned excepte she finde other remedy, so farre it is of that she is iustified or holpe by the lawe.

The newe testament is those euerlastinge promyses which are made vs in christ the Lorde thorow out all the scripture. And that testamēt is bylt on faith ād not on workes. For it is not sayde of that testament he that worketh shall lyue: But he that beleveth shall lyue, as thou readest .Ioan. iii. God so loued the worlde that he gaue his only begotē sonne that none which beleue in hī shuld perish but haue euerlastinge lyfe.

And when this testament is preached and beleued, the sprete entreth the hart and quyckeneth it, and geueth her lyfe and iustifieth her. The sprete also maketh the lawe a lyuely thing .¶. in the herte, so that a man bringeth forth good workes of his awne acord without compulsiō of the lawe, without feare of threateninges or cursinges: yee and with out all maner respecte or loue vnto any temporal pleasure, But of the very power of the sprete receaved thorow faith, As thou readest .Ioan .i. He gaue them power to be the sonnes of God in that they beleued on his name. And of that power they worke: so that he which hath tne sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleasure of apples, But doth althinges of his awne courage As christ sayeth .Ioan. vii. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye.

That is, All good workes ād all giftes of grace springe out of him naturallie and by their awne accorde. Thou neadest not to wrest good workes out of him as a mā wold wringe veriuice out of crabbes: Nay thei
 5 flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in whiche promyses the
 10 electe were then iustified .¶ inwardly before God, as outwardly before the world by kepyng of the lawe and ceremonies

And in conclusyon as thou seyft blessinges or cursynges folow the kepyng or breakyng of the lawe
 15 of Moses: euē so naturally do blessinges or cursynges folow the breakyng or kepyng of the lawe of nature, out of which sprige all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch tēporall
 20 blessinge as thou readest of in Moses doo accompanye them and fall vpon them.

And contraryewyse when they fynne vnpunished, ād whē the rulars haue no respecte vnto naturall equitye or honestye, thē God sendeth his curses amonge thē, as hun-
 25 gre, derth, moren banyng, pestilēce, warre, oppressyon with straunge ād wonderfull diseases ād newekyndes of misfortune ād evell lucke,

Yf any mā axe me, seyng that faith iustifieth me why I worke? I answere loue cōpelleth me
 30 For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne ād his will ād cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer
 35 place in heuē because of it. For a christē worketh to ma- .¶ ke his weake brother perfecter, ād not to seke an hier place in heuē. I cōpare not my silf vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne ād to worke tomorrow, ād in
 40 the meane ceason I pytye hym ād praye for him. Yf I had wrought the wil of god these thousande yeres, ād

another had wrought the will of the devell as long
 ād this daye turne ād be as well willynge to suffre
 wyth Christ as I, he hath this daye ouertakē me ād is
 as farre come as I, and shall haue as moche rewarde as
 5 I. And I envye him not, but reioyce most of all as of
 losfe trefure founde. For yf I be of god, I haue this
 thousand yere sofred to wynne him for to come ād
 prayse the name of God with me: this .M. yeres I
 haue prayed sorowed, longed, syghed ād sought for that
 10 whiche I haue this daye founde, ād therfore reioyse with
 all my myght and prayse God for hys grace and mercy.

ALBE, a longe garment of white lynyen.
 Arcke, a cofer or cheste as oure shrynes faue it
 was flatte, ād the sample of oure shrynes was taken
 15 thereof.

Boothe, an housse made of bowes.

Brestlappe or brestflappe, is soche a flappe as thou
 feist in the brest of a cope.

Consecrate, to apoynte a thinge to holy vses.

20 Dedicate, purifie or sanctifie.

.P. Ephod, is a garment somwhat like an amyce,
 faue the armes came thorow ād it was gird to.

Geeras, in weyght as it were an englysh halffpenye
 or somwhat more.

25 Heveoffringe, because they were hoven vp before
 the Lorde.

House, he made thē houses: that is, he made a
 kynred or a multitude of people to springe out of
 them: as we saye the house of Dauid for the kinred
 30 of Dauid.

Peaceoffrige: offeriges of thākesgeuige of deuotiō, ād
 not for cōsciēce of sinne ād trespace.

Polute, defyle.

35 **R**econcyle, to make at one and to bringe in
 grace or fauoure.

Sanctefie, to clēse ād purifie, to apointe a thinge
 vnto holie vses and to seperate frō vnclene ād un-
 holye vses.

40 **S**anctuarie, a place halowed and dedicate vnto
 god.

¶ Tabernacle, an house made tentwise, or as a paelion.

Tunicle, moch like the vppermost garmēt of the deakē.

5 ¶ Waueoffringe, because they were wauē in the preastes hādes to diuers quarters.

Worshuppe: by worshuppinge whether it be in the old testamēt or the newe, vnderstōd the bowenge of a mans self vppon the ground: As wee oftymes as we
10 knele in oure prayers bowe oure selues ād lye on oure armes ād handes with oure face to the grounde.

The fecon

de boke of Mofes, cald

led Exodus.

THE SECONDE BOKE OF MOSES CALLED EXODUS.

The first Chapter.

1 **T**HESE are the names of the children of Israel, which came
 2 to Egipte with Iacob, euey man with his housholde: Ru-
 3 bē, Simeon, Leui, Iuda, Isachar, Zabulon,
 4 Benjamin, Dan, Neptali, Gad ād Afer.
 5 All the soules that came out of the loynes
 of Iacob, were .Lxx. and Ioseph was in Egipte all redie.
 6 when Ioseph was dead and all his brethern and all
 7 that generation: the children of Israel grewe, encreased,
 multiplied and waxed enceedinge myghtie: so that
 the londe was full of them.
 8 Then there rose vp a new kynge in Egipte which
 9 knewe not Ioseph. And he sayde vnto his folke: be-
 holde the people of the childrē of Israel are moo ād
 10 mightier than we. Come on, let vs playe wisely with
 them: lest they multiplie, and then (yf there chaunce
 any warre) they ioyne them selues vnto oure enimies
 and fyghte ageynst vs, and so gete them out of the lande.
 11 .P. And he sette taskemasters ouer them, to kepe
 them vnder with burthens. And they bylte vnto
 12 Pharao treasurecities: Phiton and Raamses. But the
 more they vexed thē, the moare they multiplied and
 grewe: so that they abhorred the childrē of Israel.

M.C.S. The children of Iacob are nō-bred. The new Pharao oppresseth thē. The acte of the godly myd-wiues.

M. 4 Nephtali 5 All these soules 6 all his brether 11 Rameses
V 7 & quasi germinātes multiplicati sunt 10 sapienter oppri-
 mamus eum 11 vrbes tabernaculorum

L. 5 zuuor 7 vnd wymmelten vnd mehrten 10 vnd vns über-
 winden 11 schatzhewfern 12 den kindern Israel gram

- 13 And the Egip̄tiās helde the childern of Israel in bond-
 14 age without mercie, and made their lyues bitter vnto
 them with cruell laboure in claye and bricke, and all
 maner worke in the feldes, and in all maner of service,
 which they caused thē to worke cruelly
- 15 And the kynge of Egipte sayde vnto the mydwiues
 of the Ebruefwomen, of which the ones name was
 16 Ziphra ād the other Pua: whē ye mydwiue the women
 of the Ebrues and se in the byrth tyme that it is a
 17 boye, kyll it. But yf it be a mayde, let it lyue. Not-
 withstanding the mydwiues feared God, and dyd not as
 the kinge of Egipte commaūded them: but saued the
 menchildern.
- 18 Thē the kinge of Egipte called for the midwiues ād
 sayde vnto thē: why haue ye delt on this maner and
 19 haue saued the menchildern? And the mydwiues
 answered Pharaο, that the Ebrues wemen were not
 as the wemen of Egipte: but were sturdie women,
 and were delyuered yer the midwyues came at them.
 20 And God therfore delt well with the midwyues. [Fo.
 III.] And the people multiplied and waxed very
 21 mightie. And because the mydwiues feared God, he
 made them houses.
- 22 Than Pharaο charged all his pepp^{houses, fam-}_{ilies}
 sayng All the menchildern that are borne, cast in to
 the ryuer and save the maydchildern a lyue.

℞. 15 Sephora . . Phua: 16 when ye do y^o office of a mydwife
 to the womē 22 people

℥. 13 & affligēbant illudentes eis & inuidētes. 18 Quibus ac-
 cerſitis ad ſe rex 19 ipſæ enim obſetricandi habent ſcientiam 21
 ædificauit illis domos. 22 ſœminini, reſeruate.

℥. 13 vn̄barmhertzickeyt (v. 14) 14 thon vnd zigelln 16 den
 Ebr. weyb. helfft, vnd auff dem ſtuel ſehet das 18 die kinder leben
 19 hartte weyber 21 machet er jn heuſer.

℞. ℞. N. 21 *He made them houſes*: that is, he encreaſed
 and multiplied them, & made houſholdes of them: geuyngē thē
 both huſbandes and chyldrē, as in Gen. vii, a.

¶ The Seconde Chapter.

- 1 **A**ND there wēt a mā of the house
 2 of Leui ād toke a doughter of
 3 Leui. And the wife cōceaued
 4 ād bare a sonne. And whē she
 5 sawe that it was a propre childe, she hyd
 6 him thre monethes longe. And whē she
 7 coude no longer hyde him, she toke a
 8 basket of bulruffhes ād dawbed it with
 9 flyme ād pytche, ād layde the childe
 10 therin, ād put it in the flagges by the
 11 riuers brynke. And his sister stode a ferre of, to
 12 wete what wold come of it.
- 13 And the doughter of Pharaos came doune to the
 14 riuier to washe her selfe, and hir maydens walked a
 15 longe by the riuers syde. And when she sawe the
 16 basket amōge the flagges, she sent one of hir maydes
 17 and caused it to be fet. And whē she had opened it
 18 she sawe the childe, and behold, the babe wepte.
 19 And she had cōpassiō on it ād sayde: it is one of the
 20 Ebrues childern
- 21 Then sayde his sister vnto Pharaos doughter: shall
 22 I goo and call vnto the a nurse of the Ebrues wemen,
 23 to nurse the childe? .P. And the mayde ranne and
 24 called the childes mother. Thē Pharaos doughter
 25 saide vnto her, Take this childe awaye ād nurse it for
 26 me, ād I will rewarde the for thi laboure. And the
 27 woman toke the childe and nursed it vp.
- 28 And whē the childe was growne, she brought it
 29 vnto Pharaos doughter, and it was made hir sonne,
 30 and she called it Moses, because (sayde she) I toke
 31 him out of the water.

*M.C.S. Mo-
ses is borne
and cast into
the flagges.
He is takē vp
of Pharaos
daughter. He
kylleth the
Egypcian. He
flyeth & ma-
ryeth a wyfe.
The Israelites
crye vnto the
Lorde.*

wete, know

*V. 1 vxorem stirpis suæ 3 fiscellam scirpeam . . carecto ripæ
fluminis 5 vt lauaretur in flumine . . . fiscellam in papyrione 6 par-
uulum vagientem 10 adoptauit in locum filii, . . Quia de aqua
tuli eum.*

*L. 3 rhor . . schilff 6 das kneblin weynet 10 vnd es ward jr son
M. N. 10 Moses is an Egipt name & it signifieth drawn
out of the water.*

*L. M. N. 10 Mafa heyst zihen daher heyst Mose getzogen,
nemlich aufs dem wasser.*

- 11 And it happened in these dayes when Moses was
 waxte great, that he went out vnto his brethern ād
 looked on their burthens, and spied an Egiptian smyt-
 12 ynge one of his brethern an Ebrue. And he looked
 round aboute: and when he sawe that there was no
 man by, he slewe the Egiptian and hyd hī in the sonde.
 13 And he went out a nother daye: and beholde, two
 Ebrues stroue to gether. And he sayde vnto him that
 dyd the wronge: wherfore smytest thou thine neygh-
 14 boure? And he answered: who hath made the a ruelar
 or a iudge ouer vs? intendest thou to kill me, as thou
 killedst the Egiptian? Then Moses feared and sayde:
 15 of a suertie the thinge is knowne. And Pharaο herde
 of it and went aboute to flee Moses: but he fled from
 Pharaο ād dwelt in the lāde of Madian, and he satt
 doune by a welles fyde.
- 16 The preast of Madian had .vii. doughters [Fo. IIII.]
 which came ād drew water and fylled the troughes,
 17 for to water their fathers shepe. And the shepardes
 came and drove them awaye: But Moses stode vp and
 18 helped them and waterd their shepe. And when they
 came to Raguel their father, he sayde: how happeneth
 19 it that ye are come so soone to daye? And they an-
 swerede there was an Egiptiā that delyuered vs frō
 the shepardes, and also drewe vs water & waterd the
 20 shepe. And he sayde vnto his doughters: where is he?
 why haue ye lefte the man? Goo call him that he
 maye eate bread.
- 21 And Moses was content to dwell with the man.

℣. 19 shepardes, & so drewe

℣. 12 circūspexisset huc atque illuc 13 ei qui faciebat iniuriam
 14 constituit te in princ. 15 iuxta puteū. 21 Iurauit ergo Moyſes

℣. 13 sprach zu dem gottlosen 14 vbirsten odder richter 15 bei
 eynen brunnen. 20 das jr jn nicht ludet

℣. ℣. N. 12 *He slew the Egiptiā*: that is, he declared hī
 felse to haue suche loue unto hys brethrē the Israelytes that were
 the people of god: that he wolde rather slaye or be slayne then
 that hys brother shulde suffer wrōg of the enemy of the lord. In
 which acte also, he shewed hym felse to be predestinate of the
 lorde, to be a defence and sauer of the Israelytes. 17 *Raguel*:
 This Raguel is not Iethro, but is the father of Iethro and the
 graundfather of zephora, and was also the preste of Madian. For
 it was a lyke order with them as it was with the Iewes, that the
 sonne possessed the office of his father.

- 22 And he gaue Moses Zipora his daughter which bare a sonne, and he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharaos.
- 23 And it chaunced in proceſſe of tyme, that the kinge of Egypte dyed, and the childern of Israel ſyghed by the reaſon of labour and cryed. And their complaynt
- 24 came vp vnto God from the labour. And God remembred his promiſe with Abraham, Iſaac and Iacob. And
- 25 God looked apon the children of Iſrael and knewe them.

P. ¶ The thyrd Chapter.

- 1 **M**OSSES kepte the ſhepe of Iethro his father in law preaſt of Madian, and he droue the flocke to the backeſyde of the deſerte, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto him in a flame of fyre out of a buſh. And he perceaued that the buſh burned with fyre and conſumed not.
- 2 Than Moſes ſayde: I will goo hēce and ſee this grete ſyghte, howe it cometh that the buſhe burneth not.
- 3 And whē the Lorde ſawe that he came for to ſee, he called vnto him out of the buſh and ſayde: Moſes

¶. 22 Zephora

¶. 22 Accepitque Sephoram . . *Alterum vero peperit: quem vocauit Eliezer, dicens, Deus enim patris mei adiutor Meus, & eripuit me de manu Pharaonis.* 23 ad deum ab operibus. . . Et audiuit gemitum . . 24 ſœderis quod pepigerat 25 respexit . . . et cognouit eos. iii, 1 ad interiora deſerti 3 videbo viſionem hanc magn.

¶. 22 bewilligete . . vnd er gab 23 Gott erhöret jr wehklagen 24 . . ſeynen bund 25 ſahe ſie an vnd erkennet es. iii, 1 treib . . enhindern 3 beſehen diſz gros geſicht

¶. ¶. N. 25 *Looked vpon thē:* that is he had pitie & compaſſyon ouer their ſoore labours, as Deut. xxvi, d.—iii, 1 *Deſert:* that is in the wyldernes, a place not inhabited.

¶. ¶. N. 22 *Gerson,* heyt ein frembder oder aufzclender. *Eliezer,* heyt Gott meyn hylffe.

- 5 Moses And he answered: here am I. And he sayde:
come not hither, but put thy shooes off thi fete: for the
6 place whereon thou stondest is holy grounde. And he
sayde: I am the God of thy father, the God of Abra-
ham, the God of Isaac and the God of Iacob. And
Moses hyd his face, for he was afrayde to loke vpon
God.
- 7 Than the Lorde sayde: I haue surely sene the trouble
of my people which are in Egipte and haue herde their
crye which they haue of their taskemasters. For I
8 knowe their sorowe and am come downe to delyuer
them out of the handes of the Egyptians, and to brynge
thē out of that londe vnto a good londe and a lar-[Fo.
V.] ge and vnto a londe that floweth with mylke and
hony: euen vnto the place of the Canaanites, Hethites,
Amorites, Pherezites, Heuites, and of the Iebusites.
- 9 Now therfore beholde, the complaynt of the children
of Israel is come vnto me and I haue also sene the
oppression, wherwith the Egyptians oppresse them.
- 10 But come, I will sende the vnto Pharaο, that thou
mayst brynge my people the childern of Israel out of
Egipte.
- 11 And Moses sayde vnto God: what am I to goo to
Pharaο and to brynge the childern of Israell out of
12 Egipte? And he sayde: I wilbe with the. And this
shalbe a token vnto the that I haue sent the: after that
thou hast broughte the people out of Egipte, ye shall
13 serue God vppon this mountayne.
- Than sayde Moses vnto God: when I come vnto the
childern of Israell and saye vnto them, the God of youre
fathers hath sent me vnto you, ād they saye vnto me,
14 what ys his name, what answere shall I geuethem?

¶. 11 vnto Pharaο

¶. 5 solue calceamentum . . terra sancta 6 non enim audebat
aspicere contra 12 immolabis deo

¶. 5 zeuch deine schuch aus . . ein heylig land 7 die, so sie
treyben 9 beschwerung . . . beschweren. 12 Gotte eyn dienst thun

¶. ¶. N. 5 The scripture vseth to call that holy whyche ether
the Lorde choseth vnto hym selfe: or is dedicate vnto the Lorde as
Ex. xxii, d. 8 By *mylcke and hony* is vnderstonde aboundaunce
& plenteousnes of all thynges that pertayne to the comfort
of mā.

- Then sayde God vnto Moses: I wilbe what I wilbe: and he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd send me to you.
- 15 And God spake further vnto Moses: thus shalt thou saye vnto the children of Israell: .P. the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall
- 16 thorow out all generacyons. Goo therfore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that
- 17 whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke and hony.
- 18 Yf it come to passe that they heare thy voyce, then goo, both thou and the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therfore .iii. dayes iourney in to the wilderneffe, that we maye sacrifice vnto
- 19 the Lorde oure God. Notwithstondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be
- 20 with a mightie hande: ye and I will therfore stretch out myne honde, and smyte Egipte with all my wōders which I wil do therin. And after that he will let you goo.

*Of this vword,
I vvilbe com-
eth the name
of God Ieho-
vah vvhich
vve inter-
prete, Lorde,
and is as moch
to saye as I
that am.*

℞. 14 vnto you

V. 14 Ego sum qui sum . . Qui est, misit me 15 hoc memoriale meum 16 Visitans visitaui 18 vt immolemus 20 in medio eorum

℞. 14 Ich werde seyn, der ich seyn werde . . Ich werds seyn, . . . gesandt 16 heymgesucht vnd gesehen 18 das wyr opffern 20 wunder die ich drynnen thun werde

℞. ℞. N. 14 *I wyll be that I wyll be:* that is I am as some interprete it: which is, I am the begynnyng & endynge: by me haue you all thinges & with out me haue you nothyng that good is, Iohn i, a.

℞. ℞. N. 14 *Ich werds seyn.* Der name Gottis ich werds seyn zeygt an, wie man mit glawben zu Gott, vnd er zu vns komen musz, denn der glawbe sagt, was God seyn vnd thun wirt mit vns nemlich gnade vnd hulffe.

- 21 And I will gett this people fauoure in the [Fo. VI.]
 fyghte of the Egiptians: so that when ye goo, ye shall
 22 not goo emptie: but euery wife shall borow of hir
 neyghbouresse and of her that sogeorneth in hir house,
 iewels of syluer ad of gold and rayment. And ye shall
 put them on youre sonnes and doughters, and shall
 robbe the Egiptians.

¶ The .IIII. Chaptre.

- 1 **M**OSSES answered and sayde: Se, *M.C.S. Mo-*
 they wil not beleue me nor *ses receaueth*
 herkē vnto my voyce: but *signes of his*
 wil saye, the Lorde hath not *callynge and*
 2 apered vnto the. Then the Lorde saide *was sent into*
 vnto him: what is that in thine hande? *Egypte. His*
 3 and he sayde, a rodd. And he sayde, *wyfe zephora*
 cast it on the grounde, and it turned *circumciset*
 vnto a serpent. And Moses rā awaye *hir sonne.*
 4 from it. And the Lorde sayde vnto *Aaron meteth*
 Moses: put forth thine hande ad take *with Moses.*
 it by the tayle. And he put forth his hande and *Moses taketh*
 caught it, and it became a rodd agayne in his hand, *his leaue of*
 5 that they may beleue that the Lorde God of their *his father in*
 fathers, the God of Abraham, the God of Isaac ad the *lawe.*
 God of Iacob hath appeared vnto the.
 6 And the Lorde sayde forther more vnto him: thrust
 thine hande in to thy bosome. And he thrust his
 hande in to his bosome and toke it out. And be-
 holde, his hand was leporous euen as snowe. And he

V. 22 postulabit mulier a vicina sua & ab hospita sua vasa . .
 spoliabit. iiii, 4 apprehende caudam eius. 5 Vt credant, inquit

℥. 22 fodderen silberen vnd gulden gefesz . . . entwenden. iiii,
 4 erhasche sie bey dem schwantz.

℞. ℞. N. 22 Robbe the Egyptians: here ye maye not note
 that they stole and therefore ye maye steale: but note that it was
 done at godes cōmaundement & therefore was it a lust & a right-
 eous thing to be done. For he is not the auctor of euell &c.

7 faide: put thine hande in .P. to thy bosome agayne.
 And he put his hande in to his bosome agayne, and
 plucked it out of his bosome, and beholde, it was
 8 turned agayn as his other flesh. Yf they will not
 beleue the nether heare the voyce of the first token:
 yet will they beleue the voyce of the seconde tokē
 9 But and yf they will not beleue the two signes nether
 herken vnto thy voyce, then take of the water of the
 riuer and poure it vpon the drye lond. And the water
 which thou takest out of the riuer shall turne to bloude
 vpon the drie londe.

10 And Moses sayde vnto the Lorde: oh my Lorde. I
 am not eloquēt, no not in tymes past and namely sence
 thou hast spoken vnto thy seruante: but I am slowe
 11 mouthed and slowe tongued. And the Lorde sayde unto
 hi: who hath made mā's mouth, or who hath made the
 domme or the deaff, the seynge or the blynde? haue
 12 not I the Lorde? Go therfore and I wilbe with thy
 mouth and teach the what thou shalt saye.

13 And he sayde: oh my Lorde, send I pray the
 14 whome thou wilt. And the Lorde was angrie with
 Moses and sayde: I knowe Aarō thy brother the leuite
 that he can speake. And morouer behold, he cometh
 out agaynst the, ād whē he seyth the, he wilbe glad
 15 ī his hert. And thou [Fo. VII.] shalt speake vnto hi
 and put the wordes in his mouth, ād I wilbe with thy
 mouth ād with his mouth, ād will teach you what ye
 16 shal do. And he shalbe thy spokesmā vnto the peo-
 ple: he shall be thy mouth, ād thou shalt be his God.
 17 and take this rodd in thy hāde, wherwith thou shalt do
 myracles.

℞. 14 he cometh to mete the

℥. 7 retrahe . . sinum tuum . . . et erat similis 8 audier. ser-
 monem . . . credēt verbo 10 obsecro domine, non sum eloquens
 ab heri & nudiustertius 12 ero in ore tuo 15 pone verba mea . .
 quid agere debeatis. 16 tu autem eris in his quæ ad deum perti-
 nent. 17 factururus es signa.

℥. 7 vnd er thet sie wieder 8 horen die stim . . . glawben der
 stim 10 von gistern vnd ehigistern her 12 mit deynem mund
 14 seer zornig 15 was jr thun solet 16 solet seyn Got seyn 17 zeychen
 thun solt.

℞. ℞. N. 16 *He shalbe thy mouth:* that is, he shall speake for
 the as in Iob xxix, c.

- 18 And Moses went ad returned to Iethro his father in lawe agayne ad seyde vnto hi: let me goo (I praye the) ad turne agayne vnto my brethern which are in Egipte, that I may se whether they be yet alyue.
- 19 And Iethro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiā: returne agayne in to Egipte for they are dead which wēt aboute to kyll the. And Moses toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.
- 21 And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, se that thou doo all the wondres before Pharaο which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo.
- 22 And tell Pharaο, thus sayth the Lorde: Israel is mine eldest sonne, and therefore sayth vnto the: let my sonne goo, that he may serue me. Yf thou wilt not let hi goo: beholde, I will flee thi-^pne eldest sonne.
- 24 And it chaunced by the waye in the ynne, that the Lorde mett him and wolde haue kyllled him. Than Zepora toke a stone ad circumcised hyr sonne, and fell at hys fette, and sayde: a bloody husband art thou vnto me. And he lett him goo. She sayde a bloody husbande, because of the circumcision.
- 27 Than sayde the Lorde vnto Aaron: go mete Moses in the wildernesse. And he went and mett him in the mounte of God and kissed hi. And Moses told Aaron all the wordes of the Lorde which he had sent by him, ad all the tokens which he had charged him with all.
- 29 So went Moses and Aaron and gatherd all the elders of the childern of Israel. And Aarō told all the wordes

℞. 19 quærebant animam tuam. 25 tetigitque pedes eius 26 postquam dixerat, Sponsus 28 pro quibus miserat eum 29 & fecit signa

℥. 19 nach.deynem leben stunden. 25 ruret jhm feyn fusse an 28 zeychen . . befolhen hatte

℥. M. N. 25 *Blutbreutgam*, das ist sie ward zornig vnd sprache, Es kost blut, das du mein man bist vnd mus mein kind beschneytten, wilches sie vngerne thet, als das ein schant war vnter dē heydē. Bedeut aber des gesetz volck wilchs gern wollt Got haben, aber es will dz creutz nicht leyden noch den alten Adam beschneytten lassen bisz es thun mus.

which the Lorde had spokē vnto Moses, and dyd the
 31 myracles in the syght of the people, and the people
 beleued. And whē they herde that the Lord had
 visited the children of Israel and had loked vpon their
 tribulacion, they bowed them selues, and worshipped

■ The .V. Chapter.

1 **W**HEN Moses ād Aarō wēt and told Pharao, thus sayth the Lorde God of Israel. Let my people goo, that they may kepe holye [Fo. VIII.] daye vnto me in
 2 the wildernesse. And Pharao answered: what felowe is the Lord, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, nether will let Israel goo.
 3 And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) .iii. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence
 4 or with swerde. Then sayde the kinge of Egipte vnto them: wherfore do ye, Moses and Aaron, let the people frō their worke, gett you vnto youre laboure.
 5 And Pharao sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

*M.C.S. Mo-
 ses & Aaron
 goeth vnto
 Pharao. The
 people of Is-
 rael are op-
 pressed more
 and more, and
 they crye out
 vpon Moses &
 Aaron ther-
 fore.*

V. 2 nescio dominum 3 Deus Hebr. vocauit nos . . accidat nobis pestis aut gladius. 5 videtis quod turba succreuerit

** * NOTE — The German notes in this Chapter and in Chapters VI., VII., VIII., and IX. were taken from a copy of Luther in the Lenox Library which is made up from different editions: the text of these chapters belongs to later editions. A PERFECT copy of the edition of 1523 having come into my use since the notes were prepared and set up in type, they have been carefully compared with that copy and agree with the former text in all particulars except the spelling, which being materially different from that in the edition of 1523, has been retained as illustrating the changes introduced. The precise date of the later editions I have not been able to verify.*

¶. 1 feyre in der wüsten 2 weysz nichts von dem H. 3 der Ebräer Got hat vns geruffen . . widerfare pestilentz oder schwerd.

M. M. N. 31 They bowed thē selues, that is, gaue thāckes & prayfed the Lorde. v, 2 I knowe not the Lorde, that is: I feare him not, I beleue not in him: nether haue I any thyng to do with him. And euen thus saye all hardened hartes that haue not the feare of the Lorde before their eyes.

- 6 And Pharaο commaunded the same daye vnto the
taskemasters ouer the people and vnto the officers sa-
7 ynge: se that ye geue the people no moare strawe to
make brycke with all as ye dyd in tyme passed: let
8 them goo and gather them strawe them selues, and
the nombre of bricke which they were wont to make
in tyme passed, laye vnto their charges also, and min-
yfh nothings therof. For they be ydill ād therfore
crye saynge: let vs goo and do sacrifice vnto oure
9 God. They must haue more worke layed vpon them,
that they maye laboure theryn, and than will they
not turne them selues to sal-.¶.se wordes.
- 10 Than went the taskemasters of the people and the
officers out and tolde the people saynge: thus sayeth
11 Pharaο: I will geue you no moare strawe, but goo
yourselues ād gather you strawe where ye can fynde
12 it, yet shall none of youre laboure be minyshed. Than
the people scatered abroad thorowe out all the lande of
Egipte for to gather them stubyll to be in stead of strawe.
- 13 And the taskemasters hastied thē forward sayng: ful-
fill youre werke daye by daye, euē as when strawe
14 was geuen you. And the officers of the childern of
Israel which Pharaοs taskmasters had sett ouer them,
were beaten. And it was sayde vnto them: wherfore
haue ye not fulfilled youre taske in makinge brycke,
both yesterdaye and to daye, as well as in tymes past.
- 15 Than went the officers of the childern of Israel ād
complayned vnto Pharaο saynge: wherfore dealest thou
thus with thy seruautes? there is no strawe geuen
16 vnto thy seruautes, and yet they saye vnto vs: make
brycke. And loo, thy seruautes ar beaten, and thy
17 people is foule intreated. And he answered: ydill ar
ye ydill and therfore ye saye: let vs goo ād do sac-

¶. 8 imponetis super eos, nec minuetis quicquam 9 Oppri-
mantur oper., & expleant ea 12 colligendas paleas. 13 Præfecti
14 Flagellatique sunt . . ab exactoribus Pharaonis . . . sicut prius,
nec heri nec hodie? 16 lateres similiter imperantur . . iniuste agitur
17 Vacatis otio

¶. 7 sammeln vnd geben 8 auflegen vnd nichts myndern 14 wur-
den geschlagen . . heut noch gestern . . wie gestern vnd ehegest-
ern? 16 man sündiget an deynem volck. 17 Ir seit müßig, müßig seit jr

18 rifice vnto the Lorde. Goo therfore and worke, for
 [Fo. IX.] there shall no strawe be geuen you, and
 yet see that ye delyuer the hole tale of ^{tale, number}
 brycke. ^{cf. German}
Zahl

19 when the officers of the childern of Israel sawe
 them silfe in shrode case (in that he sayde shrode. *evil*
 ye shall minysh nothings of youre dalye makige of
 20 brycke) than they mett Moses and Aarō stondinge in
 21 there waye as they came out frō Pharaο, and sayde
 vnto them: The Lorde loke vnto you and iudge, for
 ye haue made the fauoure of vs stincke in the sighte
 of Pharaο and of his seruautes, and haue put a swerde
 in to their handes to flee vs.

22 Moses returned vnto the Lorde and sayde: Lorde
 wherfore dealest thou cruelly with this people: and
 23 wherfore hast thou sent me? For sence I came to
 Pharaο to speke in thy name, he hath fared foull with
 this folke, ad yet thou hast not delyuered thy people
 vi, 1 at all. Then the Lorde sayde vnto Moses. Now
 shalt thou see what I will doo vnto Pharaο, for with
 a myghtie hande shall he let them goo, and with a
 mightye hande shall he dryue them out of hys lande.

¶ The .VI. Chapter

2 **A**ND God spake vnto Moses sa- ^{M.C.S. God}
 yng vnto him: I am the Lorde, ^{promyseth de-}
 3 and I appeared vnto Abraham ^{lyueraunce of}
 Isaac and Iacob an allmightie ^{the Israelites,}
 God: but in my name Iehouah was I not ^{& the lande}
 of Canaan. ^{The genealo-}

V. 19 Videbantque se . . . in malum 20 Occurreruntque Moyſi
 et Aaron, qui ſtabant ex aduerſo 21 coram Pharaone . . ei gladium
 23 affixit populum tuum & non liberaſti eos. vi, 1 eiiciet illos
 3 in deo omnipotente . . nomen meum Adonai

L. 19 das nicht beſſer ward 20 traten ſie dahin, das ſie in be-
 gegneten 21 vor Pharaο. vi, 1 von ſich treiben 3 zum almecht-
 igen got . . . meinen namē HERRE

M. M. X. 21 *Ye haue made vs ſtincke in the ſyght of Pharaο,*
 that is, by your wordes & meanes: all the wrath & dyspleaſure
 of Pharaο is brought vpon vs, that he vtterly hateth & abhorreth
 vs. vi, 3 *Iehouah* is the name of god, wherwith no creature is
 named, & is as moch to ſaye as one that is of hym ſelfe & depen-
 deth of no thing.

- 4 kno- .P. wne vnto them. Moreouer I made *gie of Ruben, Simeon and Leui.*
 appoyntment, an appoyntment with them *covenant* to geue them the londe of Canaā: the
 londe of their pilgremage wherin they were straungers.
 5 And I haue also herde the gronyng of the childern of
 Israel, because the Egiptians kepe them in bondage,
 ād haue remembred my promysse *A promyse,*
 6 wherfore saye vnto the childern of *or a testamēt*
 Israel: I am the Lorde, and will brynge you out from
 vnder the burdens of the Egiptians, and wyll rydd you
 out of their bondage, and wyll delyuer you wyth a
 7 stretched out arme and wythe great iudgementes. And
 I wil take you for my people and wilbe to you a God.
 And ye shall knowe that I am the Lorde youre God
 which bringe you out from vnder the burthens of the
 8 Egiptians. And I wyll brynge you vnto the londe
 ouer the which I dyd lyfte vpp my hande to geue it
 vnto Abraham, Isaac and Iacob, and will geue it vnto
 9 you for a possessyon: euē I the Lorde, And Moses
 tolde the children of Israel euen so: But they harkened
 not vnto Moses for anguyſhe of sprete and sprete, *spirit*
 for cruell bondage. *Temptacyon trieth faith.*
 10, 11 And the Lorde spake vnto Moses saynge Goo and
 bydd Pharaο kynge of Egipte, that he let the childern
 12 of Israel goo out of his londe. And Moses spake before
 the Lorde sa-[Fo. X.] ynge: beholde, the childern of
 Israell herken not vnto me, how than shall Pharaο
 heare me: seynge that I haue vncircumcised lippes.

℞. 4 Pepigique fœdus 5 audiui gemitum . . pacti mei. 6 erga-
 stulo Ægypt., . . iudiciis magnis. 8 super quam leuauī manum
 meā 9 propter angustiam spiritus, & opus durissimum.

℞. 4 bund . . auffgericht 5 die wehklage . . bund gedacht. 6 lasten
 in Eg. . grosse gerichte 8 darüber ich habe meine hand gehabt
 9 vor keychen des geysts vnd vor harter arbeyt.

℞. ℞. N. 5 A promyse or a testament. 6 *Iudgemētes* are
 taken for the wōderfull dedes of God: as here for his wōderfull
 plagas as Psal. xxx, d. & cxviii. 8 *To lyfte vp the hande* is to
 promyse by an othe, as in Gen. xiiii, d. of Abraham.—12 *To be*
of vncircumcised lippes, is to haue a tonge that lacketh good vt-
 terance & lacketh eloquence to fet out his matter with all.

℞. ℞. N. 3 *Nicht kundt gethan*: Die Patriarchen haben Gott
 wol erkand, aber ein solche offentliche gemeyne predig war zu
 der zeyte von Gott noch nicht auff gangen, wie durch Mose vnd
 Christū geschehen ist.

- 13 And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel ad vnto Pharaο kyng of Egipte: to brynge the childern of Israel out of the londe of Egipte.
- 14 These be the heedes of their fathers houffes. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the houfholders
- 15 of Ruben. The childern of Symeon ar these: Gemuel, Iamin, Ohad, Iachin. Zohar, and Saul the sonne of a Cananytesh wife: these are the kynreddes of Symeon
- 16 These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And
- 17 Leui lyued an hundred and .xxxvii. yere. The sonnes of Gerson: Libni ad Semei in their kinreddes.
- 18 The childern of Kahath: Amram, Iefear, Hebron and Vfiel. And Kahath lyued an hundred and .xxxiii. yere.
- 19 The children of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generations.
- 20 And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an
- 21 hundred and .xxxvii. yere. .P. The childern of Iezear: Korah, Nepheg and Sichri. The childern of Vfiel: Mifael, Elzaphan and Sithri.
- 23 And Aaron toke Elizaba doughter of Aminadab ad sister of Nahafon, to wife: which bare him Nadab,
- 24 Abehu, Eleazar and Ithamar. The childern of Korah: Affir, Elkana ad Abiaffaph: these are the kynreddes
- 25 of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife: which bare him Pinehas: these be the principall fathers of the Leuites in their kynreddes.
- 26 These are that Aaron and Moses to whom the Lorde fayde: carie the childern of Israel out of the lond of
- 27 Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharaο kyng of Egipte, that they myghte brige the childern of Israel out of Egipte.

¶. 14 hæ cognationes Ruben. 20 Moyfen & *Mariam* 25 principes familiarum Leuit. 27 Hi sunt . . Israel de Ægypto: iste est Moyfes & Aaron

℥. 27 Sie finds

28 And in the daye whē the Lorde spake vnto Moses in
 29 the londe of Egipte, he spake vnto him saynge, I am
 the Lorde, se that thou speake vnto Pharaο the kinge
 30 of Egipte all that I saye vnto the. And Moses
 answered before the Lorde: I am of vncircumcised
 lippes, howe shall Pharaο than geue me audience?

¶ The .VII. Chaptre.

1 **A**ND the Lorde saide vnto Mo- *M.C.S. The*
 ses: beholde, I haue made the *tokens to*
 Pharaos God, and [Fo. XI.] *knowe God.*
 Aaron thy brother shall be *The rodde of*
 2 thy prophete. Thou shalt speake all that *Moses is torn-*
 I commaunde the and Aaron thy brother *ed to a serpēt.*
 shall speake vnto Pharaο: that he sende *The forcerars*
 the childern of Israel out of his londe. *do euē the*
 3 But I will harden Pharaos hert, that I *same. The*
 may multiplie my myracles and my wondres in the *waters are*
 4 land of Egipte. And yet Pharaο shall not herken *tourned into*
 vnto you, that I maye sett myne honde vpon Egipte *bloude.*
 and brynge out myne armyes, euē my people the chil-
 dern of Israel out of the lāde of Egipte, with great
 5 iudgementes. And the Egiptians shall knowe that I
 am the Lorde when I haue stretched forth my hande
 vpō Egipte, and haue brought out the childern of
 Israel from amonge thē.
 6 Moses and Aaron dyd as the Lorde commaunded
 7 them. And Moses was .Lxxx. yere olde and Aaron
 8 Lxxxiii. when they spake vnto Pharaο. And the

Ṭ. 28 in die qua locutus est dominus . . . in terra Æg. vii. 1 con-
 stitui te deum Phar. 3 signa & ostenta 4 exercitum & populum
 meum . . . iudicia maxima. 5 de medio eorum.

ℒ. 1 eynen Gott gesetzt vber Phar. 3 zeychen vnd wunder
 4 füre meyn heer, meyn volck . . . groffe gerichte 5 mitten aufz
 ynen

ℳ. ℳ. N. 1 *I haue made the Pharaos God*, that is: I haue
 made the Pharaos iudge as in Ex. xxii, d.

- 9 Lorde spake vnto Moses and Aaron saynge: when Pharaos speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharaos, and it shall turne to a serpent
- 10 Than went Moses and Aarō in vnto Pharaos, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharaos and before his ser-
- 11 vauntes, and it turned to a serpente. Than Pharaos called for the .P. wyse men and enchaunters of Egipte
- 12 dyd yn lyke maner with there forcery. And they cast doune euery mā his rodd, and they turned to serpetes: but Aarons rodd ate vp their roddes: and yet for all that Pharaos herte was hardened, so that he herkened not vnto thē, euen as the Lorde had sayde.
- 13 Than sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people goo. Get the
- 14 vnto Pharaos in the mornynge, for he will come vnto the water, and stande thou upon the ryuers brynke agens he come, and the rodd whiche turned to a
- 15 serpente take in thine hande. And saye vnto him: the Lorde God of the Hebrues hath sente me vnto the saynge: let my people goo, that they maye serue me in the wildernes: but hither to thou woldest not heare.
- 16 wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lord. Behold, I will smyte with the staffe that is in myne hand upon the waters that
- 17 are in the ryuer, and they shall turne to bloude. And the fishe that is in the riuer shall dye, and the riuer shall stinke: so that it shall greue the Egypciāns to drinke of the water of the ryuer.
- 18 And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egipte, ouer the-
- 19 [Fo. XII.] ir streames,

ffl. 11 Egypte: and they dyd

V. 9 Ostendite signa 12 dracones 14 Ingrauatum 16 vt sacrificet mihi in deserto

L. 9 beweyset ewre wunder 11 schwarzkünftigen 13 verstockt 16 diene in der wüsten.

*Euē so do
ourecharmars
nouu deceaue
all princes
vvith their
sophistrie: and
turnethē cleane
from repē-
taūce to-
vvarde the
lauue of
god: and frō
the fayth that
is in Christ.*


ryuers, pondes and all pooles off water, that they maye be bloude, and that there may be bloude in all the lande of Egipte: both in vessells of wodd and also of stone.

20 And Moses and Aaron dyd euen as the Lorde commaunded. And he lifte vp the staffe and smote the waters that were in the riuer, in the syghte of Pharaos and in the syghte of his seruautes, and all the water
21 that was in the ryuer, turned in to bloude. And the fish that was in the riuer dyed, and the ryuer stanke: so that the Egyptians coude not drinke of the water of the ryuer. And there was bloude thorowe out all the lande of Egipte.

22 And the Enchaunters of Egipte dyd lyke wyse with their enchauntmentes, so that Pharaos herte was hardened and dyd not regarde them as the Lorde had sayde.
23 And Pharaos turned him selfe and went in to his housse,
24 and set not his herte there vnto. And the Egyptians dygged round aboute the ryuer for water to drynke, for they coude not drynke of the water of the ryuer.
25 And it continued a weke after that the Lorde had smote the ryuer.

The .VIII. Chapter.

.P.

1  HE Lorde spake vnto Moses: *M.C.S. The plague of frogges. Moses prayeth for Pharaos. The plague of flies.*
Goo vnto Pharaos and tell him, thus sayeth the Lorde: let my people goo, that they
2 maye serue me. Yf thou wilt not let them goo: beholde I will smyte all thy londe with
3 frogges. And the ryuer shall scrale with *scrale, crawl, creep, Lev. xi 41, 42.* frogges, ad they shall come vp and goo in to thine housse and in to thy chaumbre

V. 22 malefici Ægyptiorum 23 nec apposuit cor etiam hac vice. 27 or viii, 2 terminos tuos 28 or viii, 3 ebulliet fluuius . .

L. 23 vnd keret sein hertz noch nit dran 27 or viii, 2 deyne grentzen 28 or viii, 3 wymmeln . .

M. N. 23 *He set not his heart therō* that is, the danger moued him nothinge, as is declared in Es. xlvii, b.

where thou slepest ād vppō thy bedd, and in to the
houffes of thy seruautes, and vppon thy people, and
in to thyne ovens, and vppon thy vitels which thou
4 hast in store And the frogges shall come vpon the
and on thy people and apon all thy seruautes.

5 And the Lorde spake vnto Moses, saye vnto Aaron:
stretche forth thine hande with thy rodd ouer the
stremes, riuers, ād pondes. And bringe vp frogges
6 apon the londe of Egipte And Aaron stretched his
hande ouer the water of Egipte, and the frogges came
7 vp ād couered the londe of Egipte. And the forcerers
dyd likewise with theire sorcery, and the frogges came
vp apon the lande of Egipte.

8 Then Pharao called for Moses and Aarō and sayde,
praye ye vnto the Lorde that he may take awaye the
frogges from me and from my people, and I will let
the people goo, that they maye sacrifice vnto the
9 Lorde. And Moses sayde vnto Pharao: Appoynte thou
the tyme [Fo. XIII.] vnto me, when I shall praye for
the and thy seruautes ād thy people, to dryue awaye
the frogges from the and thy houffe, so that they shall
10 remayne but in the riuier only. And he sayde tomorow.
And he sayde: euen as thou hast sayde, that thou may-
st knowe that there is none like vnto the Lorde oure
11 God. And the frogges shall departe from the ād from
thyne houfes, and from thy seruautes and from thy
people, and shall remayne in the riuier only.

12 And Moses and Aaron went out frō Pharao, and
Moses cryed vnto the Lorde apō the apoyntment of
13 frogges which he had made vnto Pharao. And the
Lorde dyd accordinge to the saynge of Moses. And
the frogges dyed out of the houffes, courtes and feldes.

14 And they gathred them to gether vppon heppes:
so that the lande stanke of them.

15 But when Pharao sawe that he had rest geuen

℞. 9 Appoynte thou the tyme

℣. 28 or viii, 3 reliquias ciborum tuorum. viii, 9 constitue
. . . a domo tua, & a seruis tuis, & a populo tuo 12 pro sponsione
ramarum . . . quam condixerat

℥. 28 or viii, 3, in deyne teyg. viii, 9 Hab du die ehr für mir,
vnd stymme mir 12 vmb das gedinge . . . zugefagt 15 das er lufft
kriegen hatte

him, he hardened his herte and herkened not vnto
 16 them, as the Lorde had sayde. And the Lord sayde
 vnto Moses: Saye vnto Aarō stretch out thy rodd and
 smyte the dust of the lande that it may turne to lyfe
 17 in all the londe of Egipte. And they dyd so. And
 Aaron stretched out his hande with his rodd and smote
 the dust of the erth. ād it turned to lyfe both in man
 and beest, so that all the dust of the lande .ℙ. turned
 to lyfe, thorowe out all the lande of Egipte.

18 And the enchaunters assayde lykewyse with their
 enchauntmentes to brynge forth lyfe, but they coude
 not. And the lyfe were both apon man and beest.
 19 Then sayde the enchaunters vnto Pharaο: it is the
 finge of God. Neuerthelater Pharaοs herte was hard-
 ened and he regarded them not, as the Lorde had sayde.

20 And the Lorde sayde vnto Moses: ryse vp early in
 the mornynge and stonde before Pharaο, for he will
 come vnto the water: and saye vnto him, thus sayth
 the Lorde: let my people goo, that they maye serue
 21 me. Yf thou wilt not let my people goo: beholde, I
 will sende all maner flies both apon the and thy ser-
 vauntes ād thy people and into thy houffes. And the
 houffes of the Egiptians shalbe full of flies, and the
 22 grounde where on they are. But I will seperate
 the ſame daye the londe of Gofan where my people
 are, so that there shal no flies be there: that thou
 mayst knowe that I am the Lorde vppon the erth.
 23 And I will put a deuision betwene my people and
 thine. And euen tomorow shal this myracle be done.

24 And the Lorde dyd euen so: and there came noy-
 som flies in to the housse of Pharaο [Fo. XIIII.] and
 in to his seruauntes houffes and in to all the lōde of
 Egipte: so that the londe was marred with flies.

℣. 16 et sint cyniphe 18 vt educerent 21 omne genus musca-
 rum . . . muscis diuersi generis 22 Faciamque mirabilem in die
 illa terram Gessen in qua populus meus est, vt non sint ibi muscæ
 23 signum istud 24 musca grauissima . . corruptaque est terra

℣. 16 das leuse werden 18 eraufz brechten 22 vnd wil des
 tages ein sonders thun 23 erlösung setzen . . . zeichen 24 böse
 würm . . . land ward verderbet

℣. ℣. N. 19 What the synger of God doth signifie is ex-
 pounded in Luke xi, c.

- 25 Then Pharao sent for Moses and Aaron and sayde:
 26 Goo and do sacrifice vnto youre God in the land. And
 Moses answered: it is not mete so to do. for we must
 offer vnto the Lorde oure God, that whiche is an
 abhominatyon vnto the Egyptians: beholde shall we
 sacrifice that which is an abhominacion vnto the
 Egyptians before their eyes, and shall they not stone
 27 vs? we will therfore goo .iii. dayes yournay in to the
 deserte and sacrifice vnto the Lorde oure God as he
 hath cōmaunded vs.
- 28 And Pharao sayde: I will late you goo, that ye
 maye sacrifice vnto the Lorde youre God in the wil-
 dernes: only goo not ferre awaye, ād se that ye praye
 29 for me. And Moses sayde: beholde, I will goo out
 from the and praye vnto the Lorde, and the flies
 shall departe frō Pharao and from his seruautes and
 from his people tomorow. But let Pharao from hēce
 forth desceaue no moare, that he wolde not lett the
 people goo to sacrifice vnto the Lorde.
- 30 And Moses went out from Pharao and prayed vnto
 31 the Lorde. And the Lorde dyd as Moses had saide:
 ād toke awaye the flies frō Pharao and from his ser-
 uautes ād from hys .℞. people, so that there remayned
 not one. But for all that, Pharao hardened his herte
 euen then also and wolde not let the people goo,

¶ The .IX. Chaptre.

- 1 **A**ND the Lorde sayde vnto Moses, *℞.C.S. The*
 goo vnto Pharao and tell him, *moren of*
 thus sayeth the Lorde God of *bestes. The*
 the Ebrues: sende out my peo- *plage of bot-*
 2 ple that they maye serue me. Yf thou *ches and sores.*
 wilt not let them goo but wilt holde them *The horryble*
 3 styll: beholde, the hande of the Lorde *hayle, thonder*
& lyghten-
yng.

℞. 29 that he wille not ix, 1, let my people goo that

℥. 25 in terra hac. 28 longius ne abeatis 29 noli vitra fallere

31 non superfruit ne vna quidem

℥. 28 nicht ferner zihet 29 alleyn theufche mich nicht mehr

shalbe apō thy catell which thou haft in the feld apon
 horſes affes, camels, oxen, and ſhepe, with a mightye
 4 great morrayne. But the Lorde ſhall make a deuyſion
 betwene the beeftes of the Ifrahelites, ād the beeftes of
 the Egiptiās: ſo that there ſhal nothing dye of all that
 5 perteyneth to the children of Ifrael. And the Lorde
 appoynted a tyme ſaynge: tomorow the Lorde ſhall do
 this thinge in the londe.

6 And the Lorde dyd the thinge on the morow, and
 all the catell of Egipte dyed: but of the catell of the
 7 childern of Ifrael dyed not one. And Pharaο ſent to
 wete: but ther was not one of the catell wete, *know*
 of the Ifrahelites dead. Notwithſtondinge the hert of
 Pharaο hardened, and he wolde not let the people
 goo.

8 And the Lorde ſayde vnto Moſes and Aaron: take
 youre handes full of aſſhes out of the [Fo. XV.]
 fornace, and let Moſes ſprynkel it vp into the ayre in
 9 the ſyghte of Pharaο, and it ſhall turne to duſt in all
 the londe of Egipte, and ſhal make ſwellynge ſoores
 with blaynes both on mā and beeft in all *blaynes, pim-*
 10 the londe of Egipte. And they toke *ples, or puſ-*
tules aſſhes out of the fornace, and ſtode before Pharaο,
 ād Moſes ſprynkeld it vp into the ayre: And there brake
 11 out ſoores with blaynes both in mā and beeft: ſo that
 the forcerers coude not ſtonde before Moſes, by the
 reaſon of botches on the enchaunters and *botches, ſwel-*
 12 apon all the Egiptians, But the Lorde *lings, blotches*
 hardened the herte of Pharaο, that he herkened not
 vnto them, as the Lorde had ſayde vnto Moſes.

13 And the Lorde ſayde vnto Moſes: ryſe vp early in
 the mornynge and ſtonde before Pharaο and tell him,

℞. 11 before Moſes for there were botches vpon the en-
 chaunters

℥. 3 peſtis valde grauīs 4 inter poſſeſſiones Ifrael, & poſſeſſiones
 Ægypt. 7 Miſit Phar. ad vidēdum 8 cineris de camino 9 vlcera, &
 veſicæ turgētes

℥. 3 faſt ſchweren peſtilentz 7 Ph. fandte darnach, vnd ſihe,
 8 rufz auß der fewrmaur 9 ſchweren vnd drüſze

℞. ℞. N. 6 This word *all*: is not taken here for euery one,
 but for a great nombre, or of all fortes of catell ſome, as in
 1 Tim. ii, a.

thus sayth the Lorde God of the Ebrues: Let my
 14 people goo, that they may serue me, or els I will
 at this tyme sende all my plages upon thine herte and
 upon thy seruautes and on thy people, that thou
 mayst knowe that there is none lyke me in all the erth.
 15 For now I will stretch out my hande and will smyte
 the and thy people with pestilence: so that thou shalt
 16 perishe from the erth. Yet in very dede for this cause
 haue I sterred the vpp, for to shewe my power in the,
 and to declare my name thorow out all the worlde.
 17 ¶. Yf it be so that thou stoppest my people, that thou
 18 wilt not let them goo: beholde, tomorrow this tyme I
 will send doune a mightie great hayle: euē soch one as
 was not in Egipte sence it was grounded ^{grounded,}
 19 vnto this tyme. Sende therefore and fet ^{established,}
^{founded.}
 home thy beestes and al that thou hast in the felde,
 For upon all the men and beestes which are founde in
 the felde and not broughte home, shall the hayle fall,
 20 and they shall dye And as many as feared the worde
 of the Lorde among the seruautes of Pharaο made
 21 their seruautes and their beestes flee to house: and they
 that regarded not the worde of the Lorde, left their
 22 seruautes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretch forth thine
 hande vnto heauen, that there may be hayle in all the
 lande of Egipte: apō mā and beest, and apō all the herbes
 23 of the felde in the feld of Egipte. And Moses stretched
 out his rodd vnto heauen, and the Lorde thondered
 and hayled so that the fyre ran a longe vppon the
 grounde. And the Lorde so hayled in the lōde of
 24 Egipte, that there was hayle and fyre mingled with
 the hayle, so greuous, that there was none soch in all
 the londe of Egipte, sence people inhabited it.

25 And the hayle smote in the londe of Egip- [Fo.

¶. 14 mittam omnes plagas meas 16 Idcirco autem posui te
 18 pluam . . . grandinem 23 discurrentia fulgura super terram
 24 ignis mista pariter ferebantur . . ex quo gens illa condita est.

¶. 14 alle meyne plagen . . senden 16 Doch darumb hab ich
 dich erweckt 18 hagel regen lassen 23 fewr auff die erden schoß.
 24 hagel vnd fewr vntereinander furen . . der zeyt leut drynnen
 gewesen sind.

XVI.] te all that was in the felde: both man and beeft
 And the hayle smote all the herbes of the feld and
 26 broke all the trees of the felde: only in the lande of
 Gofan where the childern of Ifraell were, was there
 27 no hayle. And Pharao fent ad called for Mofes and
 Aaron, and fayde vnto thē: I haue now fynned, the
 Lorde is rightwes and I and my people are weked.
 28 Praye ye vnto the Lorde, that the thonder of God and
 hayle maye ceafe, and I will let you goo, and ye fhall
 tarie no longer.

29 And Mofes fayde vnto him: affoone as I am out of
 the citie, I will fprede abroad my handes vnto the
 Lorde, and the thunder fhall ceaffe, nether fhall there
 be any moare hayle: that thou mayft knowe, howe that
 30 the erth ys the Lordes, But I knowe that thou and
 31 thy fervauntes yet feare not the Lord God. The flaxe
 ad the barley were fmyttē, for the barley was fhott vp
 32 ad the flaxe was boulded: but the whete ^{boulded, *fwollen, i. e. grown*}
 and the rye were not fmeten, for they ^{*into buds*}
 were late fowne.

33 And Mofes went out of the citie frō Pharao ad
 fprede abroad his handes vnto the Lorde, and the
 thunder and hayle ceafed, nether rayned it any moare
 34 vppon the erth. whē Pharao fawe that the rayne and
 the hayle and thunder were ceafed, he fynned agayn
 ad hardened .P. his herte: both he and his fervauntes.
 35 So was the herte of Pharao hardened, that he wolde
 not let the childern of Ifrael goo, as the Lord had
 fayde by Mofes.

℣. 25 lignum regionis 28 vt definant tonitrua dei 31 hordeum
 effat virens

℣. 25 bewm auff dē feld 28 gnug fey des donnern Gotes
 31 gerften gefchoffet . . knotten gewonnen

℣. ℣. N. 27 *To be weked*, is: to be without the knowledge
 & felynge of the goodnes of God and without hope to receaue any
 goodnes at his hande: fo that we cannot paciently here any of
 his truthes nor beleue thē nether foffer thē to be taught to other,
 as it apereth in all the pſalmes & in Eſa. lvii, d.

¶ The .X. Chapter.

- 1 **T**HE Lorde sayde vnto Moſes: goo vnto Pharao, neuertheleſſe I haue hardened his harte and the hertes of his ſeruauntes, that I mighte ſhewe theſe my ſygnys among-
 2 eſt thē and that thou tell in the audience of thy ſonne and of thy ſonnes ſonne, the pa-
 gientes which I haue played in Egipte and the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.
 3 Than Moſes and Aaron went in vnto Pharao and ſayde vnto him: thus ſayth the Lorde God of the Hebrues: how longe ſhall it be, or thou wilt ſubmyt thy ſelfe vnto me? Let my people goo that they
 4 maye ſerue me. Yf thou wilt not let my people goo: beholde, tomorow will I brynge greſhoppers in to thy
 5 lande, and they ſhall couer the face of the erth that it can not be ſene, and they ſhall eate the reſidue which remayneth vnto you and eſcaped the hayle and they
 6 ſhall eate all your grene trees vpon the felde, and they ſhall fill thy houſſes and all thy ſeruauntes houſſes, and the houſſes of all the Egypciāſ after ſoch a maner: as nether thy [Fo. omitted.] fathers nor thy fathers fathers haue ſene, ſence the tyme they were apou the erthe vnto thys daye. And he turned him ſilſe aboute, and went out from Pharao.
 7 And Pharaos ſeruauntes ſayde vnto hym: Howe longe ſhall this felowe thus plage vs? Let the men goo that they maye ſerue the Lorde their God, or els
 8 wilt thou ſee Egipte firſt deſtroyed? And than Moſes and

M.C.S. The heart of Pharao is hardened of God. The greſhoppers. The thicke darcknes.

pagiantes, feats, exploits

M. 7 How löge ſhall we be thus euell intreated? . . . God: wilt thou not yet knowe that Egypt is deſtroyed?

V. 2 in auribus . . . quoties contriuerim 5 ne quicquam eius appareat . . . reſiduum fuerit . . . ligna, quæ germinant 7 patiemur hoc ſcandalum?

L. 2 für den oren . . . getrieben hab 5 land nicht ſehen kunde . . . vberig vnd erredtet . . . grünende bewm 7 das weſen verſtricken?

- Aaron were brought agayn vnto Pharaο, and he sayde vnto them: Goo and serue the Lorde youre God but
 9 who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with our sonnes and with oure daughters, ād with our shepe and oxē must we goo For we must holde a feast vnto the Lorde.
 10 And he sayde vnto them: shall it be soo? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschefe
 11 in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust thē out of Pharaos presence.
 12 And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for greshoppers, that they come apōn the lande of Egipte and eate all the herbes of the londe, ād all that the hayle left vn-
 13 touched. And Moses .℞. stretched forth his rodd ouer the londe off Egipte, ād the Lorde brought an east wynde vppō the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the
 14 greshoppers, ād the greshoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuously: so that before them were there no soch
 15 greshoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therwith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge lefte in the trees and herbes of the felde thorow all the lande of Egipte.
 16 Then Pharaο called for Moses and Aarō in haste and sayde: I haue synned agaynst the Lorde youre God

℞. 9 we wyll go 10 vnto them: let it be so?

℣. 9 est enim solennitas domini 10 Sic dominus sit . . cui dubium est quod pessime cogitatis? 13 induxit ventum vrentem 14 innumerabiles 16 Quam ob rem

℣. 9 denn wyr haben eyn fest des Herrn. 10 Awe ia, der Herr fey mit euch Sehet da, ob yr nicht hofes fur habt? 13 treyb eyenen Ostwind 14 so seer viel 16 Da foddert

℣. ℞. N. 11 Dise hawschrecken heyssen hie nicht *Hagab* auff Ebreisch, wie an etlichen ortten, sondern *Arbe*, Es sind aber vierfussige fliegende thier vnd reyn zu essen, wie *Hagab* Leuit. xi. aber vnd vn bekand, on dz sie den hewschrecken glaych sind.

17 and agaynst you. Forgeue me yet my synne only this
 once, and pray vnto the Lorde youre God that he maye
 18 take awaye frō me this deth only. And he wēt out
 19 frō Pharaο ād prayd vnto the Lorde, ād the Lord
 turned the wynde in to a myghtie stronge west wynde,
 and it toke awaye the greshoppers and cast thē in to
 the reed see: so that there was not one greshopper left
 20 in all the costes of Egipte But the Lorde hardened
 Pharaos herte, so that he wold not let the childern off
 Israel goo

21 [Fo. XVII.] And the Lorde sayde vnto Moses:
 Stretch out thy hond vnto heauē ād let there be
 darcknesse vppon the londe of Egipte: euē that thei
 22 maye feale the darcknesse. And Moses stretched forth
 his hande vnto heauē, ād there was a darke myst vppō
 23 all the lande off Egipte .iii. dayes longe so that no mā
 sawe another nether rose vp frō the place where he was
 by the space of .iii. dayes, but all the childrē of Israel
 had lighte where they dwelled.

24 Then Pharaο called for Moses and sayde: goo and
 serue the Lorde, only let youre shepe. and youre oxen
 25 abyde, but let youre childern go with you. And Moses
 answered: thou must geue vs also offringes and burnt-
 offringes for to sacrifice vnto the Lord oure God,
 26 Oure catell therefore shall goo with vs, and there shall
 not one hooffe be left behinde, for therof must we take
 to serue the Lorde oure God. Moreouer we cā not
 knowe wherwith we shall serue the Lorde, vntyll we
 come thither.

27 But the Lorde hardened Pharaos herte, so that he

¶ 19 greshopper in all the costes 22 there was a thicke
 darcknes vpō

¶ 19 flare fecit ventum ab occid., 21 vt palpare queant. 26
 præsertim cum ignoremus

¶ 19 wendet der Herr eyn seer starcken Westwind 21 das
 mans greyffen mag 26 Auch wissen wyr nicht

¶ 26 This was an outward seruyce, but the true and
 ryght seruyce of god, is to feare him as a father, to loue hym,
 kepe hys cōmaundementes and to commyt a mānes selfe holy to
 him, trustyng in hys mercy only: setting al thought & care vpō
 him. And when we haue offended, to repēt and to be sory, &
 knowledge oure offence & beleue that he will forgeue it vs, for
 his truthes sake as 1 Pet. v, b. & Ps. xxxvi, a.

28 wold not let thē goo. And Pharao fayde vnto him:
 get the frō me ād take heade to thy selfe that thou see
 my face no moare, For whē soeuer thou comest in my
 29 fyghte, thou shalt dye. And Moses saide: let it be as
 thou hast sayde: I will see thy face no moare.

.P. ¶ The .XI. Chapter.

1 **A**ND the Lorde fayde vnto Moses: *M.C.S. The Lorde commaundeth to trouble the Egyptians. The deth of all the fyrst begotten in Egypt.*
 yet wil I brynge one plage
 moare vppon Pharao and vpp-
 on Egipte, and after that he
 wyll lett you goo hence. And when he
 letteth you goo, he shall vtterly dryue
 2 you hence. But byd the people that euery man
 borowe of his neighbour and euery woman of hir
 neighbouresse: iewels off syluer and iewels of golde.
 3 And the Lorde gatt the people fauoure in the fyghte
 of the Egyptians. Moreouer Moses was very great in
 the lande of Egipte: both in the fyghte of Pharao, and
 also in the fyghte of the people.
 4 And Moses fayde: thus sayth the Lorde. Aboute myd-
 5 nyghte will I goo out amonge the Egyptians, and all the
 firstborne in the lande of Egipte shall dye: euen from
 the firstborne off Pharao that sitteth on his seate, vnto the
 firstborne of the maydeservaunte that is in the mylle,
 6 and all the firstborne of the catell. And there shall be
 a great crye thorow out all the lande off Egipte: so that
 7 there was neuer none lyke nor shall be. And among

¶. 28 caue ne ultra videas faciem meam. xi, 1 dimittet vos,
 et exire compellet. 2 vt postulet 3 vir magnus valde 4 egrediar
 5 ancillæ . . ad molam

¶. 28 hut dich, das du nicht mehr fur meyn augen komst.
 xi, 1 lassen von hynnen . . nicht alleyn alles lassen . . von hynnen
 treyben 2 gefesss foddere . 3 fast eyn groffer man 4 ausgehen ynn
 5 magd die hynder der mul ist

¶. ¶. N. 5 To syt, is for to beare rule or to mynystre any
 maner of office, as in 1 Reg. ii, b.

all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egip-
8 tiās and Israel. And all these thy fervauntes shal come downe vnto me, and fall before me ād saye [Fo. XVIII.] get the out and all the people that are vnder the, and than will I departe. And he went out from Pharaο in a great anger.

9 And the Lorde sayde vnto Moses: Pharaο shall not regarde you, that many wondres maye be wrought in
10 the lande of Egipte, And Moses ād Arō dyd all these wondres before Pharaο. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

■ The .XII. Chapter.

<p>1 AND the Lorde spake vnto Moses 2 and Aaron in the londe of Egipte saynge: This moneth shall be youre chese moneth: euē the first moneth of the yere shal it be 3 vnto you Speake ye vnto all the felow- shipe of Israel saynge: that they take the x. daye of this moneth to euery hous- 4 holde, a shepe. Yf the hous- holde be to few for a shepe, then lett him and his negh- bour that is nexte vnto his house, take acordinge to the</p>	<p><i>That I here cal a shepe is in Ebrue a uorde indif- ferent to a shepe and a gotte both.</i></p>	<p><i>M.C.S. The passeouer is eaten. The swete brede. They must teache their chyl dren what the passeou- er signyfyeth. The destruc- cyō of the fyrst begottē in E- gypt. The robbery of the Egy p c i a n s . The goynge oute of the Israelytes.</i></p>
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M. 8 And these thy seruantes xii, 2 euen of the fyrst moneth
V. 7 non mutiet canis ab homine vsque ad pecus; . . quanto
miraculo diuidat 10 signa et ostenta quæ scripta sunt. xii, 2 prin-
cipium mensium . . cœtum 3 agnum 4 animarum quæ sufficere
possunt ad esum agni

L. 7 hund mit seyner zungen lippem . . wie . . Æg. vnd Israel
scheyde xii, 3 eyn schaff 4 vnd rechnet aus, was eyn iglicher essen
muge

M. N. 8 A sodayne chaunge of speakyng to dyuerse per-
sonnes, as in the Psal. xv, a. and thys is referred to the ende of
the chapter that goeth before. xii, 3 That is here called a *shepe*
is in Ebrew a worde indifferent to be takē ether for shepe or gote.

- nombre of fouldes, and counte vnto a shepe acordinge
 5 to euery mans eatinge. A shepe with out spott and
 a male of one yere olde shall it be, and from amonge
 the lambes ad the gootes shall ye take it.
- 6 And ye shall kepe him in warde, vntyll ^{in ward, in}
 the .xiiii. daye of the fame moneth. And ^{separate con-}
 euery mā of the multitude of Israel shall ^{finement}
- 7 kyll him abou- .℞. te euē. And they shall take of the
 bloud ad strike on the .ii. syde postes ad on the vpper
 8 dorpost of the houses, wher i they eate hī. And thei
 shall eate the flesh the same nyght, rost with fyre,
 ad with vnleuēded bread, ad with sowre ^{sowre, bitter}
 9 herbes they shall eate it. Se that ye eate not therof
 fodē in water, but rost with fyre: both head fete, ad
 10 purtenance together. And se that ye let nothings
 of it remayne vnto the mornynge: yf oughte remayne
 burne it with fyre.
- 11 Off this maner shall ye eate it: with youre loines
 girded, ad shoes on youre fete, ad youre staves in
 youre handes. And ye shall eate it in haste, for it
 12 is the Lordes *passeouer, for I will go ^{The lambe}
 aboute i the lāde of Egipte this same ^{was called}
 nyghte, ad will smyte all the firstborne ^{passeouer that}
 in the lande off Egipte: both of mā ^{the very name}
 ad beest, ad apō al the goddes off ^{itself shuld put}
 Egipte will I the Lorde do execution. ^{thē in remē-}
 13 And the bloude shall be vnto you a ^{braunce what}
^{it signified for}
^{the signes that}
^{god ordained}

℞. 6 shall kepe hym in, vntyll 9 therof rawe ner soden in water, but rost with fyre: both the head

℥. 5 Iuxta quem ritum tolletis & hœdum 6 vniuersa multitudo 8 affas agni, & azymos panes cum lactucis agrestibus 9 crudum quid, nec coctum aqua, sed assum tantum igni: caput cum pedibus eius & intestinis vorabitis. 11 est enim phasē, id est transitus domini. 12 faciam iudicia, ego dominus.

℥. 5 lemmern vnd zigen 8 mit bitter salzen 9 mit seynen schenckeln vnd eyngeweyde 12 gerichte vben

℞. ℞. N. 12 The *lambe* was called the *passeouer*: that the very name it selfe shulde kepe in memorye what was signyfyed therby, which phrase & maner of speakynge the scripture vseth often, callynge the signe by the name of the thyng that it sygnyfieth, as Gen. xvi, b.

℥. ℞. N. 6 Was das osterlamb bedeut, leret gnugsam. S. Paulus. 1 Cor. 5. da er spricht, vnser osterlamb is Christus der geopffert ist.

tokē vppon the houfes where in ye are, for whē I fee the bloude, I will paffe ouer you, ād the plage ſhall not be vppō you to deſtroye you, when I ſmyte the londe off Egipte.

*ether ſignified
the benefites
done, or pro-
myſes to come
ād vvere not
dōme as are
the ſignes of
oure domme
God the Pope.*

- 14 And this daye ſhall be vnto you a remēbraunce, ād ye ſhall kepe it holie vnto the Lorde: euen thorow out youre generacions after you ſhall ye kepe it holie daye, that it be a cuſtome for euer
- 15 vii. dayes ſhal ye eate vnleuēded bre- [Fo. XIX.] ed, ſo that euen the firſt daye ye ſhall put awaye leuen out off youre houſſes. For whoſoeuer eateth leuended bread from the firſt daye vntyll the .vii. daye, that ſoule ſhall be
- 16 plucked out frō Iſrael. The firſt daye ſhall be a holie feaſt vnto you, and the .vii. alſo. There ſhal be no maner off worke done in thē, ſaue aboute that only which euery
- 17 man muſt eate that only may ye do. And ſee that ye kepe you to vnleuēded breed.

For vppō that ſame daye I will brynge youre armyes out off the londe of Egipte, therefore ye ſhall obſerue this daye and all youre childern after you, that yt be a cuſtome for euer.

- 18 The firſt moneth and the .xiiii. daye off the moneth at euen, ye ſhall eate ſwete brede vnto the .xxi. daye off the moneth at euen agayne.
- 19 Seuen dayes ſe that there be no leuended bred foude in youre houſſes. For whoſoeuer eateth leuended bred, that ſoule ſhall be roted out frō the multi- roted, *rooted* tude of Iſrael: whether he be a ſtraunger or borne in
- 20 the londe. Therefore ſe that ye eate no leuended bred, but in all youre habitacions eate ſwete bred.
- 21 And Moſes called for the elders off Iſrael and fayde vnto them: chouſe out and take to euery houſholde a

℞. 14 in monumentum . . . cultu ſempiterno. 16 ſancta atque ſolennis . . . eadem feſtiuitate venerabilis: 17 exercitum veſtrum 19 de cœtu Iſrael 21 tollentes animal

℥. 14 zum ewigen brauch 16 on was zur ſpeys gehoret fur allerley ſeelen 17 heer

℞. ℞. N. 14 *Euer* is not here takē for a tyme without ende, but for a longe ceaſon whoſe end is not determyned, as in Gen. xiii, d. and Ex. xxviii, g.

22 shepe, ad kyll passeouer. And take a bunch of ylope,
ad dyppe it in the bloud .P. that is in the basyn, and
stryke it vppon the vpperposte and on the .ii. syde
23 of his house vntyll the mornynge. For the Lorde will
goo aboute and smyte Egipte. And when he seyth
the bloude vppon the vpper doorposte ad on the .ii.
syde postes, he will passe ouer the doore and will not
suffre the destroyer to come in to youre housse to plage
24 you. Therefore se that thou obserue this thinge, that
it be an ordinaunce to the, and thy sonnes for euer.

25 And when ye be come in to the land which the
Lorde will geue you acordinge as he hath promysed,
26 se that ye kepe this seruice.* And when
your childern axe you what maner off
27 seruice is this ye doo. Ye shall saye, it is
the sacrifice of the Lordes passeouer which
passed ouer the housses of the childern of
Israel in Egipte, as he smote the Egiptians
and saued oure housses. Than the people
28 bowed them selues and worshipped. And
the childern of Israel went and dyd as
the Lorde had commaüded Moses and
Aaron.

29 And at mydnyghte the Lorde smote
all the firstborne in the löde of Egipte:
from the first borne of Pharao that satt
on his seat, vnto the firstborne of the
captyue that was in presone, and all first-
30 borne of the catell. Than Pharao [Fo. XX.] arose
the same nyghte and al his seruauntes ad all the
Egiptians, and there was a great crieng thorowe out
Egipte, for there was no housse where there was not
one dead.

*Oure signes
be dome, vve
knowv not the
reason of oure
baptim: ye
and vve must
saye oure
prayers ad
oure beleffe in
a töge vve vn-
derstonde not.*

*And yet yf
vve ansvvere
not our prel-
ates vwhen
thei be angrie,
euen as thei
vvolde haue it,
vve must to the
fyre vwith out
redemption, or
forsover god*

℣. 22 in limine . . . ostium domus 23 percussorem . . . lædere.
25 obseruabitis ceremonias istas 26 ista religio?

℣. 23 verderber . . . zu plagen 25 disen dienst 26 fur eyn dienst?

℣. ℣. N. 23 To passe ouer is a maner of speache of the
scrypture, & signyfieth no more, but that as he wolde plage the
wycked, as he dyd here the Egypcyās, euē so he wold shew mercye
to the faythfull, as he dyd to the Israelytes, as in Ex. xxxiii, d.

31 And he called vnto Moses and Aaron by nyghte
 saynge: Ryse vp and gett you out from amonge my
 people: both ye and also the children of Israel, and goo
 32 and serue the Lorde as ye haue sayde. And take
 youre shepe and your oxen with you as ye haue sayde,
 33 and departe and blesse me also. And the Egyptians were
 ferce vppon the people and made haste to send the out
 of the lād: for they sayde: we be al deed mē

34 And the people toke the dowe before it was sower-
 ed which they had in stoare, and bounde it in clothes
 35 and put it vpon their shulders And the childern of Is-
 rael dyd acordinge to the saynge of Moses: and they
 borrowed of the Egyptians: iewels of syluer, and iewels
 36 of gold, and rayment. And the Lorde gat the people
 fauoure in the syghte of the Egyptians: and so they bor-
 37 owed and robbed the Egyptians.

Thus toke the childern of Israel their journey from Ra-
 38 emses to suchoth .vi. hundred thousand men of foote, besyde
 childern. And moche comon people went also with the,
 39 and shepe and oxen and catell exceedinge moche. And they
 baked swete cakes of the dowe which they brou-
 ghte out of Egypte, for it was not sowered: because they
 were thrust out of Egypte and coude not tarie, nether
 had they prepared them any other prouision of meate.

40 And the tyme of the dwellinge of the childern of
 Israel which they dwelled in Egypte, was .iiii. hundred
 41 and .xxx. yere. And when the .iiii. hundred and .xxx
 yeres were expyred, euē the selfe same daye departed
 all the hostes of the Lorde out of the lande of Egypte.
 42 This is a nyghte to be obserued to the Lorde, because
 he broughte them out of the lande of Egypte. This is
 a nyghte of the Lorde, to be kepte of all the childern
 of Israel and of their generacions after them.

43 And the Lorde sayde vnto Moses and Aaron, this is

¶ 37 Suchoth, margin: otherwyse Socoth

¶ 31 immolate domino 32 vt petieratis 35 vestemque pluri-
 mam 36 vt commodarent eis: & spoliauerunt 37 sexcenta fere
 millia peditum virorum 39 dudum de Æg., conspersam . . &
 nullam facere sinentibus moram

¶ 32 wie yhr gesagt habt (*bis*) 33 verstuertzt auff das volck
 34 zu yhrer speyse 36 leyheten, vnd entwandtens 39 sonst keyne
 zehrung zubereyt.

the maner of Passeover: there shall no straunger eate
 44 there of, but all the seruauntes that are bought for
 money shall ye circumcise, and then let them eat
 45 there of. A straüger and a hyerd seruaunte shall not
 46 eate thereof. In one housse shall it be eatē. Ye shall
 carie none of the flesh out at the doores: moreouer, se
 47 that ye breke not a bone there of. All the multitude
 48 of the childern of Israel shall obserue it

Yf a straunger dwell amonge you ād wyll holde Passe-
 over vnto the Lorde, let him circūcise all that be males, ād
 thē let him come and [Fo. XXI.] obserue it ād be takē as one
 that is borne i the lōde. No vncircūcised persone shall
 49 eate there of. One maner of lawe shalbe vnto thē that
 are borne in the lōde, ād vnto the straügers that dwell
 50 amōge you. And all the childern of Israel dyd as the
 51 Lorde cōmaüded Moses ād Aarō. And euē the selfe
 same daye dyd the Lorde brynge the childern of Israel
 out of the londe of Egipte with their armies.

The .XIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 saynge: sanctifie vnto me all the
 firstborne that opē all maner
 matrices amōge the childern
 of Israel, as well of mē as of beestes: for

*M.C.S. The
 fyrst begotten
 must be sanc-
 tyfied vnto
 the Lorde. The
 memoryall of
 their delyuer-*

¶. 43 religio phase 47 cœtus 48 in vestram voluerit transire colo-
 niam 49 colono 51 per turmas suas. xiii, 2 Sanctifica . . . mea
 sunt enim omnia

¶. 43 die weyfe 45 mietling 48 der beschneytte 51 mit yhrem
 heer.

¶. M. X. 49 Those that were borne in the lande, are only
 those that were borne amonge thē: not descendynge of the stocke
 or lynage of Israel. And the straungers were those that dwelt
 amōge the Israelites, and were not borne among thē, as aboue in
 this same chapter at the letter .d. [i. e. v. 15 sq.] xiii, 2. Sanctifyig
 loke Gene ii, a.

¶. M. X. 43 *Passah*, heyst eyn gang, darumb das der herr
 ynn Egypteland des nachts gieng, vnd schlug alle erstegepurt
 todt, bedeut aber Christus sterbē vn aufferstehen, damit er von
 diser wellt gangen ist, vnnd ynn dem selben fund, tod, vnd teuffel
 geschlagen vnd vns aus dem rechten Egypten gefurt hat zum
 vater, das ist vnser Passah oder ostern

- 3 they are myne. And Moses sayde vnto the people: thike on thys daye ī which ye came out of Egipte and out of the housse of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therfore that ye eate no leuended bred.
- 4 This daye come ye out of Egipte in the moneth of Abib.
- 5 whē the Lorde hath broughte the ī to the lōde of the Canaanites, Hethites, Amorites, Heuites ād Iebufites, which he sware vnto thi fathers that he wolde geue the: a londe where in milke ād honye floweth, thē se that thou kepe this servyce in this same moneth.
- 6 Seuē dayes thou shalte eate swete bred, ād the .vii
- 7 daye shal be feastfull vnto the Lorde. Therfore thou .P. shalt eate swete bred .vii. dayes, and se that there be no leuended bred fene nor yet leuē amonge you in all youre quarters.
- 8 And thou shalt shewe thy sonne at that tyme saynge: this is done, because of that which the Lorde dyd vnto me
- 9 when I came out of Egipte. Therfore it shall be a signe vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hāde the Lorde
- 10 broughte the out of Egipte, se thou kepe therfore this ordinaūce in his season from yere to yere.

aunce. Why they were carryed thorow the wyldernes. The bones of Ioseph. The pyler of the clowde.

The fathers novv a dayes mayenot besofred to knowv ought of God them selves, howv can they then teach their childern vvhat the ceremonie meaneth.

℞. 9 hande a remembraūce

℥. 4 mense nouarum frugum . 5 hunc morem sacrorum 7 in cunctis finibus tuis. 9 monimentum ante oculos . . semper sit in ore 10 statuto tempore a diebus in dies.

℥. 7 an allen deynen ortten 8 son sagen 9 fur deynen augen.

℞. ℞. N. 4 *Abib*: That is the moneth of Apryll. 9 *With a stronge hande*: Looke Psal. cxxxv, b.

℥. ℞. N. 4 *Abib*. Abib ist der mond den wyr April heyssen, denn die Ebreer heben yhr new iar an nach der natur wenn alle ding widder new grunet and wechset vnd sich zichtiget, darumb heysst er auch Mensis nouorum, das denn alles new wirt. 6 *Ungefewrt brod*. So hart wyrt der sawerteyg verpoten, das man ia dz lautter Euangelion vnd Gottis gnade, nicht vnser werck vnd gesetz soll predigen nach der aufferstehung Christi, wie Paulus I Cor. v. auch zeygt, vnd ist solch essen nichts anders denn glawben ynn Christo.

- 11 Moreouer when the Lorde hath broughte the in to
the londe of the Canaanytes, as he hath sworne vnto
12 the and to thi fathers, and hath geuen it the, thē thou
shalt appoynte vnto the Lorde all that appoynte, *as-*
openeth the matrice, and all the first- *sygn separate*
borne among the beestes which thou hast yf they be
13 males. And all the firstborne of the asses, thou shalt
redeme with a shepe: yf thou redeme him not, then
breake hys necke. But all the firstborne amonge thi
childern shalt thou bye out.
- 14 And when thi sonne axeth the in tyme to come
saynge: what is this? thou shalt saye vnto *Teach youre*
him: with a mightie hande the Lorde *chyltern.*
broughte us out of Egipte, out of the housse of bon-
15 [Fo. XXII.] dage. And when Pharaο was looth to
lete us goo, the Lorde slewe all the firstborne in the
lande of Egipte: as well the firstborne of men as of
beastes. And therefore I sacrifice vnto the Lorde all
the males that open the matrice, but all the firstborne
16 of my childern I must redeme. And this shall be as a
token in thine hande, and as a thinge hanged vpp be-
twene thine eyes: because the Lorde broughte vs out
of Egipte with a mightie hande.
- 17 when Pharaο had let the people goo, God caried
them not thorow the londe of the Philistines, though
it were a nye waye. For God sayde: the people
myghte happily repent when they se warre, and so
18 turne agayne to Egipte: therfore God led thē aboute
thorow the wyldernesse that bordreth on the redd see.
The childern of Israel went harnesssed out *harnesssed,*
19 of the lāde of Egipte. And Moses toke *armed*

℣. 12 matryce, all

℣. 12 separabis . . . consecrabis domino 13 mutabis oue . . .
interficies . 14 filius tuus cras 16 appensum quid, ob recordationem,
ante oculos 17 quæ vicina est 18 & armati ascenderunt

℣. 13 lösen mit eynem schaff . . . brich yhm das genick
16 fur deynen augen 17 die am nehsten war 18 vmb, auff die
strasse 18 gewapnet

℣. ℣. X. 18 *Schilffmeer*. Die kriechen heyssen es, dz rote
meer vō dem roten sand vnd boden, aber die Ebreer heysens
schilffmeer von dem schilff, vnd bedeut die welt mit yhrem pracht,
dadurch die heyligen mit viel leyden gehen müssen.

the bones of Ioseph with him: for he made the childern of Israel swere saynge: God will surely vyset you, take my bones therfore away hence with you,
 20 And they toke their iorney from Suchoth: and pitched their tentes in Etham in the edge of the wyl-
 21 dernesse. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue thē lighte: that they
 22 myghte goo both .℞. by day ād nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples sighte.

The .XIII. Chapter.

1 **T**HAN the Lorde spake vnto *M.C.S. Pharaos heart is*
 2 Mofes saynge: byd the childern of Israel that they turne *hardened & foloweth the*
 and pytch their tentes before *Israelites with*
 the entrynge of Hiroth betwene Migdole *all his hoost & capitaynes*
 and the se toward Baal zephon: euen be- *and is drown-*
 fore that shall ye pytch upon the see. *ed. The Isra-*
 3 For Pharaos will saye of the childern of *elites grudge.*
 Israel: they are tågled in the lōd the *They go thor-*
 4 wilder nesse hath shott thē in. And I *ow the red*
 will hardē his harte, that he shall folowe after thē, *see.*
 that I maye gett me honoure vppō Pharaos ād vppō all
 his hoost, that the Egyptians maye knowe that I am
 the Lorde. And they dyd euen so.
 5 And whē it was tolde the kynge of Egipte that the
 people fled, thā Pharaos harte and all his seruantes
 turned vnto the people ād sayde why haue we this
 done, that we haue let Israel go out of oure seruyce?

℞. 20 in extremis finibus solitudinis. 21 ignis: vt dux esset itineris vtroque tempore. xiiii, 2 eregione Phi-hahiroth . . Magdalum . . mare contra Beel-sephon 3 Coartati 5 immutatumque . . super populum.

℞. 20 forn an der wusten 22 die wolckseule vnd sewrf. weych nymer von dem volck. xiiii, 2 gegen dem tall Hiroth 3 wissen nicht wo aus 5 verwandelt . . . gegen

- 6 and he made redie his charettes ād toke his people
 7 with hym ād toke .vi. hūdred chofen charettes ād all
 the charettes of Egipte ād captaynes vppō all his
 8 people. For the Lorde hardened the harte of Pharaο
 kyng of Egipte, that he folowed after the childern of
 Israēl which for all that went out thorow an hye hāde,
 9 And the Egiptiās folo- [*Fo. XXV.] * *Folios*
 wed after thē ād ouertoke thē where they *XXIII, XXIII*
 pitched by the see, with all the horsses ād *are wanting*
 charrettes of Pharaο ād with his horsses *in the origi-*
 mē ād his hoste: euē fast by the entrynge *nal; a typo-*
 10 of Hiroth before Baal Zephon. And *graphical er-*
 Pharaο drewe nye, ād whē the childern *ror without a*
 of Israēl lyft vp their eyes and sawe how the Egiptiās *break in the*
 folowed after thē, they were fore a fraide ād cried out *text.*
 vnto the Lorde
 11 Thā sayde they vnto Moses? were there no graues for
 us in Egipte, but thou must bringe us awaye *
 for to dye in the wyldernesse? wherfore hast thou serued
 12 us thus, for to carie us out of Egipte? Dyd we not tell
 the this in Egipte saynge, let us be in rest and serue
 the Egyptians? For it had bene better for us to haue
 serued the Egyptians, than for to dye in the wildernesse.
 13 And Moses sayde vnto the people: feare ye not but
 stonde still and beholde how the Lorde shall saue you
 this daye: For as ye se the Egyptians this daye; shall ye
 14 see them nomore for euer till the worldes ende. The
 Lorde shall fighte for you and ye shall holde youre peace.
 15 The Lorde sayde vnto Moses: wherfore criest thou

T. 6 Iunxit ergo currum 7 duces totius exercitus. 9 vestigia
 præcedentium 13 Nolite timere: state & videte magnalia domini
 14 & vos tacebitis. 15 vt proficiscantur.

L. 6 spannet . . . an 8 die doch durch eyn hohe hand 14 yhr
 werdet styl schweygen.

M. N. 9 *An hye hande:* Loke in Psalme. cxxxv, b. 14 *Ye*
shall holde youre peace: that is, ye shall be in rest and quyetnes.
 15 *To crye vnto the Lorde,* is to praye vnto him wyth full harte &
 seruēt desyer, as Moses here dyd, & yet spake neuer a worde. And
 so doth this word cryenge & makynge of noyes sygnifye thorow
 oute all the Psalmes, as in Psal. v, a. & ix, b & c.

L. M. N. 15 *Was schreyestu:* merck hie eyn treflich exempel,
 wie der glawbe, kempft zappelt vnd schreyet ynn notten vnd fer-
 lickeyt, vnd wie er sich an Gottis word blos hellt, vnd von Gott
 trost empfehlet vnd vberwindt.

vnto me? speake vnto the childern of Israel that they
 16 goo forward. But lifte thou vp thi rodd and stretch
 out thi hande ouer the see and deuyde it a sondre, that
 .P. the childern of Israel may goo on drye groude
 17 thorow the myddeft thereof. And beholde I will
 harden the hertes of the Egiptians that they maye
 folowe you. And I will gett me honoure vpon Pharaō
 and vpon all his hoste, vpon his charettes ād vpon his
 18 horse mē. And the Egiptians shall knowe that I am
 the Lord whan I haue gotten me honoure vpō Pharaō
 vpon his charettes and vpon his horsemen.

19 And the angell of God which went before the hoste
 of Israel, remoued ād went behinde them. And the
 cloudepiler that was before them remoued ād stode
 20 behinde them ād wēt betwene the hoste of the Egiptians
 ād the hoste of Israel. Yt was a darke clowde,
 and gaue lighte by nyghte: so that all the nyghte long
 the one coude not come at the other.

21 when now Moses stretched forth his honde ouer the
 see, the Lorde caried awaye the see with a stronge east
 wynde that blewe all nyghte, and made the see drie
 22 londe ād the water deuyded it filfe. And the childern
 of Israel went in thorow the myddeft of the see vppon
 the drie grounde. And the water was a walle vnto
 them, both on their right hande ād on their lefte hande.
 23 And the Egiptians folowed ād went in after them to
 the myddeft of the see, with all Pharaos horses, and
 his charettes and [Fo. XXVI.] his horffemen.


24 And in the mornynge watch, the Lorde lokēd vnto
 the hoste of the Egiptians out of the fyery and clowdie
 25 piler, and troubled their hoste and smote of their cha-
 rett wheles and cast them doune to the grounde. Than
 sayde the Egiptians: Let vs fle from Israel, for the
 26 Lorde fyghteth for them agaynst vs. Than sayde the
 Lorde vnto Moses: stretch out thine hand ouer the see,
 that the water maye come agayne vppō the Egiptians

℣. 20 ad feinuicem . . . accedere non valerent. 21 flante vento
 vehementi & vrente 24 interfecit exercitum eorum 25 fereban-
 turque in profundum.

℣. 24 schuttert jr getzellte 25 sturtzet sie mit vngeſtüm

- 27 vppon their charettes ād horsfemen. Than stretched
 forth Moses his hande ouer the see, and it came agayne
 to his course erly ī the mornig, ād the Egiptiās fledd
 agaynst it. Thus the Lorde ouerthrewe the Egyptians
 28 in the middest of the see, ād the water returned and
 couered the charettes and the horsfemē: so that of all
 the hoste of Pharaο that came in to the see after them,
 there remayned not one.
- 29 But the children of Israel went vpon drie lōde in the
 myddeft of the see, ād the water was a walle vnto them:
 both on the righte hand of them and also on the lifte.
- 30 Thus the Lorde delyuered Israel the selfe same daye
 out of the honde of the Egyptians, and Israell sawe the
 31 Egyptians deade vpō the see syde. And when Israel
 sawe that myghtye .P. hande which the Lorde had
 shewed vppō the Egyptians, they feared the Lorde:
 and beleued both the Lorde and also his seruaunte
 Moses

■ The .XV. Chapter.

- 1 HEN Moses and the childern off *M.C.S. Mo-*
 Israel sange this songe vnto *ses and the*
 the Lorde ād saide *people wyth*
 Let vs synge vnto the Lorde, *the women*
 for he is become glorious, the horse and *synge. At the*
 him that rode vpon him hath he ouer- *prayer of Mo-*
 throwne in the see. *ses, the bytter*
 The Lorde is my strength ād my songe, *waters were*
 ād is become my saluation. *swete. God*
 He is my God and I will glorifie him, he is my fa- *must be hear-*
 thers God and I will lifte him vp an hie *ed. They come*
 The Lorde is a mā off warre, Iehouah ys his name: *to Elim.*
 4 Pharaos charettes ād his hoste hath he cast in to the see.

V. 1 gloriose enim magnificatus 3 quasi vir pugnator

L. 30 Egypter hand, vnd sie sahen 31 das volck forchtet
 xv, 3 rechts kriegsman

His iolye captaynes are drowned in the iolye, *spir.*
 5 red see, the depe waters haue couered *ited, brave*
 them: thei soncke to the botome as a stone.

6 Thine hande Lorde is glorious in power, thine hād
 Lord hath all to dashed the enemye. *to dashed,*

7 And with thy great glorie thou hast *thrust through*
 destroyed thine aduersaries, thou sentest forth thy
 wrath ād it consumed them: euē as stobell.

8 with the breth off thine anger the water gathered
 together and the flodes stode styll as a rocke ād the
 depe water congeled together in the myddeſt off the
 see.

9 [Fo. XXVII.] The enymye sayde, I will folowe and
 ouertake thē ād will deuyde the spoyle: I will satyſſie
 my luſt apōn thē: I will drawe my ſwerde and myne
 hand ſhall deſtroye them.

10 Thou blueſt with thy breth ād the ſee couered thē,
 11 and they ſanke as leed in the myghtye waters. ¶ who
 is like vnto the o Lord amōge goddes: who is like
 the ſo glorious in holynes, feerfull, laudable ād that
 ſheweſt wondres?

12 Thou ſtretchedeſt out thy righte hande. ād the erth
 ſwalowed them.

13 And thou cariedeſt with thy mercie this people
 which thou deliueredeſt, ād broughteſt thē with thy
 ſtrength vnto thy holie habitacion.

14 The nations herde ād were afrayde, pāges came
 vpon the Philiftines.

15 Thā the dukes of the Edomites were amafed,
 ād trēblinge came apōn the myghtieſt off the Moa-
 bites, and all the inhabiteurs of Canaā waxed faynte
 harted.

¶. 4 electi principes 6 magnificata eſt in fortitudine: dextera
 tua . . percuffit 7 depoſuiſti 8 ſpiritu furoris tui . . ſtetit vnda fluens
 9 euaginabo gladium 10 Flauit ſpiritus tuus . . aquis vehementi-
 bus. 11 ſimilis tui in fortibus . . terribilis atque laudabilis, faciens
 mirabilia? 13 Dux fuiſti in miſer. 14 Aſcenderunt populi (Heb.
 audierunt) 15 conturbati ſunt principes Edom . . obriguerunt

¶. 4 auferwelten hawbtleut 7 deine widderwertigen zuſtoffen
 8 geyſt deyns zorns . . . tieffe plumpten ynn eynander 9 mut an
 yhn kulen. 11 loblich vnd wunderthettig? 13 geleyttet . . heyligen
 haufe. 15 Canaan . . feyg.

- 16 Let feare and dreade fall apou the thorow the greatnesse off thyne arme, and let them be as styll as a stone, while thy people passe thorow o Lorde while the people passe thorowe, which thou hast gotten. *gotten, acquired*
- 17 Brynge them in and plante them in the mountayns of thine enherytaūce, the place Lorde whyche thou hast made for the to dweld in .P. the sanctuarye Lorde which thy handes haue prepared.
- 18 The Lorde raygne euer and allwaye.
- 19 For Pharaο wēt in an horsebacke wyth his charettes and horsemen in to the see, and the Lorde broughte the waters of the see apō thē. And the childern of Israel went on drie lande thorow the myddeft of the see.
- 20 And mir Iam a prophetisse the syster of Aaron toke a tymbrell in hir hande, and all the wemen came out
- 21 after her with tymbrells in a daunse. And mir Iam sange before them: syng ye vnto the Lorde, for he is become glorious in deade: the horse and his ryder hath he ouerthrowne in the see.
- 22 Moses broughte Israel from the redd see, ād they went out in to the wildernesse of Sur.
- And they went thre dayes longe in the wildernesse
- 23 ād coude finde no water. At the last they came to Mara: but they coude not drynke off the waters for bitternesse, for they were better. therfore the name of the place
- 24 was called Mara. Then the people murmured agaynst Moses saynge: what shall we drinke?
- 25 And Moses cried vnto the Lorde and he shewed him a tre: and he cast it in to the water, and they waxed swete.

℞. 17 made for to dwell in, 25 waters

℥. 16 formido et pauor . . donec pertranseat 17 plantabis . . sanctuarium tuum . . firmauerunt 18 in æternum & vltra. 20 Maria prophetissa . . tympanis & choris 23 vnde & congruum loco nomen imposuit, vocans illum Mara, id est amaritudinem.

℥. 16 erstarren wie die steyne . . erworben hast. 17 hand bereyt hat. 20 Mir Iam 23 Mararath . . fast bitter

℞. ℞. X. 16 *Greatnesse of thyne arme*: Loke in Iob xl, a. 18 *To raygne euer & all waye* is a maner of speaking of the ebrews, which signifieth without ende: because that euer is taken for a lōg tyme whose ende is not apoynted, & not for all waye, as in Exod. xii, c.

℥. ℞. X. 23 *Mara* heyst bitter Und bedeut leyden vnd anfechtunge, wilche durch das creutz, Christi, ym glauben auch fusse werden. Math. xi. Meyn ioch ist fufs.

There he made them an ordinaunce and a [Fo. XXVIII.] lawe, and there he tempted them and saide:
 26 Yf ye will herken vnto the voyce of the Lord youre God, and will do that which is righte in his syght and will geue an eare vnto his cōmaūdmentes, and kepe all his ordinaunces: thā will I put none of this diseases apōn the whiche I brought vpon the
 furgione, Egiptiās: for I am the Lorde thy furgione.
 physician, healer

We must do that which is right in gods sight ād as his worde teacheth vs and not after our awne imaginacion,

¶ The .XVI. Chapter.

27 **A**ND they came to Elim where were .xii. welles of water and .Lxx. date trees, and they pitched there by the water.
 XVI,1 And they toke their journey frō Elim, and all the hole cōpanye of the childern of Israell came to the wilder nesse of Sin, which lieth betwene Elim ād Sinai: the .xv. daye of the seconde moneth after that they were come out of the lande of
 2 Egipte. And the hole multitude of the childern of Israel murmured agaynst Moſes ād Aarō in
 3 the wilder nesse and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egipte, when we satt by the flessh pottes and ate bred oure belies full for ye haue broughte vs out in to this wilder nesse to kyll this hole multitude for hunger.
 4 Than sayde the Lorde vnto Moſes: beholde, I will rayne bred frō heauē doune to you, ād let the people

M.C.S. The Israelites come into the desert of Sin. It rayneth quaylles & Manna. They grudge.

℣. 26 of these diseases
℣. 26 cunctum langorem . . fanator tuus. xvi, 3 Vtinam mortui essemus . . ollas carnum . . panem in saturitate . . occider. omnem multitudinem fame?
℣. 26 kranckeyt keyne . . artzt. xvi, 3 Wollt Gott . . bey den fleyſch topffen . . die gantze gemeyne
℣. *℣.* X. 26 We must do that whych is right in gods syght & as hys worde teacheth vs, & not after our awne ymagynacyon.

- goo out ād gather daye by da- .^p. ye, that I maye
proue thē whether they wil walke in my lawe or no.
5 The .vi. daye let thē prepare that which they will
brige in, ād let it be twise as moch as they gather in
6 dayly. And Mofes ād Aarō sayde vnto all the chil-
derē of Israel: at euen ye shall knowe that it is the
Lorde, which broughte you out of the lāde of Egipte
7 ād in the mornynge ye shall fe the glorie of the Lorde:
because he hath herde youre grudgynges agaynst the
Lorde: for what are we that ye shuld murmure against
8 vs. And moreouer spake Mofes. At euē the Lorde
will geue you flesh to eate ād in the mornynge bred
ynough, because the Lord hath herde youre murmur
whiche ye murmur agaynst hī: for what ar we? youre
murmuryng is not agaynst vs, but agaynst the Lorde.
9 And Mofes spake vnto Aarō: Say vnto all the cō-
panye of the childerē of Israel, come forth before the
10 Lorde, for he hath herde youre grudgiges. And as
Aarō spake vnto the hole multitude of the childerē
of Israel, they loked toward the wilderneffe: ād be-
holde, the glorie of the Lord apeared i a clowde.
11, 12 And the Lorde spake vnto Mofes sayng: I haue
herde the murmurīg of the childrē of Israel, tell thē
therfore ād saye that at euē they shall eate flesh, ād
i the mornynge they shall be filled with bred, ād [Fo.
XXIX.] ye shall knowe that I am the Lorde youre
god
13 And at euē the quayles came ād couered the groude
where they laye. And in the mornynge the dewe laye
14 rounde aboute the hoste. And whē the dewe was fallē:
behold, it laye apō the grounde in the wilderneffe,
small ād rōude ād thyn as the hore frost on the groude.
15 when the childrē of Israel sawe it, they sayde one to

℞. 6 at euen ye shall

℞. 5 parent 8 panes in faturitate 14 minutum, & quasi pilo-
tufum

℞. 5 bereyten 12 zwischen dem abent 13 bedeckten die ge-
zellte

℞. ℞. N. 7 *The glory of the Lorde* is here taken for the
bryghtnes and lyght that was sene in the clowde. Of whiche
glorye the Apostle maketh mencyon 2 Cor. iii, c. d.

another: what is this? for they wist not what it was
 And Moses sayde: this is the breed which the Lorde
 16 hath geuē you to eate. This is the thinge which the
 Lorde hath comaūded, that ye gather euery mā ynough
 for hī to eate: a gomer full for a mā acordige to the
 nōbre off you, ād gather euery mā for thē which are in
 his tente.

17 And the childern of Israel dyd euen so, ād gathered
 18 some more some lesse, and dyd mete it with a gomer.
 And vnto him that had gathered moch remayned
 nothings ouer, ād vnto hī that had gathered litle was
 there no lacke: but euery mā had gathered sufficiēt for
 19 his eatinge. And Moses sayde vnto them. Se that
 no mā let oughte remayne of it tyll the morninge.
 20 Notwithstondinge they harkened not vnto Moses: but
 some of thē lefte of it vntyll the mornynge, and it
 waxte full of wormes ād stāke and Moses was angrie
 wyth them.

21 And they gathered it all morniges: Euery mā .P.
 as moch as suffised for his eatinge, for as sone as the
 22 hete of the sonne came it moulte. And moulte, *melted*
 the .vi. daye they gathered twise so moch bred: .ii
 gomers for one mā, ād the ruelars of the multitude
 23 came ād tolde Moses. And he sayde unto thē, this is
 that which the Lorde hath sayde tomorrow is the Sab-
 bath of the holie rest of the Lord: bake that which ye
 will bake ād seth that ye will seth, ād that which
 remayneth lay vp for you ād kepe it till the mornynge.
 24 And they layde it vp till the mornynge as Moses bad
 ād it stāke not nether was there any wormes therī.
 25 And Moses sayde: that eate this daye: for todaye it
 is the Lordes Sabbath: to daye ye shal finde none in

℣. 15 ad inuicem, Man hu? quod significat, Quid est hoc?
 18 habuit amplius . . . reperit minus 21 incaluisse fol, liquefiebat.
 23 requies sabbathi sanctificata

℣. 16 zall der seelen ynn feyner hutten. 18 vbrigs . . feyls
 23 der Sabbath der heyligen ruge des Herrn

℣. M. N. 15 *Man* heyst auff Ebreisch eyn gabe odder teyl,
 bedeut das vns das Euangelion on vnser verdienst vnd gedancken,
 aus lautter gnaden von hymel geben wirt, wie dis Man auch
 geben wart.

- 26 the feld, Sixte dayes ye shal gather it, for the .vii. is the fabbath: there shal be none there in.
- 27 Notwithstondinge there went out of the people in the feuenth daye for to gather: but they founde none.
- 28 Thē the Lorde seyde vnto Mofes: how longe shall it be, yer ye will kepe my cōmaundmētes ād lawes?
- 29 Se because the Lorde hath geuē you a Sabbath, therfor he geueth you the .vi. daye bred for .ii. dayes. Byde therfore euery mā athome, ād let no mā go out
- 30 of his place the feuenth daye. And the people rested
- 31 the feuenth daye. And the housse of Israel called it Man, And it was lyke vnto Coriander [Fo. XXX.] seed and white, and the taste of it was lyke vnto wafers made with honye.
- 32 And Mofes sayde: this is that which the Lord commaundeth: fyll a Gomor of it, that it maye be kepte for youre childern after you: that they maye se the bred where- with he fedd you in wyldernesse, when he had
- 33 broughte you out of the lande of Egipte. And Mofes spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vppe before the Lorde to be
- 34 kepte for youre childern after you as the Lorde commaunded Mofes. And Aaron layed it vppe before the testimonye there to be kepte.
- 35 And the childern of Israel ate man .xl. yere vntill they came vnto a lande inhabited. And so they ate Man, euen vntill they came vnto the bordres of the
- 36 lādc of Canaan; And a Gomer is the tenth parte of an Ephā.

℞. 26 Sixe dayes

℥. 28 Vſquequo non vultis 31 ſimilæ cū melle. 34 in tabern. referuandum. 35 in terram habitabilem

℥. 31 ſemlen mit honig. 33 kruglin 34 fur dem zeugnis zu behalten.

The .XVII. Chapter.

- 1 **A**ND all the companye of the childern of Israel went on their iourneys from the wilderness of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for
 2 the people to drynke. And the people
 * chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chydye ye with me,
 * and wherfore do .P. ye tempte the Lorde?
 3 There the people thyrsted for water, and murmured agens^t Moses ad sayde: wherfore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?
 4 And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to stone
 5 me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: ad thi rod wherwith thou smotest the riuer, take in thine
 6 hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ad there shall come water out there of, that the people maye drynke. And Moses dyd euen so
 7 before the elders of Israel And he called the name of the place: Massa and Meriba: because of the chidynge of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?
 8 Then came Amalech ad foughte with Israel in Ra-

℣. 4 all most redye

V. 1 per mansiones suas 2 iurgatus . . iurgamini 3 præ aquæ penuria: & murmurauit 6 coram te, ibi 7 Tentatio, propter iurgium (Hebr. & iurgium)

L. 1 tage reysze 2 zanc^kten 3 murreten 6 daselbs stehen 7 Da hies man den ort, Massa Meriba

℣. ℣. N. 2 *To tempte the Lorde:* is to prouoke the Lorde to be angry with them as Sapiē. 1, a.

L. ℣. N. 7 *Massa* heyst versuchung. *Meriba* heyst zanc^k.

℣. C. S. The Israelites come into Raphidim. They grudge. Water is geue them out of the rocke. Moses holdeth up his handes & they ouercome the Amalechites.

- 9 phidim. And Moses sayde vnto Iosua: chose out men
and goo fighte with Amelech. Tomorrow I will stonde
on the toppe of the hyll and the rodd of God in myne
10 hande. And Iosua dyd as Moses bade him, and foughte
with the Amalechites. And Moses, Aa- [Fo. XXXI.]
11 ron and Hur went vp to the toppe of the hyll. And
when Moses helde vp his hande, Israel had the better.
And when he late his hande doune, Amelech had the
better.
- 12 when Moses handes were weery, they toke a stone
and put it vnder him, and he satt doune there on. And
Aaron and Hur stayed vpp his handes the one on the
one syde and the other on the other syde. And his
13 handes were stedie vntill the sonne was doune. And
Iosua discomfeted Amalech and his people with the edge
of his swerde.
- 14 And the Lorde sayde vnto Moses: write this for a re-
membraunce in a booke and tell it vnto Iosua, for I will
put out the remembraunce of Amalech from vnder hea-
15 uen. And Moses made an alter and called the name of it
16 *Iehouah Nissi, for he sayde: the hande is *Iehouah*
on the seate of the Lorde, that the Lorde *nissi the Lorde*
will haue warre with Amalech thorow out *is he that ex-*
alteth me.
all generations.

¶. 11 vincebat Israel: sin autem paululum remisisset, super-
abat Amal. 12 ex vtraque parte . . non lassarentur 13 Fugauit-
que 14 trade auribus 15 Dominus exaltatio mea 16 manus solii
domini & bellum domini erit

ℓ. 11 lag . . oben 12 schwer . . auff iglicher seyten eyner
. . hend gewis 14 ynn die oren 16 durch eyn hand vnter Gottis
schutz

℞. ℞. N. 15 *Iehouah Nissi*: that is, the Lord is he that ex-
alteth.

ℓ. ℞. N. 12 *Gewis*, das ist trew, das sie nicht feyeten noch
abliessen wie eyn trewlofer ableßit, bedeut aber, wie die werck des
gesetzes vntreglich vnd vntuchtig sind, wo sie nicht durch Christum
ym glawben vnterhalten werden. 16 *Nissi*, heyst, mein zeychen,
wie eyn panier, wappen odder senlin ym streyt ist, bedeut das
Euangelion das auff geworffen wirt zum streyt zeichen, widder
fund, fleysch, tod vnd teuffel.

The .XVIII. Chapter.

1 **I**ETHRO the prest of Madian *M.C.S. Ieth-*
 Moses father in lawe herde *ros counsell*
 of all that God had done vn- *is receaued of*
Moses.

to Moses and to Israel his people, how that
 2 the Lorde had broughte Israel out of Egipte. And he
 toke Ziphora Moses wyfe, ¶. after she was sente backe,
 3 and hir .ii. sonnes, of which the one was called Gerson,
 for he sayde: I haue bene an alient in a straunge lande.
 4 And the other was called Elieser: for the God of my
 father was myne helpe ad delyuered me from the swerde
 of Pharao.

5 And Iethro Moses father in lawe came wyth his two
 sonnes and his wife vnto Moses in to the wildernesse:
 where he had pitched his tente by the mounte of God.
 6 And he sent worde to Moses: I thi father in law Iethro
 am come to the, and thi wyfe also, and hir two sonnes
 7 with her. And Moses went out to mete his father in
 lawe and dyd obeyssaunce and kyssed him, and they
 saluted etch other ad came in to the tente.

8 And Moses tolde his father in lawe all that the
 Lorde had done vnto Pharao and to the Egiptians for
 Israels sake, and all the trauayle that had happened
 them by the waye, and how the Lorde had delyuered
 9 them. And Iethro reioesed ouer all the good which
 the Lorde had done to Israel, and because he had de-
 10 lyuered them out of the hande of the Egiptians. And
 Iethro sayde: blessed be the Lorde which hath delyu-
 ered you out of the hande of the Egiptians ad out of
 the hande of Pharao, which hath delyuered his people
 from vnder the power of [Fo. XXXII.] the Egiptians.
 11 Now I knowe that the Lorde is greater thē all goddes,
 12 for because that they dealte proudly with them. And

¶. 2 quam remisera 3 Gersam, dicente patre 4 Deus enim,
 ait 7 se mutuo verbis pacificis . Cumque intrasset 8 vniuersum-
 que laborem 11 eo quod superbe egerint contra illos.

¶. 8 Muhe 10 der weys feyn volck 11 vermessen gewesen sind
 an yhn

Iethro Moses father in lawe offred burnt offrynges and sacrfyces vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

13 And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses
14 from mornynge vnto euen. when his father in lawe sawe all that he dyd vnto the people, he sayde: what is this that thou doest vnto the people? why fyttest thou thi self and lettest all the people stonde aboute
15 the frō mornynge vnto euen? And Moses sayde vnto his father in lawe: because the people came vnto me
16 to seke counsell of God. For whē they haue a matter, they come vnto me, and I must iudge betwene euery man and his neyboure, and must shewe them the ordinaūces of God and his lawes.

17 And his father in lawe sayde vnto him: it is not
18 well that thou dost. Thou doest vnwyfely and also this people that is with the: because the thinge is to greuous for the, and thou art not able to do it thi selfe
19 alone. But heare my voyce, and I will geue the counsell, and God shalbe with the. Be thou vnto the people to .℞. Godwarde, and brynge the causes vnto God
20 and prouyde them ordinaūces and lawes, ād shewe them the waye wherin they must walke and the werkes that they must doo.

21 Moreouer seke out amonge all the people, men of actiuite *which feare God and men that are true ād hate covetuousnes: and make them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie, and ouer ten. And let them iudge

Oure prelates nether feare God, for they preach not his vvorde truely: ner are lesse covetouse

℞. 13 qui assistebat 14 cur solus sedes 16 vt iudicem inter eos 18 stulto labore cōsumeris . . vltra vires tuas 19 Esto tu pop. in his quæ ad deum pertinent. 20 ostendasque pop. ceremonias & ritum colendi 21 tribunos & centuriones & quinquagenarios & decanos.


℞. 13 stund vmb 18 du thuft nerricht . . schwer 21 redlichen leuten

℞. N. 21 The condicions that Iudges shuld haue. 22 To Iudge look in Gen. xlix, c.

the people at all seasons: Yf there beany greate matter, let them brynge that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ad let
 23 them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

24 And Moses herde the voyce of his father in lawe,
 25 and dyd all that he had sayde, and chose actyue men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundreds, ouer
 26 fiftie and ouer ten And they iudged the people at all seasons, ad broughte the harde causes vnto Moses:
 27 and iudged all small maters them selues. And thā Moses let his father in lawe departe, and he went in to his awne londe.

The .XIX. Chapter. [Fo. XXXIII.]

1  HE thyrde moneth after the chyl-
 dern of Israel were gone out of Egipte: the same daye they came in to the wilder-
 2 nesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinay and had pitched their tentes in the wildernesse. And there If-
 3 rael pitched before the mounte. And Moses went vpp vnto God.

*A.C.S. The chyl-
 dren of
 Israel come to
 the mounte
 Sinai. The
 people of God
 are holy & a
 royall prest-
 hode. He that
 toucheth the
 hill dyeth.
 God appereth
 vnto Moses
 vpon the*

V. 22 leuiusque sit tibi, partito in alios onere. 23 implebis imp. dei, & præc. eius poteris sustentare . . . ad loca sua cum pace. 24 suggesterat. 27 reuersus abiit. xix, 2 in eodem loco . . . eregione montis.

L. 23 mit friden an seynen ort. xix, 2 gegen dem berg

L. A. N. 24 Natürlich vernunft ist ynn weltlichen sachen zu handeln kluger, denn die heiligen leutte, wie Christus auch sagt Luc. 16. das die kinder diser welt kluger sind, denn die kinder des liechts. Darumb was vernunft meystern kan, da gibt Gott kein gesetz, sondern leß die vernunft, als seyn Creatur (dazu verordnet Gen. i.) hie handeln.

- And the Lorde called to him out of *mounte in*
the mountayne saynge: thus saye vnto *thonder &*
lyghtenyng.
- 4 the houlfe of Iacob and tell the childern of Israel, Ye
haue sene what I dyd vnto the Egiptians and how I
toke you vpp upon Egles wynges and haue broughte
5 you vnto my selfe. Now therefore yf ye will heare my
voyce and kepe myne appoyntment: ye shall be myne
6 awne aboue all nations, for all the erth is myne. Ye
shall be vnto me a kyngdome of preastes and an holie
people: these are the wordes which thou shalt saye
vnto the childern of Israel.
- 7 And Moses came and called for the elders of Israel,
and layde before them all these wordes which the
8 Lorde had commaunded him. And the people an-
swered all together and sayde: All that the Lorde
hath sayde, we will doo. And Moses broughte the
9 wordes of the people vnto the Lorde .P. And the
Lorde sayde vnto Moses: Loo, I will come vnto the in
a thicke clowde, that the people maye heare when I
talke with the and also beleue the for euer. And
Moses shewed the wordes of the people vnto the
Lorde
- 10 And the Lorde sayde vnto Moses: Go vnto the
people and sanctifie them to daye and tomorow, and
11 let them wash their clothes: that they maye be redie
agaynst the thyrde daye.
- For the thyrde daye the Lorde will come doune in
12 the sighte of all the people vpon mounte Sinai. And
sett markes rounde aboute the people and saye: be-
ware that ye go not vp in to the mounte and that ye
twych not the bordres of it, for whofo- *twych, twich-*
euer twicheth the mounte, shall surely *eth, touch,*
toucheth
- 13 dye There shall not an hande twych it,

¶. 4 portauerim vos . . et assumpserim mihi. 5 in peculium
7 natu populi 12 Constituesque terminos populo per circumitum
. . morte morietur

¶. 4 getragen . . zu mir bracht. 5 eygentumb 12 stecke zeychen
ymb das volck her . . seyn ende anruret

¶. ¶. X. 10 *To sanctyfye* is here to purge & clense them
from the fylthynes of bothe their body and garmentes, as is in
this fame chapter beneth c. d. & xxxi, c.

- but that he shall ether be stoned or els shot thorow:
whether it be beest or man, it shall not lyue. when the
horne bloweth: than let thē come vp in to the mounten
- 14 And Moses went doune from the mounte vnto the
people and sanctified them, and they washed their
15 clothes: And he sayde vnto the people: be redie
agenst the thirde daye, and se that ye come not at
16 youre wiues. And the thirde daye in the mornynge
there was thunder, and lightenyng and a thicke clowde
apō the mounte, and the voyce of the horne waxed ex-
[Fo. XXXIII.] ceadyng lowde, and all the people that
17 was in the hoste was afrayde. And Moses brought the
people out of the tētes to mete with God. and they
stode vnder the hyll.
- 18 And mounte Sinai was all together on a smoke: be-
cause the Lorde descended doune vpon it in fyre. And
the smoke therof ascēded vp, as it had bene the smoke
of a kylle, and all the mounte was ex- kylle, *kiln*,
19 ceadinge fearfull. And the voyce of the *furnace*
horne blewe and waxed lowder, and lowder. Moses
spake, and God answered hī and that with a voyce.
- 20 And the Lord came doune vppon mounte Sinai: euen
in the toppe of the hyll, and called Moses vp in to the
toppe of the hyll. And Moses went vppe.
- 21 And the Lorde sayde vnto Moses: go doune and
charge the people that they prease not vp prease, *presse*
vnto the Lorde for to se hī, and so many off thē perissh.
- 22 And let the preastes also which come to the Lordes
presence, sanctifie them selues: lest the Lorde smyte
23 them, Then Moses sayde vnto the Lorde: the people
can not come vp in to mounte Sinai, for thou charged-

℣. 13 confodietur iaculis . . . buccina 16 & mane inclaruerat . . .
clangorque buc. vehementius perstrepebat 17 ad radices montis.
19 crescebat in maius, & proluxius tendebatur . . . deus respondebat
ei. 20 Descenditque 22 sanctificentur

℣. 13 mit geschosz erschossen . . . horns dohn dehnet, 16 po-
faunen 17 vnden an den berg. 18 seer erschrecklich 19 Gott ant-
wortet yhm laut. 21 nicht erzu brechen 22 nicht zu scheyttere

℣. ℣. X. 15 *Come not at youre wyues*, that is, when ye wyll
ferue the Lord ye shall put frō you all lustes and fleshly concu-
piscences, geuing your selfe holy to prayer & abstynence, as
Paul teacheth 1 Cor. vii, c. that they that haue wyues shulde be
as though they had none.

est vs faynge: sett markes aboute the hyll and fanc-
tifie it.

- 24 And the Lorde sayde vnto him: awaye, and get the
doun: and come vp both thou and Aaron with the.
But let not the preastes and the .P. people presume for
25 to come vp vnto the Lorde: lest he smyte them. And
Moses wēt doun vnto the people and tolde them.

¶ The .XX. Chapter.

- 1 **A**ND God spake all these wordes *M.C.S. The .x*
2 *commaundements are*
God, which haue brought the *geuen. The*
out of the londe of Egipte and *altare of erth.*
3 out of the house of bondage. Thou shalt haue none
other goddes in my fyght.
4 Thou shalt make the no grauen ymage, nether any
fymilitude that is in heauen aboue, ether in the erth
5 beneth, or in the water that ys beneth the erth. Se
that thou nether bowe thy sylf vnto them nether serue
them: for I the Lorde thy God, am a gelouse God, and
viset the synne of the fathers vppon the childern vnto
the third and fourth generacion of thē that hate me:
6 and yet shewe mercie vnto thousandes amonge them
that loue me and kepe my commaundmentes.
7 Thou shalt not take the name of the Lorde thy
God in vayne, for the Lord wil not holde him gitleffe
that taketh his name in vayne.
8 Remēbre the Sabbath daye that thou sanctifie it.
9 Sixe dayes mayst thou laboure and do al that thou hast
10 to doo: but the seuenth daye is the Sabbath of the
Lorde thy God, in it thou [Fo. XXXV.] shalt do no

¶. 24 interficiat illos. xx, 4 eorum quæ sunt in aquis 5 deus
tuus fortis zelotes

¶. 4 des das oben . . des das vnden . . oder des das 5 eyn
starcker eyfferer 7 vnschuldig

¶. ¶. N. 5 *I am gelouse* that is; I am the Lorde that watcheth
and looketh narrowly vnto your wekednes, & wyll punyssh it
straytly. And agayne, that feruently loueth youre godlynes &
will rewarde it aboundantly.

maner worke: nether thou nor thy sonne, nor thy
doughter, nether thy manservaunte nor thy mayde-
servaunte, nether thy catell nether yet the straunger
11 that is within thi gates For in fixe dayes the Lorde
made both heauen and erth and the see and all that
in them is and rested the seuenth daye: wherefore the
Lorde blessed the Sabbath daye and halowed it.

12 Honoure thy father ād thy mother, that thy dayes
may be lōge in the lōde which the Lorde thy God
geueth the.

13 Thou shalt not kyll.

14 Thou shalt not breake wedlocke.

15 Thou shalt not steale.

16 Thou shalt bere no false witnesse agēst thy negh-
boure

17 Thou shalt not couet thy neighbours housse: nether
shalt couet thy neighbours wife, his māservaunte, his
mayde, his ox, his asse or aughte that is his.

18 And all the people sawe the thunder *Thelavvecau-*
ād the lyghteninge and the noyse of the *feth vvrath*
horne, ād howe the mountayne smoked. *ād maketh a*
mā fle from
And whē the people sawe it, they re- *God: but the*
19 moued ād stode a ferre of ād saide vnto *Gospell dravv-*
Moses: talke thou with vs and we wil *eth ād maketh*
heare: but let not god talke with vs, lest *a mā bolde to*
come vnto
God.

20 we dye. And Moses sayde vnto the people feare not,
for God is come to proue you, and .P. that his feare
may be amonge you that ye synne not.

21 And the people stode aferre of, ād Moses went in
22 to the thicke clowde where God was And the Lorde
sayde vnto Moses: thus thou shalt saye vnto the chil-
dren of Israel: Ye haue sene how that I haue talked

¶. 18 videbat voces et lampades . . . & perterriti ac pauore
concussi

ℒ. 12 geben wirt. 14 nicht ehebrechen. 17 noch alles das deyn
nehister 18 sahe 19 vnd wancketen vnd tratten von ferne 20 euch fur
augen

℞ ℞. N. 12 *To honor father and mother* is not only to shew
obedience to them: but also to helpe them in their age yf they be
poore & nedy, as Ephe. vi, a. Col. iii, d. Marc. vii, b. Matt. ix, c.
Rom. xiii, b.

23 with you from out of heauen. Ye shal not make ther-
 fore with me goddes of fyluer nor goddes with, *beside*
 24 of golde: in no wyse shall ye do it. An alter of erth
 thou shalt make vnto me ad there on offer thy burnt-
 offeringes ad thy peaceoffringes, and thy shepe ad thine
 oxen. And in all places where I shall put the remē-
 braunce of my name, thither I will come vnto the and
 blesse the.

25 But and yf thou wilt make me an alter off stone, se
 thou make it not of hewed stone, for yf thou lyfte vp thy
 26 tole vpon it, thou shalt polute it. Moreouer *tole, tool, chif-*
 thou shalt not goo vp wyth steppes vnto *el or knife*
 myne alter, that thy nakednesse be not shewed there on

The .XXI. Chapter.

1 **T**HESE are the lawes which thou *M.C.S. Tem-*
 2 shalt set before thē. Yf thou *porall and*
 bye a seruaunte that is an he- *cyuile ordin-*
 brue, sixte yeres he shall serue, and the seu- *aunces.*
Lawes enth he shall goo out fre paynge noth-
 3 *Bondemen* inge. Yf he came alone, he shall goo out
 alone: Yf he came married, his wife shall go out with
 4 hi. [Fo. XXXVI.] And yf his master haue geuen him
 a wife and she haue borne him sonnes or doughters:
 then the wife and hir childern shalbe hir masters ad he
 5 shall goo out alone. But and yf the seruaunte saye I
 loue my master and my wife and my children, I will
 6 not goo out fre. Then let his master bringe him vnto
 the Goddes ad set him to the doore or the *Goddes are*
 dorepost, ad bore his eare thorow with a *the iudges*
 a naule, *an* naule, ad let him be his ser- *vvhich are in*
awl vaunte for euer. *gods stede.*

Ů. 23 Non facietis mecum deos 24 mei: veniam ad te 25 leuaueris
 cultrum xxi, 3 Cum quali veste intrauerit, cum tali exeat. 6 subula

℣. 23 neben myr machen 25 deym messer 26 fur yhm. xxi,
 3 alleyne komen 6 pfrymen

ℳ. ℳ. V. 6 Iudges and princes are called in the scripture of-
 tentymes *goddes*: because they receaue their office of God, as in Ex.
 xxii, b. which the apostle calleth the mynisters of God. Rom. xiii, a.

7 Yf a man sell his doughter to be a seruaunte: she
 8 shall not goo out as the men seruauntes doo. Yf she
 please not hir master, so that he hath geuen her to no
 man to wife, then shal he let hir goo fre: to sell her
 vnto a straunge nacion shal he haue no power, because
 9 he despised her. Yf he haue promysed her vnto his
 sonne to wife, he shal deale with her as men do with
 10 their doughters. Yf he take him another wife, yet hir
 fode, rayment and dutie off mariage shall he not myn-
 11 ishe. Yf he do not these thre vnto her, then shall she
 goo out fre and paye no money.

12 He that smyteth a man that he dye, *Murther*
 13 shalbe slayne for it. Yf a mā laye not awayte but God
 delyuer him in to his hande, then I wyll poynte the
 14 a place whether he shall fle. Yf a man *whether, whi-*
 come presumptuously vppon his neygh- *ther*
 boure ad .℞. flee him with gile, thou *gile, guile*
 shalt take him fro myne alter that he dye. *But the pope*
 15 And he that smyteth his father or his *saith come to*
 mother, shall dye for it. *myne altare.*

16 He that stealeth a mā ad selleth him (yf it be
 17 proued vppon him) shall be slayne for it. And he
 that curseth his father or mother, shall be put to deth
 18 for it. Yf men stryue together and one smyte another
 with a stone or with his fyfte, so that he dye not, but
 19 lyeth in bedd: yf he ryse agayne and walke without
 vpon his staffe then shall he that smote hi goo quyte:
 faue only he shal bere his charges while he laye in bed
 and paye for his healinge.

20 Yf a man smite his seruaunte or his mayde with a
 staffe that they dye vnder his hande, it shalbe auenged.
 21 But ad yf they contynue a daye or two, it shall not be
 auenged for they are his money.

22 when men stryue and smyte a woman with childe

℞ 7 sicut ancillæ 8 Si displicuerit oc. dom. sui, cui tradita
 fuerit, dimittet eam . . . si spreuerit eam. 10 prouidebit pu-
 ellæ nupt., & vest., & pretium pudicitia non negabit. 12 vo-
 lens occidere, morte moriatur. 20 criminis reus erit. 22 sed ipsa
 vixerit

℥. 8 verschmecht 10 Futter, decke vnd eheschuld 12 tods ster-
 ben 15 muter schlegt 20 rach drumb leyden

- so that hir frute departe from her and yet no myff-
 fortune foloweth: then shall he be merfed, *merfed, a-*
 acordynge as the womans hufbonde will *merced; dayes-*
 laye to his charge, and he shall paye as appoynte, *ad-*
 23 the dayesmen appoynte him. But and yf *judge*
 any myfffortune folowe, then shall he paye lyfe for lyfe,
 24 eye for eye, toth for toth, hande for hande, fote for fote,
 25 burnynge for burnynge, wonde for [Fo. XXXVII.]
 wonde and strype for strype.
- 26 Yf a man smyte his servaunte or his mayde in the
 eye and put it out, he shall let thē goo fre for the eyes
 27 sake. Also yf he smyte out his servauntes or his
 maydes toth, he shall let thē go out fre for the tothes
 sake.
- 28 Yf an ox gore a man or a woman that *God so abhor-*
 they dye, then the ox shalbe stoned, *reth murther,*
 and hys flesh shall not be eaten: and his *that the vn-*
 master shall go quyte. *resonable be-*
stes must dye
 29 Yf the ox were wont to runne at men *therfore, and*
 in tyme past and it hath bene tolde his *there flesh cast*
 master, and he hath not kepte him, but that he hath *away.*
 kyllled a man or a woman: then the ox shalbe stoned
 and hys master shall dye also.
- 30 Yf he be sette to a summe of money, *sette to, fined*
 then he shall geue for the delyueraunce *in*
 off his lyfe, acordynge to all that is put vnto him.
- 31 And whether he hath gored a sonne or a doughter,
 32 he shalbe serued after the same maner But yf it be a
 servaunt or a mayde that the ox hath gored, then
 he shall geue vnto their master the summe of .xxx
 sicles, and the ox shall be stoned.
- 33 Yf a man open a well or dygge a pytt and couer


℣. 22 arbitri iudic. 23 Sin autem mors eius fuerit subsequuta
 26 lucos eos fecerit 29 bos cornupeta 30 impositum . . pro anima
 sua . . postulatus. 32 inuasit 33 cisternam, & foderit

℣. 22 keyn schade widerferet . . teydings leut 23 feel vmb feel
 29 vorhyn stoffig gewesen 30 seyn feel zurlofen 33 gruben . . grube

℣. ℣. N. 28 God so abhorreth *murther*, that the vnreason-
 able beastes must dye therfore. and their flesh cast away. 32 *Sic-*
cle, after the Ebrewes is an ounce: but after the grekes & Latynes
 it is but the fourth part of an ounce. And it cōteyneth .xx. geras
 as in Ex. xxx, b. whych is ten pence sterlyng or thereabout.

- 34 it not, but that an oxe or an asse fall theryn, the
owner off the pytte shall make it good and geue
money vnto their master and the dead beest shalbe his.
35 Yf one mans oxe hurte anothers that he dye: then
they shall sell the lyue oxe and deuyde the money,
36 and the deed oxe also they shall deuyde. But and yf
it be knowne that the oxe hath vsed to pusshe in tymes
past, then because his master hath not kepte hi, he
shall paye oxe for oxe. and the deed shalbe his awne.

¶ The .XXII. Chapter

- 1  F a man steale an oxe or shepe *M.C.S. Soche*
ad kille it or selle it, he shall *lyke lawes as*
restore .v. oxen for an oxe, *are in the*
and .iiii. shepe for a shepe. *chapter aboue.*

- 2 *Thefte* Yf a thefe be founde breakynge vpp ad
be smytten that he dye, there shall no bloude be shed
3 for him: excepte the sonne be vpp when he is founde,
then there shalbe bloude shed for him,

- A thefe shall make restitucion: Yf he haue not
4 wherewith, he shalbe solde for his thefte. Yf the
thefte be founde in his hande alyue (whether it be oxe,
asse or shepe) he shall restore double.

- 5 Yf a man do hurte felde or vyneyarde, so that he
put in his beest to fede in another mans felde: off the
best off hys owne felde, [Fo. XXXVII.] and of the best
of his awne vyneyarde, shall he make restitucion.

- 6 Yf fyre breake out and catch in the thornes, so that
the stoukes of corne or the stodynge corne *stoukes, stacks*
or felde be consumed therwith: he that kynled the fyre
shall make restitucion.

- 7 Yf a man delyuer his neghbour money or stufte to

*℞. 36 cadauer integrum accipiet. xxii, 2 effringens . . siue
suffodiens 3 homicidium perpetravit & ipse morietur. 5 pro damni
æstimatione*

*℥. 36 vnd das afs haben. xxii, 2 blut gericht (bis) 6 die
mandel odder getreyde.*

- kepe, and it be stolen out of his housse: Yf the thefe
 8 be foude, he shal paye double. Yf the thefe be not
 founde, then the goodmā of the housse ^{goodman,}
 shalbe brought vnto the goddes and swere, ^{master}
 whether he haue put his hande vnto his neighbours good.
- 9 And in all maner of trespase, whether it be oxe,
 asse, shepe, rayment or ony maner lost thyng which
 another chalēgeth to be his, the cause of both parties
 shall come before the goddes. And whom ^{goddes, jud-}
 the goddes condēne: the same shall paye ^{ges, as xxi, 6}
 10 double vnto his neighbour. Yf a man delyuer vnto
 his neighbour to kepe, asse, oxe, shepe or what
 foeuer beest it be and it dye or be hurte or dryu-
 11 en awaye and no man se it: then shall an othe of
 the Lorde goo betwene them, whether he haue put
 his hande vnto his neighbours good, and the owner
 of it shall take the othe, and the other shall not make
 it good:
- 12 Yf it be stolen from him, then he shall make resti-
 13 tucion vnto the owner: Yf .ℙ. it be torne with wylde
 beestes, thē let him bringe recorde of the teerynge:
 and he shall not make it good.
- 14 when a man boroweth oughte of his neighbour yf it
 be hurte or els dye, and yf the owner therof be not
 15 by, he shall make it good: Yf the owner there of
 be by, he shall not make it good namely yf it be an
 hyred thinge ād came for hyre.
- 16 Yf a man begyle a mayde that is not betrouthed
 and lye with her, he shall endote her and ^{endote, endow}
 17 take her to his wife: Yf hir father refuse to geue her
 vnto him, he shall paye money acordynge to the
 dowrie of virgens.

℣. 8 dominus domus applicabitur ad deos 10 vel captum ab
 hostibus 13 deferat ad eum quod occisum 16 dotabit eam

℣. 8 hauswirt fur die Gotter bringen

℣. ℣. N. 11 An othe is the ende of stryfe and deuifyon, the
 which is lawfull to be done, when it is ether to the glorie of God
 or proffyt of our neyboure or for the comen wealth, or elles not,
 as Math. v, f.

℣. ℣. N. 8 Gotter heysen die richter, darumb dz sie an Got-
 tis stat, nach Gottis gesetz vnd wort, nicht nach eygen dunckel
 richten vnd regirn musten, wie Christus zeugt, Iohan. 10

- 18 Thou shalt not suffre a witch to lyue, *vvyches*
 19 who soeuer lyeth with a beeft, shalbe slayne for it.
 20 He that offreth vnto ony goddes faue vnto the Lorde
 21 only, let him dye without redemption vexe not a
 straunger nether oppresse him for ye were straungers
 in the londe of Egipte.
- 22 Ye shall trouble no wedowe nor fa- *Let all op-*
 23 therlesse childe: * Yf ye shall trouble thē: *pressars of the*
 they shall crye vnto me, ad I wyll *pore take hede*
to this texte.
 24 surely heare their crye and then will my wrath
 waxe hoote and I will kyll you with swerde, and
 youre wyues shalbe wedowes and youre childern
 fatherlesse. [Fo. XXXVIII.]
- 25 Yf thou lende money to ani of my *Lend.*
 people that is poore by the, thou shalt not be as an
 vsurer vnto him, nether shalt oppresse him with
 vferye.
- 26 Yf thou take thi neighbours raymēt to *Plegge.*
 pledge, se that thou delyuer it vnto him agayne by
 27 that the sonne goo doune. For that is his couerlet
 only: euē the rayment for his skynne wherin he
 slepeth: or els he will crye vnto me ad I will heare
 him, for I am mercyfull.
- 28 Thou shalt not rayle vppon the goddes, *Goddes.*
 nether curse the ruelar of thi people.
- 29 Thy frutes (whether they be drye or moyft) se thou
 kepe not backe. Thi firstborne sonne thou shalt geue
 30 me: likewise shalt thou doo of thine oxen and of thy

℞. 24 y swerde

℞. 20 diis, occidetur, præter dom. 25 vrgebis eum quasi ex-
 actor, nec vsuris opprimes. 27 indumentum carnis eius nec . . in
 quo dormiat.

℞. 19 der sey verbannet. 26 seyn eynige decke seyner haut,
 darynn er schlefft. 29 fulle vnd threnen


℞. ℞. N. 22 Let all oppressars of the pore take hede to this
 texte. 29 By tythes & fyrst frutes are vnderstode geuynges of
 thākes wher by the heart knowledgeth & confesseth to haue re-
 ceaued it of God, as in 1 Tim. iii, a.

℞. ℞. N. 29 *Fulle* heyst er alle hartte fruchte als da sind, korn,
 gersten, epffel, byrn, da man speyse von macht, *Threnen* heyst er
 alle weych fruchte, da man süß vnd tranck von macht, Als da sind
 weyndrauben ole. Bedeut aber das Euangelion dz da speyset vnd
 trenckt geystlich.

shepe. Seuen dayes it shall be with the dame, and the .viii. daye thou shalt geue it me.

- 31 Ye shalbe holye people vnto me, and therefore shall ye eate no flesh that is torne of beestes in the feld. But shall cast it to dogges.

The .XXIII. Chapter.

- 1  THOU shalt not accept a vayne tale, nether shalt put thine hande with the wiked to be an vnrightous witnesse. *M.C.S. Here I set no some: because I wolde all men shuld reade the chapter thorow oute, and the two that are next before also.*
- 2 *Falsen vitnesse.* Thou shalt not folowe a multitude to do euell: nether answere in a mater of plee that thou woldest to folow many turne a syde .P. from the trueth, nether shalt thou paynte a porre mans cause. *paynte, favor his cause. see Hebrew.*
- 4 whē thou metest thine enimies oxe or asse goynge a straye, thou shalt brynge thē to him agayne.
- 5 Yf thou se thine enimies asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyfte him vp agayne.
- 6 Thou shalt not hynder the right of the poore that are amonge you in their sute.
- 7 Kepe the ferre from a false mater, and the Innocent and righteous se thou slei not, for I will not iustifye the weked.
- 8 Thou shalt take no giftes, for giftes *Gyftes.* blinde the seyng and peruerte the wordes of the righteous.

V. 1 non suscipies vocem mendacii 2 vt a vero deuies. 3 non misereberis 5 sed subleuabis cum eo. 6 non declinabis in iud. pauperis. 7 quia auersor impium. 8 subuertunt verba

L. 1 annehmen vnnutzer teydinge 2 vom rechten weycheft 6 recht . . beugen 7 rechtfertige keynen gotlosen. 8 rechten sachen.

M. N. 8 By receauyng of gyftes is vnderstonde all thyng by which one seketh hys awne profijt and honoure and not godes, as in Deut. xvi, d. xxvii, d. & Eccli. xx, d.

- 9 Thou shalt not oppresse a straunger, *Straunger*.
for I knowe the herte of straunger, because ye were
straungers in Egipte.
- 10 Sixe yeres thou shalt sowe thi londe ād gather in the
11 frutes theroff: and the seuenth yere thou shalt let it
rest and lye styll, that the poore of thi people maye
eate, and what they leaue, the beestes of the felde
shall eate: In like maner thou shalt do with thi vyne-
yarde ād thine olyue trees.
- 12 Sixe dayes thou shalt do thi worke ād the [Fo.
XXXIX.] seuenth daye thou shalt kepe holie daye,
that thyne oxe and thine asse maye rest ād the sonne
of thi mayde and the straunger maye be refreshed.
- 13 And in all thinges that I haue sayde vnto you be
circumspecte.
- And make no reherfall of the names of the straunge
goddess, nether let any man heare thē out of youre
mouthes.
- 14 Thre feastes thou shalt holde vnto me in a yere.
15 Thou shalt kepe the feast of swete bred that thou eate
vnleuend bred .vii. dayes lōge as I cōmaunded the in
the tyme appoynted of the moneth of Abib, for in that
moneth thou camest out of Egipte: ād se that noman
16 appeare before me emptie. And the feast of Heruest,
when thou reapest the firstfrutes of thy laboures which
thou hast sowne in the felde. And the feast of ingad-
erynge, in the ende of the yere: when thou hast gather-
ed in thy laboures out of the felde.
- 17 Thre tymes in a yere shall all thy menchildern ap-
pere before the Lorde Jehouah.
- 18 Thou shalt not offer the bloude of my sacriſyce with

¶. 9 scitis enim ad. animas 12 refrigeretur 13 custodite . . non
iurabitur neque audietur 15 mensis nouorum 16 mensis primiti-
uorum

¶. 9 yhr wisset vmb der fremdling herz 17 Herrn des hirschers
¶. 14. N. 14 Das ist, das osterfest ym april, Pfingsten ym brach-
mond vnd das lauberhutten fest ym weynmond, davon lies am
23. Cap. des dritten buchs. Des iars ausgang heyst er den weyn
mond, das als denn aus ist mit frucht wachsen vnd samlen.
18 Das blut etc. das ist du solt das oster lamb nicht opffern ehe
denn all geseurt brod aus deynem hause kompt, Bedeut das
Christus blut nicht neben sich leydet eygē menschen leer vnd
werck, Matth. 16, hut euch fur dem saurteyg der Phariseer.

leuended bred: nether shall the fatt of my feaft remayne vntill the mornynge.

19 The first of the firstfrutes of thy lode thou .P. shalt bringe in to the housse of the Lorde thy God thou shalt also not seth a kyde in his mothers mylke.

20 Beholde, I sende mine angell before the, to kepe the in the waye, and to brynge the in to the place
21 which I haue prepared Beware of him and heare his voyce and angre him not: for he wyll not spare youre
22 mysdedes, yee and my name is in him. But and yf thou shalt herken vnto his voyce and kepe all that I shall tell the, then I wilbe an enemye vnto thyne enemies and an aduersarie vnto thine aduersaries.

23 when myne angell goth before the and hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippe not their goddes neither serue them, nether do after the workes of them: but ouerthrowe them and breake doune the places of them
24 And se that ye serue the Lorde youre God, and he shall blesse thi bred and thy water, and I will take all sycknesses awaye from amonge you.

26 Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I
27 will fulfill. I will sende my feare before the and will kyll all the people whether thou shalt goo. And I will make all thine enemies turne their backes vnto
28 the, and I will [Fo. XL.] send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

V. 18 super fermēto 24 confringes statuas eorum. 25 vt benedicam . . auferam infirm. 26 dier. tuor. implebo. 28 emittēs crabrones prius, qui fug.

L. 18 neben dem sawrteyg 19 an seyner mutt. milch 24 gotzen abthun vnd zubrechen 26 eynfame noch vnfruchtbar . . alter vol machen 28 hornissen . . ausjagen

M. N. 19 That is, thou shalt not seth it so longe as it fouketh, or as some thynke: they shuld not kyll bothe the dame & the kyde. 28 A hornet is lyke a waspe—she is of a more venomous nature & styngeth moche forer, as in Deut. vii. & Iosu. xxiiii. c.

L. M. N. 19 Das bocklin etc. das ist die schwachglewbigen vnd iunge Christen soltu nicht ergern noch mit starcker lere vnd wercken beladen.

29 I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the beestes of the felde multiplie upon the.

30 But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett

31 the londe. And I will make thi costes frō the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. I will delyuer the in- *By the ryuer vnderstonde the river Euphrates,* habiters of the londe in to thine hande, and thou shalt dryue them out before the.

32 And thou shalt make none appoyntment with them nor wyth their goddes. Nether shall they dwell in thi londe, lest they make the synne agaynst me: for yf thou serue their goddes, it will surely be thy decaye.

The .XXIII. Chapter.

- 1 **A**ND he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the .Lxx. elders of Israel, *M. C. S. Moses ascendeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couen- aunt. The elders of Israel iudge the people.*
- 2 and worshippe a ferre of. And Moses went him self alone vnto the Lorde, but they came not nye, nether came the people vp with him.
- 3 And Moses came ad tolde the people al the .P. wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.
- 4 Then Moses wrote all the wordes of the Lorde and rose vp early ad made an alter vnder the hyll, and .xii

¶. 31 tradam in man. vestris 32 inibis . . . fœdus 33 quod tibi certe erit in scandalum. xxiii, 1 Ascēde 3 iudicia 4 ad radices montis

¶. 30 meylich 32 bund machen 33 zum ergernis geratten. xxiii, 1 Steyg erauff 4 vnden am berge

¶. M. N. 3 *Eyner stym:* Das gesetz zwinget wol euserlich eynerley zu sagen oder geloben, aber das hertz ist nicht da, drum ist hie des volcks wol eyne stym, aber keyn hertz.

5 pilers acordynge to the nombre of the .xii. trybes of
Israel, ad sent yonge men of the childern of Israel to
sacrifyce burntoffrynges ad to offre peaceoffrynges of
oxen vnto the Lorde.

6 And Moses toke halfe of the bloude and put it in
basens, and the otherhalfe he sprenkeld on the alter.

7 And he toke the booke of the appoynt- appoyntment,
ment and red it in the audience of the *covenant*
people. And they seyde. All that the Lorde hath
8 sayde, we will do and heare. And Moses toke the
bloude ad sprinkeld it on the people ad sayde: be-
holde, this is the bloude of the appoyntment which
the Lorde hath made with you upon all these wordes.

9 Then went Moses and Aaron, Nadab ad Abihu and
10 the .Lxx. elders of Israel vppe, and sawe the God of
Israel, and vnder his fete as it were a brycke worke
of Saphir and as it were the facyon of *facyon, ap-*
11 heauen when it is cleare, and apō the *pearance, v.*
nobles of the childern of Israel he sett not his hande.
And when they had sene God [Fo. XLI.] they ate and
dronke.

12 And the Lorde sayde vnto Moses: come vpp to me
in to the hyll and be there, ad I will geue the tables
of stone and a lawe and commaundmentes, which I
13 haue written to teach them. Then Moses rose vppe
ad his minister Iosua, and Moses went vppe in to the
14 hyll of God, ad seyde vnto the elders: tarye ye here
vntill we come agayne vnto you: And beholde here is
Aaron and Hur with you. Yf any man haue any
maters to doo, let him come to them

¶. 5 victimas pacificas 7 volumen fœderis . . erimus obed.
8 super cunct. ferm. 10 opus lapidis sapphirini . . cælum cum fe-
renum 11 eos qui procul recess. 12 doceas eos. 14 referetis ad eos.

¶. 5 fridopffer 7 buch des bunds . . gehorchen 8 vber allen
dis. wortten 10 zigel von Sapphir werck . . gestalt des hymels, wens
klar ist, 11 furnemisten 14 an die selben gelangen.

¶. ¶. X. 5 *Peace offrynge* is to reconcile God toward mē, to
be at peace wyth them & to forgiue thē their trespase: or as
some men saye for peace obtayned after victorie in batayle, as
afore in the .ix. chapter, d and here after xxxii, b. 10 *They sawe*
God, that is: they knewe certainly thatt he was there present, and
they sawe him as in a visyon, not in his godly maiestie: but as it
were by a certen reuelacion.

15 when Moses was come vpp in to the mounte, a
 16 clowde couered the hyll, and the glorye of the Lorde
 abode apon mounte Sinai, and the clowde couered it
 vi. dayes. And the feuenth daye he called vnto Mo-
 17 ses out of the clowde. And the facyon of the glorie
 of the Lorde was like confumynge fyre on the toppe
 of the hyll in the fyghte of the childern of Israel.
 18 And Moses went in to the mountayne And Moses
 was in the mounte .xl. dayes and .xl. nyghtes.

The .XXV. Chapter

1 **A**ND the Lorde talked with Moses *M.C. S. The*
 2 *Lord sheweth*
 saynge: speake vnto the chil- *Moses the fas-*
 dern of Israel that they geue *syon of the*
 me an heueoffrynge, and of *holy place and*
 euerey man that geueth it willingly wyth *the thynges*
 3 his herte, ye shall take it. And this is *pertaynyng*
 the heue- .P. offrynge which ye shall take of them: *therto.*
 4 gold, siluer ad brasse: and Iacyncte col- *iacyncte, hya-*
 oure, scarlet, purpull, bysse and gootes *cinth, blue*
 5 here: rams skynnes that are red, and the skynnes of
 6 taxus and sethimwodd, oyle for lightes and spices for
 7 a noyntyng oyle and for swete cense: Onix stones
 and sett stones for the Ephod and for the *Ephod is a*
 brestlappe. *garment lyke*
 8 And they shall make me a sanctuarye that I maye *an amyce.*
 9 dwell amonge them. And as I haue shewed the the
 facion of the habitaciō and of all the orna- *facion, pat-*
 mentes therof, euē so se that ye make it in *tern v, 40.*
 all thynges.

M. 9 And I shall shewe the

V. 15 op. nubes mont. 16 medio caliginis. 17 ignis ardens
 18 Ingressusque M. medium nebulæ, ascendit in . . xxv, 2 primi-
 tias 4 purpuram, coccumque bis tinctum 5 pellesque hyac. 7 ephod
 ac rationale.

L. 17 vertzehend fewr. . xxv, 1 Hebopffer 4 gelle seyden,
 scharlacken, rosynrodt, 5 dachs fell 7 brußt latzen.

M. N. 16 Of this glorie is spoken before in the .xvi. Chap-
 ter, c. xxv, 7 *Ephod* is a garment lyke an amyce.

10 And they shall make an arke of sethim wodd .ii. cubittes and an halfe longe, a cubite and an halfe brode
 11 and a cubitt and an halfe hye. And thou shalt ouerleye it with pure golde: both within and without, and shalt make an hye vppon it a crowne of golde rounde
 12 aboute. And thou shalt cast .iiii. rynges of golde for it and put them in the .iiii. corners there of .ii. rynges
 13 on the one syde of it and .ii. on the other. And thou shalt make stauess of sethim wodd and couer them with
 14 golde, and put the stauess in the rynges alonge by the sydes of the arke, to bere it with all. And the stauess
 15 shall abyde in the rynges of the arke, and shall not be taken awaye. [Fo. XLII.] And thou shalt put in the
 16 arke, the wytnesse which I shall geue the.

17 And thou shalt make a mercyseate of pure golde .ii. cubytes and an halfe longe and a cubete and an halfe
 18 brode. And make .ii. cherubyns off thicke golde on the .ii. endes of the mercyseate: and sett the one cherub
 19 on the one ende and the other on the other ende of the mercyseate: so se that thou make them on the .ii.
 20 endes there of. And the cherubyns shall stretch theyr wynges abroad ouer an hye, and couer the mercy seate with their wynges, and theyr faces shall lokene one to another: euē to the mercyseate warde, shall the faces of
 21 the cherubyns be. And thou shalt put the mercyseate aboue upon the arke, and in the arke thou shalt put the wytnesse which I will geue the.

22 There I will mete the and will comon comon, *com-*
 with the from upon the mercyseate from *mune*
 betwene the two cherubyns which are upon the arke of witnesse, of all thyng which I will geue the in commaundment vnto the childern of Israel.

23 Thou shalt also make a table of sethim wodd of two

V. 11 supra coronam 16 testificationē 18 productiles facies ex vtraque parte oraculi. 22 Inde præcipiam, & loquar

L. 11 oben vmbher 12 geußs 13 foern holtz 16 zeugnis 17 Gnaden stuel 22 Von dem ort

℣. ℑℳ. X. 22 *Dyr zeugen*: das ist, dabey als bey eym gewissen zeichen vnd zeugnis will ich dich wissen lassen, das ich da bin gegenwertig, das ich daselbs reden werde etc. Bedeut aber Christum ynn der menscheit. Ro. 3.

cubittes longe and one cubett brode ād a cubett ād an
 24 halfe hye. And couer it with pure golde and make
 25 there to a crowne of golde rounde aboute. And
 make vnto that .ℙ. an whope of .iiii. fyngers brode,
 rounde aboute, And make a goldē crowne also to the
 26 whope rounde aboute. And make for it .iiii. rynges
 of gōlde and put them in the corners that are on the
 27 .iiii. fete therof: euē harde vnder the whope *harde vnder,*
 shal the rynges be, to put in staues to *immediately*
 28 bere the table with all. And thou shalt make staues
 of Sethim wodd and ouerleye thē with golde, that the
 29 table maye be borne with them And thou shalt make
 his disshes, spones, pottes and flatpeces to poure out
 30 withall, of fyne golde. And thou shalt sett apōn the
 table, shewbred before me allwaye.
 31 And thou shalt make a candelsticke of *Shewbred be-*
 pure thicke golde with his shaft, braunches, *cause it was*
 bolles, knoppes ād floures procedyng *alway in the*
 32 there out Syxe braunches shal procede *presence and*
 out of the fydes of the candelsticke .iii. out of the one *syght of the*
 33 fyde and .iii. out of the other. And there shalbe .iii. *Lorde*
 cuppes like vnto almondes with knoppes *knoppes, buds*
 ād floures vppon euery one of the .vi. *of a flower,*
 braunches that procede out of the cādel- *now spelled*
 34 stycke: and in the candelsticke selfe .iiii. cuppes like
 35 vnto almondes with their knoppes and floures: that
 there be a knope vnder eueri .ii. braūches of the syxe
 36 that procede out of the cādelstycke. And the knoppes
 and the braunches shal be altogethēr, one pece of pure
 thicke golde.

[Fo. XLIII.] *Woodcut with the inscription:* ☞ The forme of the arke of witnesse with his staues and two cherubyns.

.ℙ. *Verfo of Fo. XLIII. Woodcut with the inscrip-*

℥. 24 labium aureum 25 coronam interrasilem 29 libamina, ex auro purissimo 30 panes propositionis 36 vniuersa ductilia de auro puriss.

℥. 29 aus lauter golt 30 schawbrod 36 alles eyn ticht lautergolt.

℥. ℥. N. 30 *Shewbreed*, because it was alwaye in the presence and syght of the Lorde.

tion: ¶ The table of shewbreed with the loaves of breed vppon it, and his other vessels.

[Fo. XLIII.] *Woodcut with the inscription:* ¶ The facion of the candelsticke with his lampes, snuffers and other necessaryes. F. S. by H. [in lower right hand corner.]

- 37 .P. *Verso of folio, but marked* [Fo. XLV.] And thou shalt make .vii. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer agaynst
38, 39 it: with snuffers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it
40 with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

The .XXVI. Chapter.

- 1 **A**ND thou shalt make an habi- *M.C.S. This chapter also describeth the thynges pertaynyng to the holy place.*
tatyō with ten curteynes of
twyned bysse, Iacyncte scar-
let and purpull, and shalt
make them with cherubyns of broderd
2 worke. The lenghte of a curtayne shalbe .xxviii. cu-
byttes, and the bredth .iiii. and they shalbe all of one
3 measure: fyue curtaynes shalbe coupled together one to
a nother: and the other fyue likewise shalbe coupled
together one to another.
4 Then shalt thou make louppes of Iacyncte coloure,
a longe by the edge of the one curtayne even in the
selvege of the couplinge courtayne. And likewise
shalt thou make in the edge of the vtmost curtayne

M. 39 And an hundred


V. 37 vt luceant ex aduerso. xxvi, 1 opere plumario 2 Vnius mensuræ fient vniuersa tentoria. 4 anfulas hyac.

L. 1 cherubim solltu dran machen kunstlich.

M. M. N. 1 *Bysse* loke in xxxv. of Exo. 4 *Iacynct* is a floure that we call: a vyolet: & it is also a precious stone or the coloure therof: but here it is taken only for the coloure of Iacynct of which coloure the curtayns shuld be of, as afore in the xxv, a.

L. M. N. 4 *Gell seyden:* dise farbe nennen viel, blawbefarb odder hymelfarb. So doch beyde kriechisch vnd latinsch Bibel Hiacinthen farb sagt, Nu ist yhre Hiacinht beyde die blume vnd der steyn gell oder goltfarb, darumb zu besorgen, das hie aber mal die sprach verfallen vnnd vngewisz fey.

5 that is coupled therewith on the other fyde. Fyftie
louppes fhalt thou make in the one curtayne, ād
fiftie in the edge of the other that is coupled ther-
with on the other fyde: fo that the louppes be one
6 ouer agenfte a nother. And thou fhalt make fyftie

.P. *Recto of folio, but without a folio numeral.*
Woodcut with the infcription:  The forme of the
ten cortaynes of the tabernacle with their cherubins
and fitye loupes. F. S. by H. [*in lower right hand corner.*]

buttons of golde, and couple the curtaynes together
with the buttons: that it maye be an habitacyon.

7 And thou fhalt make .xi. curtaynes of gotes heere,
8 to be a tente to couer the habitacyō The lenght of
a curtayne fhälbe .xxx. cubettes, and the bredth .iiii
9 ād they fhälbe all .xi. of one meafure. And thou fhalt
couple .v. by thē felues, and the other fixe by them
felues, ād fhalt double the fixte in the forefront of the
10 tabernacle, And thou fhalt make fyftie loupes in the
edge of the vtmoft curtayne on the one fyde: euen in
the couplynge courtayne, and as many in the edge
11 of the couplynge curtayne on the other fyde. And
thou fhalt make fyftie buttones off braffe and put them
on the louppes, and couple the tente together with
all: that there maye be one tabernacle.

12 And the remnaunt that refteth in the curtaynes of
the tente: euē the bredeth of halfe a curtayne that
refteth, fhälbe lefte on the backe fydes of the habita-
13 cyon: a cubite on the one fide and a cubite on the
other fyde, of that that remayneth in the length of
the curtaynes off the tabernacle, which fhall remayne
of ether fyde of the habitacion to couer it with all.

14 And thou fhalt make another coueringe for the
tente of rams fkyennes dyed red: ād yet ano- [Fo.
XLVI.] ther aboue all of taxus fkyennes. *taxus, badger,*

15 And thou fhalt make bordes for the *cf. German*
Dachs
16 habitacion of fethim wod to ftonde vp righte: ten cu-
bettes long fhall euery borde be, ād a cubette and an

℞. 6 circulos aureos 7 faga cilicina 11 vnum ex omnib. op-
erimētum fiat. 14 super hoc . . de hyac. pellibus 15 tabulas stantes
℞. 7 zigen haar 14 dachs fellen. 15 bretter machen

17 halfe brode. Two fete shall one borde haue to couple
 them together with all, and so thou shalt make vnto
 18 all the bordes of the habitacion. And thou shalt
 make .xx. bordes for the habitacion on the south syde,
 19 and thou shalt make, xl. fockettes of syluer ad put them
 vnder the .xx. bordes: two fockettes vnder euery borde,
 20 for their two fete. In lyke maner in the northsyde of
 21 the habitacyon there shalbe .xx. bordes ad .xl. fockettes
 22 off syluer: two fockettes vnder eueryborde. And for
 the west ende off the habitacyon, shalt thou make syxe
 23 bordes, ad two bordes moo for the two west corners of
 24 the habitaciō: so that these two bordes be coupled to
 gether beneth and lykewyse aboue with clampes. And
 25 so shall it be in both the corners. And so there shalbe
 viii. bordes in all and .xvi. fockettes of syluer: ii. fockettes
 vnder euery borde.

26 And thou shalt make barres off sethimwod fwe for
 27 the bordes of the one side of the tabernacle, and fyue
 for the other syde, and fyue for the bordes off the west
 28 ende. And the mydle barre shall goo alonge thorow
 the myddes

.P. *Verso of Fo. XLVI. Woodcut with the inscription:*

¶ The facion of the bordes of the tabernacle, with
 their fete, sockettes and barres,

[Fo. XLVII.] *Woodcut with the inscription:* ¶ The
 facion of the corner bordes with their fete sockettes
 and barres.

29 .P. of the bordes and barre them together frō the
 one ende vnto the other. And thou shalt couer the
 bordes with golde and make golden rynges for them to
 30 put the barres thorow, ad shalt couer the barres with
 golde also. And rere vp the habitacion acordinge to
 the facion ther of that was shewed the in the mount.

31 And thou shalt make a vayle off Iacyncte, of scarlett,
 purpull and twyned bysse, and shalt make it off broderd
 32 worke and full of cherubyns. And hange it vppon .iiii

¶. 18 latere merid. quod vergit ad austrum. 28 per medias tab-
 ular a summo vsque ad summum 31 & pulchra variet. contextum

¶. 24 eynem klammer 26 rigel 31 geller seyden, scharlacken
 vnd rosinrodt vnd getzw. weyffer seyde

33 pilers of sethim wodd couered with golde ad that their knoppes be coured with golde also, and stonde apon
 34 iiiii. sokettes of syluer. And thou shalt hāge vp the
 35 vayle with rynges, and shall brynge in within the vayle,
 the arke of wittnesse. And the vayle shall deuyde the
 holye from the most holye.

34 And thou shalt put the mercyseate vppon the arcke
 35 of witnesse in the holiest place. And thou shalt put
 the table without the vayle and candelsticke ouer
 agaynst the table: vppon the south syde of the habita-
 tion. And put the table on the north syde.

36 And thou shalt make an hangyng for the doore of
 the tabernacle: of Iacyncte, off scarlett, off purpull and
 37 off twyned bysse, wroughte with nedle worke. And thou
 shalt [Fo. XLVIII.] make for the hangyng, fīue pilers
 off sethim wodd, and couer both them ad their knoppes
 with golde, and shalt cast .v. sokettes off brasē for them.

■ The .XXVII. Chapter

1 **A**ND thou shalt make an altare *M.C.S. Yet*
 of sethim wodd: fyue cubettes *mo thynges*
 longe ad .v. cubettes brode, *pertaynyng*
 that it be fouresquare, and .iii *to the holye*
place.

2 cubettes hye. And make it hornes proceding out in
 3 the .iiii. corners of it, and couer it with brasē. And
 make his asshepannes, shovels, basens, flesshokes, fyre-
 4 pannes and all the apparell there of, of brasē after the
 fasyon of a net, ad put apon the nette .iiii. rynges:

M. 33 shalt brynge. xxvii, 4 and thou shalt make a gredyern
 also lyke a net of brasē, vpon whose .iiii. corners shalbe .iiii. brasen
 rynges: and the gredyern shall reache vnto the myddes of the
 altare. And thou shalt make

V. 33 quo et sanct. & sanct. sanctuaria diuidentur. xxvii, 2 ex
 ipso erunt 4 in modum retis . . annuli ænei.


L. 33 dem Heyligen vnd dem Aller heyligsten. 36 tuch machen
 . . . gestrickt von geller seyden, rosinr., scharl., vnd getzwyrnet
 weiff. seyden. xxvi, 3 ertz 4 gitter . . ehern netz

M. M. N. 33 *The most holy place*, was the secrete and in-
 warde place of the sanctuary wherī stode the arcke & the mercy-
 seate, and into which none but the prestes only might come, and
 that but once a yere. The figure of which thyng is declared in
 the Hebrewes ix, a. iii. Reg. vi, c.

5 euen in the .iiii. corners of it, and put it beneth vnder
the compasse of the altare, and let the net reache vnto
6 the one half of the altare, And make staues for the
7 altare of sethim wodd, and couer thē wyth brasse, and
let them be put in rynges alonge by the fydes off the
altare, to bere it with all.

8 And make the altare holowe with bordes: euen as
it was shewed the in the mount, so lett them make it,

9 And thou shalt make a courte vnto the habitacion,
which shall haue in the south syde hāgynges of twyned
10 bysse, beyng an hundred cubettes longe, and .xx.
pilers thereof with there .xx. sockettes of brasse: but
the knoppes of the

.P. *Verfo of Fo. XLVIII. containing a woodcut with
the inscription:*  The forme of the alter of the burnt-
offrynge with his hornes, ringes staues, gredyernes
and other ornamētes.

11 [Fo. XLIX.] pilers and their whopes shalbe syluer.
In like wise on the north syde there shalbe hāgynges
of an hundred cubettes longe and .xx. pilers with their
12 sockettes of brasse, and the knoppes and the whopes of
syluer. And in the bredth of the courte westwarde,
there shalbe hangynges of fyfthe cubettes longe, and
13 x. pilers with their .x. sockettes. And in the bredth of
the courte eastwarde toward the ryfyng of the sonne,
14 shalbe hangynges of .L. cubyttes. Hāgynges of .xv.
cubittes in the one syde of it with .iii. pilers, and .iii.
15 sockettes: and likewise on the other syde shalbe hang-
ynges of .xv. cubettes with .iii. pilers and .iii. sockettes.
16 And in the gate of the courte shalbe a vayle of .xx.
cubettes: of Iacyncte, scarlet, purpul and twyned bysse
wroughte with nedle worke, and .iiii. pilers with their
17 .iiii. sockettes. All the pilers rounde aboute the courte
shalbe whoped with syluer, and their knoppes of syluer,
18 and their sockettes of brasse. The length of the courte,
shall be an hundred cubettes, and the bredth fiftye, and

¶ 5 subter arulam . . ad alt. medium. 8 Non solidū, sed inane
& cauum 10 viginti cum basibus . . . capita cum caelaturis

℥. 5 vnden auff vmb 9 hoff

℥℥. N. 9 *The courte* is that whych we call a church yarde.

the heygth fyue, and the hangynges shalbe of twyned
 19 bysse and the fokettes of brasse. And all the vessels of
 the habitacion to all maner seruyce ad the pynnes there
 of: ye and the pynnes also of the courte, shalbe brasse.

.P. *Verfo of Fo. XLIX. containing a woodcut with
 the inscription:* ¶ The figure of the orderinge of all
 the ornamētes which must stande in the tabernacle.

20 [Fo. L.] And commaunde the childern of Israel that
 they geue the pure oyle olyue beaten for the lyghtes
 21 to poure all way in to the lampes. In the tabernacle
 of witnesse without the vayle which is before the wyt-
 nesse, shall Aaron ad his sonnes dresse it both even and
 mornynge before the Lorde: And it shalbe a dewtie
 for euer vnto youre generacyons after you: to be geuen
 of the childern of Israel.

The .XXVIII. Chapter.

1 **A**ND take thou vnto the, Aaron *M.C.S. Aa-
 rons apparell,
 & hys sonnes.*
 thi brother and his sonnes with
 him, from amonge the childern
 of Israel, that he maye min-
 ystre vnto me: both Aaron, Nadab, Abihu,
 2 Eleazar and Ithamar Aarons sonnes. And
 thou shalt make holye rayment for Aaron
 thy brother, both honorable and glory-
 3 ous Moreouer speake vnto all that are
 wyse harted which I haue fylled with
 the sprete of wysdome: that they make
 Aarons rayment to consecrate him wyth,
 that he maye mynistre vnto me. *Frō hēce vn-
 to the bokes
 ende ad tho-
 rouwe out all
 the nexte boke,
 thou shalt se
 vvhat moued
 the Pope and
 vvhen he
 toke the fas-
 cion of the gar-
 mētes and or-
 namētes that
 are nouueused
 in the chyrche*

M. 21 and Aaron and hys sonnes shall dresse

V. 19 cuncta vasa 20 vt ardeat lucerna semper 21 collocab.
 eam . . . vt vsque mane luceat . . . cultus per successiones eorum.
 xxviii, 1 vt sacerdotio fungantur 2 in gloriam et decorem.

L. 19 negel 21 von morgen bis an den abent. xxviii, 1 meyn
 Priester sey 2 zu ehren vnd schmuck 3 weysen hertzen

M. N. 21 It is called the *tabernacle of witnesse*: because
 therin was contayned the couenaūt & witnesse whervnto god
 wold that the chyldren of Israel shuld trust, as Leu. iii. c. *For-
 euer*: loke in Genesis xiii, d.

4 These are the garmentes which they shall make: a brestlappe, Ephod, a tunicle, a strayte cote, a myter and a girdell. And they shall make holye garmentes for Aaron thi brother and his sōnes, that he maye mynistre vnto
 5 me. And they shal take there to, golde, Iacyncte, scarlet,

and the maner of halouenge off the church, altare, chalice, fonte, belles, and so forth, and is become as it were a prest of the olde lawe, and hath brought vs in to captiuite as it were vnder the ceremonies of the old lawe, saue theirs spak and ours be domme.

.P. *Verfo of Fo. L. containing a woodcut with the inscription:* ¶ The forme of Aaron with all his apparell.

[Fo. LI.] purpull and bysse.

6 And they shall make the Ephod: of golde Iacyncte, scarlett, purpull and white twyned
 7 bysse with broderdworke, The two sydes shall come
 8 to gether, clossed vppe in the edges thereof And the girdell of the Ephod shalbe of the same worke-
 manshippe and of the same stufte: euen of golde, Iacyncte, scarlete, purpull and twyned bysse,

9 And thou shalt take two onyx stones and graue
 10 in them the names of the childern of Israel: fixe in the one stone, and the other fixe in the other stone:
 11 acordinge to the order of their birth. After the worke of a stonegrauer, euē as fygnettes are grauen, shalt thou graue the .ii. stones with the names of the childern of Israel, and shalt make thē to be set
 12 in ouches of golde. And thou shalt put the two stones apō the two shulders of the Ephod, and they shalbe stones off remembraunce vnto the childern off Israel.

ouches, ornaments fit to display Jewels or precious stones.

And Aaron shall bere their names before the Lorde vppon hys two shulders for a remembraunce.

13, 14 And thou shalt make hokes off golde and two

F. 4 Rationale & superhumerales, tunicam et lineam strictam
 6 bysso retorta, opere polymito. 7 Duas oras iunctas, 10 iuxta ordinem natiuit. eorum. 11 Opere sculptoris & cælatura gemmarii
 12 memoriale fil. Israel, . . . ob recordationē. 13 vncinos ex auro

L. 4 weyhe . . brustlatz, leybrock, seyden rock, engen rock
 10 orden yhrs alters 12 gedechtnis (*bis*)

M. M. N. 4 *Brestlappe* or brestflappe is soche a flappe as is i the brest of a cope.

cheynes off fine golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

- 15 And thou shalt make the brestlappe of en- .P. sample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacyncte, scarlet, purple ād twyned bysse shalt thou make it.
- 16 Fouresquare it shall be ād double, an hande brede
- 17 longe and an hande brede brode. And thou shalt fyll it with .iiii. rowes of stones. In the first rowe shalbe
- 18 a Sardios, a Topas and Smaragdus. The seconde rowe:
- 19 a Rubyn, Saphir and a Diamonde. The thyrd: Lyguros an Acatt and Amatist.
- 20 The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclosers.
- 21 And the stones shalbe grauen as sygnettes be grauē: with the names of the childern of Israel euen with xii. names euery one with his name acordynge to the .xii. trybes.
- 22 And thou shalt make vppon the brestlappe .ii. fasteninge cheynes of pure golde ād wrethen worke.
- 23 And thou shalt make likewyse vppon the brestlappe ii. rynges of golde and put them on the edges of the
- 24 brestlappe, and put the .ii. wrethen cheynes of golde in the .ii. rynges which are in the edges of the brestlappe,
- 25 And the .ii. endes of the .ii. cheynes thou shalt fasten in the .ii. rynges, and put them vppon the shulders of the Ephod: on the foresyde of it.
- 26 And thou shalt yet make .ii. rynges of gol- [Fo. LII.] de ād put them in the .ii. edges of the brestlappe euē in the borders there of towarde the insyde of the

¶ 15 brestlappe of iudgemēt 19 Rubye

¶ 15 rationale quoque iudicii 17 Ponesque in eo . . ordines lapidum 17 in primo versu 20 in quarto chrysolitus, onych., et beryllus 21 cælabuntur 25 quod rationale respicit.

¶ 15 brustlatz des rechts . . nach der kunst 17 fullen mit vier rigen 25 ecken am leybrock gegen ander vber.

¶ M. N. 17 *Smaragdus*: Or an emeraude. 18 *Rubye*: Some rede a carbuncle.

¶ L. M. N. 15 *Des rechts*: Mit dem wort zeygt er an, was der brustlatz bedeut, nemlich, das ynn Christo dem hohen priester die macht stehet das geseze aus zu legen vnnd zu lencken nach gelegenheyt der sachen vnnd notturt der gewissen, wie Christus Matth. 12 mit dem Sabbath thut.

- 27 Ephod that is ouer agaynst it. And yet .ii. other
 riges of golde thou shalt make, ād put thē on the
 ii. sydes of the Ephod, beneth ouer agaynst the brest-
 lappe, alowe where the sydes are ioyned together
 28 vppō the brodered girdell of the Ephod. And they
 shall bynde the brestlappe by his rynges vnto the
 rynges of the Ephod with a lace of Iacyncte, that
 it maye lye closse vnto the brodered girdell of the
 Ephod, that the brestlappe be not lowsed from the
 Ephod.
- 29 And Aarō shall bere the names of the childern of
 Israel in the brestlappe of ensāple vppō his herte, whē
 he goth in to the holy place, for a remēbraūce before
 30 the Lorde allwaye. And thou shalt put ī the brest-
 lappe of ensāple* lighte and perfectnesse: *Light ād per-
 fectenesse: In
 Hebrue it is
 lightes and
 perfectnesse:
 ād I thynke
 that the one
 vvere stones
 that did glist-
 er ād had light
 in them and
 the other
 clere stones*
- that they be euē vpon Aarōs herte whē
 he goeth ī before the Lorde ād Aarō
 shall bere the ensāple of the childern of
 Israel vpō his herte before the Lorde
 alwaie
- 31 And thou shalt make the tunycle vnto
 the Ephod, all to gether of Iacyncte.
- 32 And ther shalbe an hole for the heed in

℞. 27 bordered 29 brestlappe of iudgement, so v. 30. 30 Vrim
 and Thumin

℥. 28 vitta hyacinthina, vt maneat iunctura fabrefacta 29 super
 pectus 30 doctrinam et veritatem 32 capitium, & ora per gyrum
 eius textilis

℥. 30 Liecht vnd vollickeyt

℞. ℞. X. 30 *Vrym and Thumin*, are Hebrue wordes: Vrim
 signifieth light & Thumin perfectnes: and I thynke that the one
 were stones that dyd glyster and had light in thē, the other clere
 stones as cristall. And the lighte betokened the light of Godes
 worde & the purenesse cleane lyuynge acordynge to the same, &
 was therfore called the ensample of the chyltern of Israel, because
 it put them in remembraunce to seke Gods worde & to doo
 thereafter.

℥. ℞. X. 30 *Liecht* etc. Ebreisch heysen dise wort Urim
 and Thumim, Urim heyst liechte odder glentze, Thumim heyst,
 vollige vnd on wandel, was solchs sey gewesen leylich, weys
 man itzt nit mehr, Bedeut aber on zweyffel, das Christus lere ist
 vnd wirt behalten lauter, hel vnd on wandel ynn des prediger
 herten, wie paulus. Tito gepeut, das er das wort heylsam, red-
 lich vnd vnstrefflich furen sol, vnd Timotheo befilt, eyn gutte bey-
 lage zu bewarē, das heyst auch hie, das recht der kinder Israel
 auff Aarons herten tragen.

- the myddes of it, ād let there be a bonde
of wouen worke rounde aboute the colore
colore of a of it: as it were the colore
partlet, *collar* of a partlet, that it rent not.
33 *of a ruff, or neckband.* And beneth .ℙ. vppon the
hem thou shalt make pomgranates of Iacyncte, of scarlet, and of purpull rounde
aboute the hem, and belles of golde be-
34 twene them rounde aboute: that there be
euer a golden bell and a pomgranate, a
golden bell and a pomgranate rounde
aboute vppon the hem of the tunicle.
35 And Aaron shall haue it vppon him
when he minyftreth, that the founde
maye be herde when he goeth in to the holy place
before the Lorde and when he cometh out, that
he dye not.
- 36 And thou shalt make a plate of pure golde, and
graue there on (as signettes are grauen) the ho-
37 lynes of the Lorde, and put it on a lace
of Iacyncte and tye it vnto the mytre,
38 vppon the forefront of it, that it be apon
Aarōs foreheed: that Aaron bere the
fynne of the holy thynges which the
childern of Israel haue halowed in all their holye
giftes. And it shalbe alwayes vpon Aarons foreheed,
that they maye be accepted before the Lorde
- 39 And thou shalt make an albe of bysse, and thou
shalt make a mytre of bysse ād a girdell of nedle
worke.
- 40 And thou shalt make for Aarons sonnes also cotes,

as cristall.
And the lighte
betokened the
light of Godes
vvorde and
the purenesse
cleane livinge
acordynge to
the same and
vvas therefore
called the en-
sample of the
childern of Is-
rael, because it
put thē in re-
membraunce
to seke Gods
vvorde ād to
do there after.

That he call-
eth the holy-
nesse of the
Lorde I sup-
pose it be this
name Ieho-
uah.

℞. 35 vt audiatur sonitus 36 Sanctum domino. 38 muneribus
et donariis 40 tunicas lineas

℞. 35 an haben wenn er dienet 36 die heylickeyt dem Herrn
38 gaben vnd heylthum . . das er sie versune

℞. ℞. N. 36 *The holynes of the Lord*, was a name of God
made with .iiii. letters, which the Hebrues durst not name for
honoure wyich they had to God, in stede wherof they sayd
Adonay. Which we haue interpret in Ex. vi, a. by his name
Iehouah. 38 *The synne*: for the offryng made for synne, as
Rom. viii, a.

41 girdels and bonettes honourable and glorious, and
 thou shalt put them vppon Aaron thy brother and on
 his sonnes with him [Fo. LIII.] and shalt anoynte
 them and fyll theyr handes and consecrate them,
 42 that they maye mynistr vnto me. And thou shalt
 make them linnen breches to couer their preuyties:
 43 from the loynes vnto the thyes shall they reach. And
 they shalbe apon Aaron and his sonnes, whē they goo
 in to the tabernacle of wytnesse, or when they
 goo vnto the altare to mynistr in holynes, that
 they bere no synne and so dye. And it shalbe a
 lawe for euer vnto Aaron and his seed after him.

The .XXIX. Chapter.

1 **T**HIS is the thinge that thou shalt doo vnto them when thou halowest them to be my preastes. Take one ox and two
 2 rammes that are without blemish, and vnleued
 bred and cakes of swete bred tempered with oyle
 and wafers of swete bred anoynted with oyle (of
 3 wheten floure shalt thou make them) and put
 them in a maunde and brynge the in the maunde with the oyle and the .ii. rammes.

M. 3 maunde with the ox

L. 41 cunct. consec. manus 43 vt min. in sanctuario, ne iniqui moriantur. xxix, 2 crustulam absque fermento . . lagana 3 in canistro . . vitulū autem

L. 40 zu ehren vnd schmuck. 41 hende fullen 42 nydderkleyd 43 yhr missethat tragen.

M. M. N. 43 *Tabernacle of witnesse:* Loke in Ex. xxvii, d. *Foreuer:* Loke in Gen. xiii, d.

L. M. N. 41 *Fullen:* Dis fullen ist ein Ebreisch sprach, der man mus gewonen, vnd war das, wie ym folgend capitel steht, das ynn der weyhe den Priestern die hende mit opfer gefullet wurden fur dem herrn, Bedeut, das die prediger sollen vol gutter werck seyn fur allen, wie Christus Math, 5. leret laß ewr gutte werck fur den menschen leuchten.

4 And brynge Aaron ād his sonnes vnto the doore of the tabernacle of wytnesse, ād
 5 wassh them with water, and take the garments, and put upon Aaron: the straye cote, and the tuncle of the Ephod, and the Ephod ād the brestlappe: and gerth
 thẽ to him with the brodered girdel of the Ephod. And put the mitre vppō .℞. his heed and
 7 put the holy crowne vpon the mytre. Then take the anoyntyng oyle and poure it upon his heed and
 8 anoynte him. And brynge his sonnes and put albes upon them, ād gerth them with girdels: as well Aaron as his sonnes, And put the bonettes on them that the preastes office maye be theirs for a perpetuall lawe.

Of thys they take the consecratyng of bishoppes ād annoyntyng of preastes, though they haue altered the maner some vvhat.

And fyll the handes of Aaron and of hys sonnes,
 10 and brynge the ox before the tabernacle of witnesse. And let Aaron ād his sōnes put their hādes apō his
 11 heed ād kyll hī before the Lord in the dore of the tabernacle of witnesse And take of the bloud of the
 12 ox ād put it apō the hornes of the alter with thi finger ād poure all the bloude upon the botome of the
 13 alter, ād take all the fatt that couereth the inwardes, ād the kall that is on the lyuer, and the .ii. kydneyes with the fatt that is apō thē: and burne thē apō the
 14 alter. But the flesh of the ox and his skynne and his donge, shalt thou burne with fyre, without the hoste. For it is a synneofferyng.

15 Then take one of the rammes, ād let Aaron and his sonnes put their hondes upon the heade of the ram,
 16 and cause him to be slayne, ād take of his bloude, and
 17 sprenkell it rounde aboute upon the alter, and cutt the ram in peces and [Fo. LIIII.] whesh the inwardes of him and his legges, ād put them vnto the peces

℞. 17 wash

℣. 7 atque hoc ritu consecrabitur. 9 eruntque sacerdos. mihi religione perpetua. 9 initiaueris manus 12 reliquum autem 13 et offeres incensum

℞. 6 heylige kron an den huet 9 hend fullen 10 hutte des zeugnis 12 alles ander blut 14 fundopffer.

- 18 ād vnto his heed, ād burne the hole ram apou the alter. For it is a burntofferyng vnto the Lorde, and a swete sauoure of the Lordes sacrifice.
- 19 And take the other ram and let Aaron and hys
20 sonnes, put their hondes apou hys heed and let him than be kylled. And take of his bloude and put it apou the tpye of the righte eare of Aaron and of his sonnes, and apou the thombe of their righte handes, and apou the great too of their ryghte fete: and sprenkell the bloude apou the alter rounde aboute.
- 21 Than take of the bloude that is apou the alter and of the anoyntyng oyle, ād sprekell it apou Aaron and his vestimētes, ād apō his sonnes ād apō their garmētes also. Thā is he ād his clothes holy ād his sonnes ād their clothes holye also
- 22 Than take the fatt of the ram and hys rompe and the fatt that couereth the inwardes and the kall of the lyuer and the two kydneyes, and the fatt that is apou them and the righte shulder (for that ram is a
23 fulloffrynge) and a fymnell of bred ād fymnell, *a kind of cake, cf. Germ. Sem-*
a cake of oyled bred ād a wafer out of *mel.* the baskett of swete bred that is before
- 24 .P. the Lorde, and put all apou the handes of Aaron and on the handes of his sonnes: and waue thē in and
25 out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it apou the alter: euen apou the burntoffrynge, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.
- 26 Then take the brest of the ram that is Aarons full-
offrynge and waue it a waueoffrynge before the Lorde,
27 ād let that be thy parte. And sanctifie the brest of the waueoffrynge and the shulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is

℣. 18 oblatio est domino, odor suauissimus victimæ domini. 20 ac pedis, dextri 22 aruinā quæ operit vitalia . . aries consecrationis 24 eleuans coram dom. 25 holocaustum, odorem suauissimum 26 in partem tuam.

℟. 18 den gantzen wider antzunden . . . brandopffer, eyn suser geruch des opfers dem HERRN. 22 eyn widder der fulle 24 webe es 25 zunde es an . . des HERRN opffer. 27 gewebet vnd gehebet
℞. ℞. N. 18 What a *swete sauoure* is ye shall fynd in Leui. i, c. and Ez. xx, f.

- 28 the full offrynge of Aaron ād of his sonnes. And it
 shal be Aarons ād his sonnes dutye for ^{dutye, *due, i. e.*}
 euer, of the childrē of Israel: for it is an ^{*that which be-*}
 heueoffrynge. And the heueoffrynge shalbe the Lordes ^{*longs to him.*}
 dutie of the childern of Israel: euen of the sacrifice
 of their peaceoffrynges which they heue vnto the
 Lorde.
- 29 And the holye garmentes of Aaron shalbe his
 sonnes after him, to anoynte them therin, and to fyll
 30 their handes therin. And that sonne that is preast
 in his stede after him, shall put them on seuen dayes:
 that he goo in to the tabernacle of witnesse, to min-
 istre in the holye place.
- 31 Thā take the ram that is the fullofferyng ād [Fo.
 32 LV.] feth his flesh in an holye place. And Aarō and
 his sonnes shall eate the flesh of hī, ād the bred that
 is in the basket: euen in the dore of the tabernacle
 33 of witnesse. And they shall eat thē, because the at-
 tonmēt was made therewith to fyll their handes and
 to sanctifie thē: but a straunger shal not eate therof,
 because they are holie
- 34 Yf oughte of the flesh of the fulloffrynges, or of the
 bred remayne vnto the mornyng, thou shalt burne it
 with fyre: for it shall not be eaten, because it is holye.
- 35 And se thou do vnto Aaron and his sonnes: euen so
 in all thynges as I haue commaunded the: that thou
 36 fyll their handes seuen dayes and offre euery daye an
 oxe for a synneoffrynge for to recōcyle with all. And
 thou shalt halowe the alter when thou reconcylest it,
 37 and shalt anoynte it to sanctifie it. Seuē dayes thou
 shalt reconcyle the alter and sanctifie it, that it maye

¶. 26 quo initiatus est Aaron (and v. 28) 28 quia primitiua
 sunt & initia de victimis eorum pacificis 29° confecrentur manus
 33 placabile sacrificium et sanct. off. manus. 36 consecrabis ma-
 nus 36 Mundabisque alt. cum immol. exp. hostiam

¶. 28 todopffern vnd hebungen 36 vmb der willen die versunet
 werden

¶. ¶. N. 33 *Sanctifie*: Loke in Genesis .ii, a.

¶. ¶. N. 36 *Entfundigen*: das ist absoluieren vnd los sprechen
 wie Ps. 50 *asperges me ysopo*, das ist, entsundige vnd absoluir
 mich mit Isopen.

be an alter most holye: so that no mā maye twich it
but thei that be consecrate.

- 38 This is that which thou shalt offre vpō *Toch not the chalyce nor the*
the alter: ii. lambes of one yere olde daye *altare stōne*
39 by daye for euer, the one thou shalt offre *nor holy oyle*
in the morninge and the other at euen. *and holde youre hande*
40 And vnto the one lābe take a tenth *out off the fonte.*
deale of floure myngled with the fourth parte of an
hin of beaten oyle, and the fourth parte of an hin of
41 wyne, for a drinc- .℞. keoffrynge. And the other
lambe thou shalt offer at euen and shalt doo thereto
acordynge to the meateoffrynge and drinkeoffrynge
in the mornynge, to be an odoure of a swete fauoure
42 of the sacrifice of the Lorde. And it shalbe a con-
tinuall burntoffrynge amonge youre children after you,
in the doore of the tabernacle of witnesse before the
Lorde, where I will mete you to spake vnto you there.
43 There I will mete wyth the childern of Israel, and wilbe
44 sanctified in myne honoure. And I will sanctifie the
tabernacle of witnesse and the alter: and I will sanc-
tifie also both Aaron and his sonnes to be my preastes.
45 And moreouer I will dwell amōge the children of
46 Israel and wilbe their God. And they shal knowe
that I am the Lorde their God that broughte them out
of the lond of Egipte for to dwell amonge them: euen
I the Lorde their God,

¶ The .XXX. Chapter.

- 1 **A**ND thou shalt make an alter to *M.C.S. The*
burne cēse therin, of sethim *altare of in-*
2 wod: a cubet longe, and a *cense. The*
cubet brode, euen fouresquare *brassen lauer.*
The anynt-
shall it be and two cubettes hye: with hornes proced-
yng oyle.

℣. 38 iugiter 40 & vinum ad libandum eiusdem mensuræ 41 et
iuxta ea quæ diximus 42 oblat. perpetua . . . vbi cōstitua 43 Ibique
præcipiam filiis Isr., . . altare in gloria mea. xxx, 1 ad adolendum
thymiana

℣. 37 wer . . anruren wil, der sol geweyhet seyn. 39 zwiffchen
abents (v. 41) 42 betzeugen vnd mit dyr reden

3 yng out of it, ād thou shalt ouerlaye it with fyne golde
 both the roffe ād the walles round aboute, ād his
 hornes also, ād shalt make vnto it a crowne of gold
 4 rōūde aboute, ād .ii. goldē ringes

Fo. LVI. *containing a woodcut with the inscription:*

¶ The forme of the altare of incense with all that be-
 longeth vnto it.

.P. on ether syde, euen vnder the croune, to put staues
 5 therin for to bere it with all. And thou shalt make
 the staues of sethim wodd and couer them with golde.
 6 And thou shalt put it before the vayle that hangeth
 before the arcke of witnesse, and before the mercyseate
 that is before the witnesse, where I will mete the.
 7 And Aaron shall burne thereon swete cense euery
 8 mornyng when he dresseth the lampes: and lykewyse
 at euen when he setteth vpp the lampes he shall burne
 cense perpetually before the Lorde thorow out youre
 9 generacions Ye shall put no straunge cense thereon,
 nether burnt sacrifice nor meateoffrynge: nether poure
 10 any drynkeoffrynge thereon. And Aaron shall rec-
 oncyle his hornes once in a yere, wyth the bloude
 of the synneoffrynge of reconcylyge: euen once in the
 yere shall he reconcyle it thorow youre generacions.
 And so is it most holye vnto the Lorde.


11,12 And the Lorde spake vnto Moses saynge: when
 thou takest the summe of the childern of Israel ād
 tellest them, they shall geue euery mā a tellest, *num-*
 reconcylynge of his soule vnto the Lorde, *bereft.*
 that there be no plage amonge them when thou tel-
 13 lest them. And thus moch shall euery man geue that
 goeth in the nombre: halfe a fycle, after the holye
 fycle: a fycle is .xx. geeras: [Fo. LVII.] and an halfe
 14 fycle shalbe the heueoffrynge vnto the Lorde. And

¶ 10 reconcyle vpon the hornes of it 13 after the fycle of the
 sanctuarie

V. 3 coronam aureolam per gyrum 6 propitiatorio . . . vbi lo-
 quar tibi. 8 collocat eas ad vesp. 9 compositionis alterius 10 de-
 precabitur . . . super cornua 12 tuleris summam . . . recensiti
 13 mensuram templi . . . obolos

L. 3 feyn dach 6 Gnaden stuel der auff dem zeugnis . . . zeu-
 gen. 9 fremd gereuch 10 auff seynen h. versunen 12 versunung
 seyner feel 13 feckel des heyligthums

- all that are numbred of thē that are .xx. yere olde
 and aboue shall geue an heueoffrynge vnto the Lorde.
 15 The rych shall not passe, and the poore shall not goo
 vnder halfe a fycle, when they geue an heueoffrynge
 16 vnto the Lorde for the attonemēt of their foules. And
 thou shalt take the reconcylinge money of the children
 of Israel and shalt put it vnto the vse of the taber-
 nacle of witnesse, and it shall be a memoriall of the
 childern of Israel before the Lorde, to make attone-
 ment for their foules.
 17,18 And the Lorde spake vnto Moses saynge: thou
 shalt make a lauer of brasse and his fote also of brasse
 to wash with all, and shalt put it betwene the taber-
 nacle of witnesse and the alter and put water there-
 19 in: that Aaron and hys sonnes maye wesh both their
 20 handes ād theyr fete thereout, whē they go in to the
 tabernacle of witnesse, or whē they goo vnto the
 altare to minstre and to burne the Lordes offrynge,
 21 lest they dye. And it shalbe an ordinaunce for euer
 vnto him and his feed amonge youre childern after you.
 22,23 And the Lorde spake vnto Moses saynge: take
 principall spices: of pure myrre fwe hundred fycles, of
 fwete cynamone half so moch

.P. *Verso of Fo. LVII. containing a woodcut with the
 inscription:*  The figure of the lauer of brasse with
 his fote.

- [Fo. LVIII.] two hundred and fyftie ficles: of fwete
 24 calamyte, two hundred and .L. Of cassia, two hundred
 and .L. after the holye fycle, and of oyle olyue an hin.
 25 And make of them holye anoyntyng oyle euen an oyle
 26 compoude after the crafte of the apotecarye. And noynt

℞. 16 an attonement

℥. 14 dabit pretium. 16 monim. eorum 20 offerant . . . thymiana
 domino 23 aromata primæ myrrhæ & electæ 24 pondere sanctuarii

℥. 18 handsafs 19 draus wasschen 23 specerey der besten myr-
 rhen 25 nach der apotecker kunst.

℞. ℞. N. 25 *Anoyntyng oyle:* This holy anoynting oyle doth
 figure the vertue of the holy ghooft declared or shewed by the
 worde of god: & descendyng downe fyrst on the hed of Aarō
 which is Christ & consequently vpon the Apostles & all the fayth-
 full, as in Ps. cxxxii, a.

the tabernacle off wytnesse therewyth, and the arcke
 27 of witnesse, and the table with all his apparell, and the
 candelsticke with all his ordinaunce, and the alter of
 28 incense, and the alter of burnt sacrifice and all his
 29 vessels, and the lauer and his fote. And sacrifice them
 that they maye be most holye: so that no man twyche
 30 them but they that be halowed. And anoynte Aaron
 and his sonnes and consecrate thē to minstre vnto me.
 31 And thou shalt speake vnto the childrē of Israel
 saynge: this shalbe an holye oyntyng oyle vnto me,
 32 thorow out youre generacions. No mans flesh shalbe
 anoynted therewith: nether shall ye make any other
 after the makynge of it for it is holye, se therfore that
 33 ye take it for holye. whofoeuer maketh like that, or
 whofoeuer putteth any of it apon a straunger, shall
 perysh from amonge his people.
 34 And the Lord sayd vnto Moses: take vnto the swete
 spices: stacte, onycha, swete galbanū ād pure frākē-
 35 sens, of etch like moch: ād make .℞. cens of them cō-
 pounde after the crafte of the apoticarye, myngled
 36 together, that it maye be made pure and holye. And
 beat it to powder and put it before the witnesse in the
 tabernacle of witnesse, where I will mete the, but let it
 37 be vnto you holye. And se that ye make none after
 the makinge of that, but let it be vnto you holye for
 38 the Lorde. And whofoeuer shall make like vnto that,
 to smell thereto, shall perish from amonge his people.

¶ The .XXXI. Chapter

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 2 saynge: beholde, I haue called *callynge of*
 by name, Bezaleel the sonne *Bezaleel and*
 of Vri sōne to Hur of the *Ahaliab the*
 3 tribe of Iuda. And I haue filled hī with *workmen.*
The Sabbath is
commanded.

℞. 29 sacrifice

℥. 28 vniuersam supellectilem quæ ad cult. eor, pertinet. 34 thus
 lucid. . 35 & sanctificatione dignissimum. 36 pones ex eo . . sanctum
 sanctorum erit vobis thym. 38 vt od. illius perf., peribit

℥. 29 das allerheyligst seyen . . . anruren wil der sol geweyhet
 feyn. 33 ausgerottet

the sprete of God, with wifdome, vnder-
 ftondinge ād knowlege: euē in all maner
 4 worke, to finde out fote faytes, to worke
 5 in golde fyluer ād brasse and with the
 crafte to graue ſtones, to ſet ād to carue in tibre, ād
 6 to worke in all maner workmāſhipe. And beholde,
 I haue geuē him to be his companion Ahaliab the
 ſonne of Ahifamach of the tribe of Dan, and in the
 hertes of all that are wiſe harted I haue put wiſdom
 7 to make all that I haue commaunded the: the taber-
 nacle of witneſſe, and the arcke of witneſſe, and the
 mercyſeate that is there vppon, all the ornamentes
 8 of the tabernacle and [Fo. LIX.] the table with his
 ordinaunce, ād the pure cādleſticke with al his appar-
 9 ell, ād the alter of incens, ād the alter of burntoff-
 10 rynges with al his veſſels, ād the lauer with his fote,
 ād the veſtimētes to miniſtre in, ād the holye garmētes
 for Aarō the preaſt, ād the garmētes of his ſonnes to
 11 miniſtre in, and the anoyntinge oyle and the ſwete
 cenſe for the ſanctuarye: acordinge to al as I haue
 commaunded the ſhall they doo.

12, 13 And the Lorde ſpake vnto Moſes ſayng: ſpeake
 ūto the childern of Iſrael ād ſaye: i any wyſe ſe that
 ye kepe my Sabbath, for it ſhalbe a ſygne
 betwene me and you in youre generacions
 for to knowe, that I the Lorde doo ſanctifie
 14 you. Kepe my Sabbath therfore, that
 it be an holye thyng vnto you. He
 that defileth it, ſhal be ſlayne therfore.
 For whoſoeuer worketh therein, the ſame
 ſoule ſhalbe roted out from amonge his
 15 people. Sixe dayes ſhall men worke, but

*The tables of
 ſtone are geu-
 en Moſes.*

*faytes, ſkilful
 works.*

*The ſabbath
 beſide that it
 ſerued to come
 ād heare the
 worde of god
 and to ſeke his
 wil ād to
 offer ād rec-
 oncile thē
 ſelues vnto
 god, it was a
 ſigne vnto
 them alſo ād*

¶. 4 ad excogitandum quic. fabrefieri poteſt 10 vt fungantur
 officio ſuo in ſacris. 14 ſanctum eſt enim

¶. 6 allerley weyſen die weysheyt 14 wer yhn entheyliget . .
 des tods ſterben (v. 15)

¶. 13 *Sabboth*: The Sabbath beſyde that it ſerued to
 come and heare the worde of God and to ſeke hys wil & to offer
 & recōcyle them ſelues vnto God. It was a ſygne vnto thē alſo
 & dyd put thē in remembraunce that it was god that ſanctified
 thē with his holye ſprete & not they thē ſelues with their holy
 workes.

- the seuenth daye is the Sabbath of the holye reste of the Lorde: so that whoso-
 euer doeth any worke in the Sabbath daye,
 16 shal dye for it. wherfore let the childern
 of Israel kepe the Sabbath, that they ob-
 serue it thorowe out their generacions, that
 17 it be an appoyntement for euer. For it
 shalbe a sygne betwene me, and the chil-
 dern of Israel for euer. For in fixe dayes the Lorde
 made heauen and erth, and the .P. seuenth daye he
 rested and was refreshed.
- 18 And whē he had made an end of comening with
 Moses vppon the mounte Sinai, he gaue him two tables
 of witnesse: which were of stone and written with the
 finger of God.

did put thē in remēbraūce that it vvas god that sanc- tified thē vvith his holy sprete ād not thei them selues vvith their holy vverkes.

¶ The .XXXII. Chapter

- 1 **A**ND when the people sawe that it was lōge or Moses came doune out of the mountayne, they gathered them selues together ād came vnto Aaron and sayde vnto him: Vp ād make vs a god to goo before vs: for of this Moses the felowe that brought vs out of the londe of Egipte, we wote not what ys become.
- 2 And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, your sonnes ād of youre doughters: and brynge them vnto
 3 me. And all the people plucked of the golden earinges that were in their eares,

M.C.S. The Israelytes worship the golden calffe. Moses pray- eth for them puttynge God in remem- braunce of his promyse. He breaketh the tables for an- ger. He chyd- eth Aaron. The ydolaters are slayne. Moses pray- eth God to for- geue them, or to put him oute of the booke of lyfe.

V. 15 requies sancta domino 16 Pactum est sempiternum . 17 signumque perpetuum. xxxii, 1 congregatus aduersus Aaron . . deos

L. 15 Sabbath, die heylige ruge des HERRN 17 wart erquicket. xxxii, 1 widder Aaron . . Götter

M. M. N. 18 Wyth the synger of god, that is: wyth the spyrite of God, or with the power of god, as Luc. xi, c.

4 and broughte them vnto Aaron And he receaued
 them of their handes and facyoned it with a grauer
 and made it a calfe of molten metall. And they fayde:
 This is thi god, O Ifrael, whiche brought the out of the
 londe of Egipte.

5 And when Aaron sawe that, he made an al- [Fo. LX.]
 tare before it, and made a proclamacion faing tomor-
 6 row shalbe holy daye vnto the Lorde. And they rose
 vp in the mornynge and offred burnt offrynges, and
 brought offrynges of attonement also. And than they
 satt them doune to eate and drynke, and rose vpp
 agayne to playe.

7 Than the Lorde sayde vnto Moses: go get the doune,
 for thi people which thou broughtest out of the lāde
 8 of Egipte, haue marred all they are turned at once out
 of the waye whiche I cōmaunded thē, ād hāue made
 thē a calfe of molten metall, ād haue worshipped it and
 haue offred therto and haue saide: This is thy God
 thou Ifrael, which hath brought the out of the lande
 9 of Egipte. And the Lorde sayde vnto Moses: beholde,
 10 I see this people, that it is a stife necked people, and
 now therefore suffre me that my wrath maye waxe hote
 vppō thē, and that I may consume thē:
 and than will I make of the a mightie
 people,

11 Than Moses besoughte the Lorde his
 God and sayde: O Lord, why shuld thy
 wrath waxe hote apō thy people which
 thou hast brought out of the lande of
 Egipte with great power and with a
 12 mightie hande? wherfore shuld the
 Egyptians speake and saye: For a mischese dyd he

*The pope
 vvolde curse
 .xx. hundred
 thousande as
 blacke as coles,
 and send thē
 to hell for to
 haue soche a
 profre, and
 vvolde not
 haue prayed
 as Moses did.*

℣. 4 opere fuforio . . dii tui 5 præconis voce clam. 9 duræ cer-
 uicis

℣. 4 entwarffs mit eym griffel . . gotter 9 halstarrig 10 sie
 auff freffe

℣. M. N. *4 *Entwarffs*: das ist er malet es yhn fur was sie fur
 eyn bild machen solten. Das bedeut, das menschen lere, dem
 volck fur bilden, was sie fur werck thun sollen da mit sie Gott
 dienen, denn hie sihestu, das die ynn difem kalb vermeynet haben
 dem rechten Gott zu dienen, weyl Aaron rufen leß. Es sey des
 Herrn fest vnnd bawet ym eyn altar.

brynge them out: euen for to flee .¶. them in the mountayns, and to consume them from the face of the erth. Turne from thi fearse wrath, ād haue compassion ouer the wikednesse of thi people. Remēbre
 13 Abrahā, Isaac ād Israel thy seruautes, to whō thou sworeſt by thyne owne selfe ād ſaideſt vnto thē: I wil multiplie youre ſeed as the ſtarres of heauen, ād al this lande which I haue ſaide, I will geue vnto youre
 14 ſeed: ād they ſhall ēheret it for euer. And the Lorde refrayned him ſelfe from that euell, which he ſayde he wolde do vnto his people.

15 And Moſes turned his backe and wente doune frō the hyll, and the .ii. tables of witneſſe in his hande: which were wryttē on both the leaues and were the worke
 16 of God, ād the writige was the writinge of God grauē
 17 apōn the tables. And when Ioſua herde the noyſe of the people as they ſhouted, he ſaide vnto Moſes: there
 18 is a noyſe of warre in the hoſte. And he ſayde: it is not the crye of thē that haue the maſtrye, nor of thē that haue the worſe: but I doo heare the noyſe of ſynginge.

19 And as ſoone as he came nye vnto the hoſte and ſawe the calfe and the daunſyng, his wrath waxed hote, and he caſt the tables out of his hande, and
 20 brake them euen at the hyll fote. And he toke the calfe which they had made [Fo. LXI.] ād burned it with fyre, ād ſtampt it vnto powder and ſtrowed it in the water, and made the childern of Iſrael drynke.
 21 And thā Moſes ſayde vnto Aarō: what dyd this people vnto the that thou haſt brought ſo great a ſynne apōn them.

22 And Aaron ſayde: let not the wrath of my Lorde waxe fearſe, thou knoweſt the people that they are

¶. 12 callide eduxit . . eſto placabilis 13 & poſſidebitis 15 ex vtraque parte 16 ſculpta in tabulis. 17 Vlulatus pugnæ 18 clamor adhort. ad pugnam . . vociferatio compell. ad fugam . . vocem cant. 19 & choroſ 20 contriuit vſque ad 22 pronuſ ſit ad malum

¶. 13 deyne diener . . . deyner knechte 14 gerewet 17, 18 geſchrey (*thrice*) . . ſingentantz. 19 den reygen . . malmetz 22 volck boſe iſt

- 23 euen sett on myschefe: they sayde vnto me: make
vs a god to goo before us, for we wote not what
is become of Moses the felow that brought us out
24 of the lande of Egipte. And I sayde vnto them:
let them that haue golde, take and brynge it me:
and I keft it in to the fyre, and there of came out
this calfe
- 25 when Moses sawe that the people were naked, *naked, bare-*
naked (for Aaron had made them naked *headed (Lu-*
vnto their shame when they made insur- *ther), more*
26 rection) he went and stode in the gate of *probably un-*
the hoste and sayde: Yf any man perteyne *ruly (lxx. On-*
vnto the Lorde, lett him come to me. And all the
sonnes of Leui gathered them selues together and came
27 vnto him. And he sayde vnto them, thus sayeth the
Lorde of Israel: put euery man his swerde by his fyde,
and goo in and out from gate to gate thorow out the
hoste: and flee euery man his brother, euery man his
28 frende and euery man his neyghboure. And the chil-
dern of Leui dyd .P. as Moses had sayde. And there
were slayne of the people the same daye,
29 aboute thre thousande men. Then Moses *The popis*
sayde: fyll your handes vnto the Lorde this *bull sleeth moo*
daye, euery man vppō his sonne and vppon *thā Aarons*
his brother: to brynge vppō you a bleffynge *calfe, euē an*
this daye *hundredthou-*
sand for one
heere of them.
- 30 And on the morowe, Moses sayde vnto the people:
Ye haue synned a great synne. But now I will goo
vpp vnto the Lorde, to witt whether I can make an
attonement for youre synne.
- 31 And Moses went agayne vnto the Lorde and sayde:

℣. 24 Quis . . aurum? 25 nudatus . . propter ignom. fardis
& inter hostes nudū cōstituerat 29 Consecraftis . . vt detur vobis
ben.

℣. 25 entbloffet . . auffrichtet . . entbloffet zur schande 29 fullet
heutte . . . das heutte vber euch

℣. M. N. 25 *Entbloffet*: dis bloffen ist, des heubts, wenn das
heubt on decke vnnd schmuck ist, vnd ist die meynung, das Aaron
hatte das volck Gotte entzogen, das er nicht mehr vber sie regirt,
sondern giengen barheubt ynn eygen wercken, denn dise geschicht
ist eyn exempel, aller die on glauben, ynn eygen wercken wandeln,
wilche schande zu richten die priester mit menschen lere, vnd
meynen doch die leut damit auff zurichten vnd wol zu helfen.

Oh, this people haue synned a great synne and haue
 32 made thē a god of golde: Yet forgeue them their synne
 I praye the: Yf not wype me out of thy boke which thou
 33 hast written. And the Lorde sayde vnto *O pitiful Mo-*
 Moses: I will put him out of my boke that *ses, ad likewise*
 34 hath synned agaynst me. But goo and *O mercifull*
 brynge the people vnto the lande which *Paul Rom. ix.*
 I sayde vnto the: beholde, myne angell *And o abhom-*
 shall goo before the. Neuerthelater in *inable pope*
 the daye when I vyset, I will vyfett their synne vppon *vwith all his*
 35 them. And the Lorde plaged the people, because *mercilesse I-*
 they made the calfe which Aaron made. *doles.*

The .XXXIII. Chapter

1 **A**ND the Lorde sayde vnto Moses: *M.C.S. The*
 departe ad goo hence: both *Lord sendeth*
 thou ad the [Fo. LXII.] peo- *an angell be-*
 ple which thou hast brought *fore his peo-*
 out of the lād of Egipte, vnto the lande *ple. The Lorde*
 which I swore vnto Abrahā, Isaac ad Ia- *denyeth to goo*
 cob, saynge: vnto thi seed I will geue it. *vp with the*
 2 And I will sende an angell before the, *people. The*
 and will cast out the Canaanytes, the *people lament*
 Amorites, the Hethites, the Pherezites, *their synne.*
 3 the Heuites and the Iebusites: that thou *Moses talketh*
 maft goo in to a lande that floweth with *wyth the*
 mylke ad honye. But I will not goo *Lorde & de-*
 among you my selfe, for ye are a styfnecked people: *syreth to se his*
 left I consume you by the waye. *face: and is*
commaunded
to stande vpon
the rocke.

℞. 31 obsecro, peccauit 32 aut dimitte . . aut 34 istum quo locutus . . in die ultionis 35 pro reatu. xxxiii, 3 disperdam te in via.

℞. 31 Ach, das volck 34 dahyn ich dyr . . heymfuchunge . . heymfuchen. 35 plaget . . gemacht, . . machet. xxxiii, 3 vnter wegen auff fressen

℞. ℞. N. 32 *To wype him oute of the booke*, is to put him oute of the nombre of the chosē and to cast him cleane oute from god, as Rom. ix, a. 34 *To vyset their synne*, is to haue their synne in remēbraunce to ponythe it as in Gen. i, d.

- 4 And when the people heard this euell tydings,
they sorowed: and no mā dyd put on his best rayment.
- 5 And the Lorde spake vnto Moses, saye vnto the
childern of Israel: ye are a styffnecked people: I must
come ons sodenly apon you, and make an ^{ons, once, cf.}
ende of you. But now put youre goodly ^{Lat. semel,}
raymēt from you, that I maye wete what to do vnto ^{Germ. einmal.}
- 6 you. And the childern of Israel layde their goodly
raymēt from them euē vnder the mount Horeb.
- 7 And Moses toke the tabernacle and pitched it with-
out the hoste a ferre of frō the hoste, and called it
the tabernacle of wytnesse. And al that wold axe
any questiō of the Lorde, went out vnto the taber-
8 nacle of wytnesse which was without the hoste. And
when Moses wēt out vnto the tabernacle, all the
people rose .P. vp and stode euery man in his tent-
dore and loked after Moses, vntill he was gone in to
9 the tabernacle. And as sone as Moses was entred
in to the tabernacle, the clouden piler descended and
stode in the dore of the tabernacle, and he talked with
10 Moses. And when all the people sawe the clouden
piler stonde in the tabernacle dore, they rose vp and
worshipped: euery man in his tentdore.
- 11 And the Lorde spake vnto Moses face to face, as a
man speaketh vnto his frende. And when Moses
turned agayne in to the hoste, the ladd Iosua his
seruaunte the sonne of Nun departed not out of the
12 tabernacle. And Moses sayde vnto the Lorde: se,
thou saydest vnto me: lede this people forth, but
thou shewest me not whom thou wilt send with me.
And hast sayde moreouer: I knowe the by name and
thou hast also founde grace in my fyghte:

℣. 4 indutus est cultu suo. 7 Tabernaculum fœderis . . aliquam
quæstionem 8 respiciebantque tergum Moyſi . . tentorium 11 min-
ister eius Iosue filius Nun, puer

℣. 5 alle machen 7 hutte des zeugnis 10 wolcken seule 11 seyn
diener Iosua der son Nun der iungling

℞. ℞. N. 11 To se God or to ſpeake to God face to face, is:
to haue a manyfeste & a sure knowledge of him as in Gen. xxxii, g.

℣. ℞. N. 8 Den rucken Mose sehen alle werck heyligen, die
das gesetz nicht verstehen noch vnter augen kennen.

13 Now therfore, yf I haue founde fauoure in thi fyghte,
thē shewe me thy waye ād let me know the: that I
maye fynde grace in thi fighthe. And loke on this also,
how that this nacyon is thi people.

14 And he sayde: my presence shall goo *The popish*
15 with the, and I will geue the rest. And *saye, my*
he sayde: Yf thi presence goo not with *chyrch, mi pa-*
16 me, carye us not hense for how shall it *resh my di-*
be knowne now that both [Fo. LXIII.] *ocese, and the*
I and thi people haue founde fauoure in *monkes and*
thi fighthe, but in that thou goest with us: that both *frires saye all*
I and thi people haue a preemynence before all the *is oures.*
17 people that are vpon the face of the erth. And the
Lorde sayde vnto Moses: I will doo this also that thou
haft sayde, for thou haft founde grace in my fighthe,
and I knowe the by name.

18 And he sayde: I besech the, shewe me thi glorye:
19 And he sayde: I will make all my good goo before
the, and I will be called in this name Iehouah be-
fore the, ād wil shewe mercy to whom I shew mercy,
and will haue compassion on whom I haue compassion.
20 And he sayde furthermore: thou mayst not se my face,
for there shall no man se me and lyue.

21 And the Lorde sayde: beholde, there is a place by

℣. 13 vt sciam te . . respice populū tuum gentē hāc. 14 Facies
mea præcedet te . . requiē dabo 16 vt glorificemur ab omnib. pop.
19 ostendam omne bonum tibi . . miserebor . . clemens ero . .
mihi placuerit

℣. 13 las mich deynen weg wyssen, damit ichs erkenne 14 meyn
angesicht wirt gehen 16 etwas besonders werden 19 alle meyn
gut . . . gnedig . . . gnedig . . . erbarme . . . erbarme 20 kanst . .
nicht sehen

℣. ℣. N. 20 *There shal no man se my face and lyue.* Not
that the face of God which is the face of lyfe, is the cause of death
to them that se it, for the sayntes that are in heuen do in dede
se it. But that none that lyueth in the bodye can se ner cōpre-
hend the maiestye of his face: but must be fyrst purifyed by death,
as Paule declareth . 1 Cor. xv, g.

℣. ℣. N. 19 Das ist alles gesagt von Christo, wie der solt le-
ben, predigen, sterben, vnd auferstehen vnter dem volck Moses,
vnd sie seyn angesicht nicht sehen sondern yhm hynden nach sehen
wurden, das ist, sie solten Christum ym glawben seyner menscheyt
vnd noch nicht ynn der gottheyt sehen, vnd das ist der rawm vnnd
der fels, darauff alle glewbigen stehen ynn disem leben. Aber
dz ist alles Gottis gabe on vnser verdienst, drum spricht er, wem
ich gnedig byn dem byn ich gnedig etc.

22 me, and thou shalt stonde upon a rocke, and while
 my glorye goeth forth I will put the in a clyfte of
 the rocke, and will put myne hande upon the while I
 23 passe by. And then I will take awaye myne hande,
 and thou shalt se my backe partes: but my face shall
 not be sene.

The .XXXIII. Chapter.

1 **A**ND the Lorde sayde vnto Moses: *M.C.S. The tables are renewed. The mercy of God. To haue fellowship with the gentyles is forbidden, and their idolatrie also. The feast of swete breade. The first begottē. The Saboth. The feast of iii. wekes. The first frutes. Moses fast, Moses face glysteth.*
 hew the .ii. tables of stone like
 vnto the first that I maye write
 in thē the wordes which we-
 .P. re in the fyrst .ii. tables which thou
 2 brakest. And be redye agaynst the morn-
 inge that thou mayst come vpp early vnto
 the mount of Sinai and stōde me there apō
 3 the toppe of the mount. But let no man
 come vp with the, nether let any man be
 sene thorow out all the mount, nether let
 shepe nor oxen fede before the hyll.
 4 And Moses hewed .ii. tables of stone like
 vnto the first ād rose vp early in the morn-
 inge ād went vp vnto the moūt of Sinai as the Lorde
 cōmaunded him: ād toke in his hāde the .ii. tables of
 5 stone. And the Lorde descēded in the cloude, ād stode
 with him there: ād he called apō the name of the Lorde.
 6 And whē the Lorde walked before him, he cryed: Lorde
 Lorde God full of compassion ād mercy, which art not
 7 lightly angrie but abundāt in mercy ād trueth, ād kepest
 mercy in store for thousandes, ād forgeuest wikednesse,
 trespase ād synne (for there is no man ynnocēt before
 the) and visetest the wikydnesse of the fathers vpō the

¶. 22 protegam dextera mea 23 posteriora mea, faciem . . . non poteris. xxxiiii, 1 Ac deinceps præcide, ait, tibi duas 2 stabisque mecum 4 Excidit ergo 6 Dominator domine deus 7 apud te per se innocens

¶. 23 sol nicht gesehen werden. xxxiiii, 2 zu myr trittist 6 HERR HERR GOTT

childern ād apon childerns childern, euen vnto the
 8 thryd ād fourth generatiō. And Mofes bowed hymself
 9 to the erth quykly, ād worshipped ād fayde: Yf I haue
 foude grace in thi fighte o Lorde, than let my Lorde
 goo with us (for it is a stuburne people) and haue
 mercy [Fo. LXIIII.] apō oure wikednesse ād oure
 synne, and let us be thyne enheritaunce.

10 And he fayde: beholde, I make an appoyntment
 before all this people, that I will do maruells: soch as
 haue not bene done ī all the worlde, nether amōge
 any nacyon. And all the people amonge which thou
 art, shall se the worke of the Lorde: for it is a terryble
 11 thinge that I will doo with the: kepe all that I com-
 maunde the this daye, and beholde: I will cast out
 before the: the Amorites, Canaanites, Hethites, Pher-
 12 ezites, Heuites and Iebusites. Take hede to thi selfe,
 that thou make no compacte with the inhabiteurs of the
 lōde whether thou goest lest it be cause of ruyne
 13 amonge you. But ouerthrowe their alters and breke
 14 their pilers, and cutt doune their grooues, for thou
 shalt worshippe no straunge God For the Lorde is
 15 called gelous, because he is a gelous God: lest yf thou
 make any agreement with the inhabiteurs of the lande,
 when they go a whoorynge after their goddes ād do
 sacrfyce vnto their goddes, they call the and thou eate
 16 of their sacrfyce: ād thou take of their doughters vnto
 thi sonnes, and when their doughters goo a whoorynge
 after their goddes, they make thi sonnes goo a whoor-
 ynge after their goddes also.

17 .P. Thou shalt make the no goddes of metall

18 The fest of swete bred shalt thou kepe, ād .vii. dayes
 thou shalt eate vnleuended bred (as I commaunded
 the) in the tyme apoynted in the moneth of Abib: for
 19 in the moneth of Abib thou camest out of Egipte. All

¶. 8 curuatus est pronus in terrā & adorans 9 & auferas iniq.
 . . . nosque possideas 10 Ego inibo pactum . . . opus dom. terribile quod
 facturus sum. 12 ne vnquam . . . iungas amicitias, . . in ruinam.
 14 Dominus zelotes . . æmulator. 15 ineas pactum . . adorauerint
 simulachra 18 mensis nouorum: mense enim verni temp.

¶. 8 neyget sich eylend . . bettet yhn an . . deyn erbgut seyn.
 10 denn schrecklich sols seyn 14 eyfferer . . eyfferiger Gott

- that breaketh vp the matryce shalbe mine, and all
 that breaketh the matryce amonge thi catell, yf it be
 20 male: whether it be oxe or shepe. But the first of the
 affe thou shalt by out with a shepe, or yf thou redeme
 him not: se thou breake his necke. All *That is a god*
 the firstborne of thi sonnes thou must nedes *texte for the*
 redeme. And se that no mā appeare before me emptye. *pope.*
- 21 Sixe dayes thou shalt worke, and the seuēth thou
 shalt rest: both from earynge and reap- *earynge,*
 22 ynge. Thou shalt obserue the feast of *ploughing, or*
 wekes with the fyrst frutes of wheate *tilling; cf.*
Latin aro.
 heruest, ād the feast of ingaderynge at the yeres ende.
- 23 Thrise in a yere shall all youre men childern appeare
 24 before the Lorde Iehouah God of Israel: for I will cast
 out the nacyons before the and will enlarge thi costes,
 so that no man shall desyre thi londe, while thou goest
 vp to appeare before the face of the Lorde thi God,
 thryse in the yere.
- 25 Thou shalt not offre the bloude of my sacryfice with
 leuended bred: nether shall ought [Fo. LXV.] of the
 sacryfice of the feast of Passeover, be leste vnto the
 26 morninge. The first of the firstfrutes of thy lōde, thou
 shalt brynge vnto the house of the Lorde thy God.
 And se, that thou seth not a kydd in his mothers mylke.
- 27 And the Lorde sayde vnto Moses: write these wordes,
 for vppon these wordes I haue made a couenaunt with
 28 the and with the childern of Israel. And he was there
 with the Lorde .xl. dayes ād .xl. nyghtes, ād nether
 ate bred nor dronke water. And he wrote in the
 tables the wordes of the couenaunt: euen ten verses.
- 29 And Moses came doune from mount Sinai and the
 ii. tables of witnesse in his hande, and yet he wyft not
 that the skynne of his face shone with beames of his

℣. 20 dederis, occidetur. 23 omnipotentis domini dei Israel.
 24 tulero gentes a facie tua 27 quibus . . . pepigi fœdus. 29 cor-
 nuta esset facies sua ex consortio sermonis domini.

℣. 20 brich yhm das genig. 23 dem hirscher dem Herrn vnd
 Gott yſrael. 26 noch an seyner mutter milch 28 die zehen wort.
 29 die haut seyns angesichts glentzet, dauon, das

℞. ℞. N. 19 *All that breaketh vp the matryce*, that is all
 the fyrst born, as in Gen. xxxviii.

30 comenyng with him. And when Aaron and all the
childern of Israel loked apon Moses and sawe that the
skynne of his face shone with beames, they were a frayde
31 to come nye him. But he called thē to him, and then
Aaron and all the chefe of the companye came vnto
him, and Moses talked with them.

32 And at the last all the childern of Israel came vnto
him, and he commaunded them all that the Lorde had
33 sayde vnto him in mount Sinai. And as soone as he
had made an ende of comenyng with them, he put a
34 couerynge .ℙ. apō his face. But whē he went before
the Lorde to speak with him, he toke the couerige of
vntill he came out. And he came out and spake vnto
the childern of Israel that which he was
35 commaunded. And the childern of Israel *The Pope
speaketh that
whiche he is
not com-
maunded.*
sawe the face of Moses, that the skynne
of his face shone with beames: but Moses
put a couerynge vppon his face, vntill he went in, to
comen with him.

The .XXXV. Chapter.

1 **A**ND Moses gathered all the com- *M.C.S. The
Saboth. The
fyrst frutes
are requyred.
Theredynes of
the people to
offer. Bezaleel
and Ahaliab
are praysted
of Moses and
sett to worke.*
panye of the childern of Israel
together, and sayde vnto them:
these are the thinges which
the Lorde hath commaunded to doo:
2 Sixe dayes ye shall worke, but the seu-
enth daye shall be vnto you the holy
Sabbath of the Lordes rest: so that who-
3 soeuer doth any worke therein, shall dye. Moreouer
ye shall kyndle no fyre thorow out all youre habita-
cyons apō the Sabbath daye.

℣. 31 principes synagogæ. 33 velamen. xxxv, 1 Israel, dixit
ad eos 2 sanctus, sabbathum & requies domini occidetur.

℟. 31 vbirsten der gemeyne 33 eyn deck. xxxv. 2 eyn Sab-
bath der ruge des Herrn

℞. ℞. N. 30 The shynynge of Moses face is expounded in
2 Cor. iii, b.

- 4 And Moses spake vnto all the multitude of the chil-
 dern of Israel fainge: this is the thinge which the Lorde
 5 cōmaūded saynge: Geue frō amōge you an heueoffringe,
 vnto the Lorde. All thatt are willynge in their hartes,
 shall brynge heueoffringes vnto the Lorde: golde, syl-
 6 uer, brasse: Iacyncte, scarlet, purpull, bysse ād gootes
 7 hare: rams skynnes red and taxus skyn- [Fo. LXVI.]
 8 nes and Sethim wodd: and oyle for lightes ād spices
 9 for the anoyntyng oyle ād for the swete cens: And
 Onixstones and stones to be sett for the Ephod and
 for the brestlappe.
- 10 And let all them that are wyseharted amōge you,
 come and make all that the Lorde hath commaūded:
 11 the habitacion and the tent there of with his couer-
 ynge ād his rynges, bordes, barres, pilers and sokettes:
 12 the arke and the staues thereof with the mercyseate
 13 ād the vayle that couereth it: the table and his staues
 with all that perteyneth thereto ād the shewebred:
 14 the candelsticke of lighte with his apparell and his
 15 lampes ād the oyle for the lyghtes: the censalter and
 his staues, the anoyntyng oyle and the swete cens ād
 16 the hangyng before the tabernacle dore: the alter of
 burntacrifyces ād his brasen gredyren that longeth
 there to with his staues ād all his ordynaūce ād the
 17 lauer and his fote: the hangynges of the courte with
 his pilers and their sokettes, and the hangyng to the
 18 dore of the courte: the pynnes of the habitacion and
 19 the pynnes of the courte with their boordes: the myn-
 ystryng garments to mynystre with in holynesse, and
 the holy vestimentes of Aaron the preast and the vesti-
 mentes of his sonnes to mynystre in.
- 20 .P. And all the companye of the childern of Israel
 21 departed from the presence of Moses. And they went
 (as many as their hartes coraged them and as many

V. 12 velum quod . . . oppanditur 13 mensam cum vectibus &
 vasis 16 craticulā eius æneā cum vect. & vasis 18 paxillos taberna-
 culi atrii 21 mente promptissima atque deuota

L. 5 von freyem hertzen 13 tisch mit . . alle seynem geredt
 21 hertzen gabe, vnd . . aus freyem willen

Æ Æ. N. 6 *Iacynct* is before in the xxvi, a. *Gotes hearre* is
 that which we call chāblet.

as their spirites made them willynge) and broughte heueoffrynges vnto the Lord, to the makynge of the tabernacle of wytnesse and for all his vses and for
 22 the holy vestmentes. And the men came with the wemen (euen as manye as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Iewels of golde.

23 And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacyncte, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it.

24 And all that houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde sethim wodd mete for any maner worke or feruyce, broughte it.

25 And all the wemen that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacyncte, scarlet, purpull and bysse.

26 And all the wemen that excelled in wysdome of herte,

27 spāne the gootes hayre. And the lordes brought Onix stones and settstones for the Ephod, and for the brest

28 lappe, and spyce and oyle: both for the lightes [Fo. LXVII.] and for the anoyntyng oyle and for the swete

29 cens. And the childern of Israel brought wyllynge offrynges vnto the Lorde, both men ād women: as many as their hartes made thē wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

V. 22 armillas & inanes, annulos & dextralia . . Omne vas aureū in donaria dom. separatum est. 25 mulieres doctæ . . dederunt 26 sponte propria cuncta tribuentes. 29 mente deuota obtulerunt donaria

℥. 22 armspangen, ohr rincken, ringe vnd gurttel vnd allerley gulden geredich 25 spinnen mit yhren henden . . spynwerck 26 spinnen zigen har

℥. ℥. N. 23 *Bysse* is fyne white, whether it be fylke or lynen.

℥. ℥. N. 22 Dise zwey wort, *Heben* vnd *Weben*, müssen wir lernen brauchen vnd verstehen, denn eyn opffer oder gabe zu Gottis dienst heyst darumb eyn Hebe, odder Hebopffer das mans dem herrn stracks empor hub. Webe aber heyst es, das mans hyn vnd her zog ynn vier ortter gegen morgen, abent, mittag vnd mitternacht, Bedeut alles, das Euangelisch wesen, das sich zuerst gegen got hebt mit rechtem glauben, vnd darnach sich ausbreyt ynn alle welt, durch predigen vnd bekentnis des glaubens zu leren auch den nehisten.

30 And Mofes fayde vnto the childern of Israel: be-
 holde, the Lorde hath called by name Bezabeel the
 31 fon of Vri the fon of Hur of the trybe of Iuda, and
 hath fylled him with the fprete of God, with wifdome,
 vnderftōdinge and knowlege, euen in all maner worke,
 32 ād to fynde out curyous workes, to worke in golde,
 33 fyluer and brasse: and with grauyng of ſtones to ſett,
 and with keruyng in wodd, and to worke in all maner
 34 of fotele workes. And he hath put in hys harte the
 grace to teach: both him and Ahaliab the fon of
 35 Ahifamach of the trybe of Dan hath he fylled with
 wifdome of herte, to worke all maner of grauen worke:
 they are alſo broderers and workers with nedle, In
 Iacyncte, ſcarlet, purple and byſſe, and are weuers
 that can make all maner worke, and can deuyſe fotele
 workes.

The .XXXVI. Chapter.

1 **A**ND Bezaleel wrought and Aha- *M.C.S. The
thynges that
Bezaleel and
Ahaliab made
for the holy
place of the
Lorde.*
 liab ād all wyſe harted mē to
 whom the Lorde .P. had geuen
 wyſdome and vnderſtondyng, *for the holy
place of the
Lorde.*
 to knowe how to worke all maner worke
 for the holye ſervice, in all that the Lorde commaunded.
 2 And Mofes called for Bezaleel Ahaliab and all the
 wiſe harted men in whose hertes the Lorde had put
 wyſdome, euē as many as their hartes coraged to
 3 come vnto the worke to worke it. And they receaued
 of Mofes all the heueoffrynges which the childern of

M. 30 by name Bezaleel

V. 31, 32 & omni doctrina ad excogitandū 33 & opere car-
 pentario quicquid fabre adinueniri poteſt, 34 dedit in corde eius.
 35 abietarii, polymitarii, ac plumarii . . & texant omnia, ac noua
 quæque reperiāt. xxxvi, 1 quæ in vſus ſanct. neceſſaria 2 opus,
 3 tradidit eis vniuerſa donaria

L. 33 allerley kunſtlich erbeyt 34 vnd hat yhm vnterweyfung
 ynn ſeyn hertz geben 35 machen allerley werck, . . . vnd kunſtlich
 erbeyt erfinden. xxxvi, 1 allerley werck . . . zum dienſt des hey-
 ligthums

Israel had brought for the worke of the holye service to make it with all. And they brought besyde that wyllyngeoffringes euery mornynge.

- 4 And all the wyse men that wrought all the holye worke, came euery man from his worke which they
5 made, and spake vnto Moses saynge: the people brynge to moch and aboue that is ynough to serue for the werke which the Lorde hath commaunded to make.
6 And then Moses gaue a commaundment, and they caused it to be proclamed thorow out the hoste saynge: fe that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people
7 were * forboden to brynge: for the stufte they had, was sufficyent for them vnto all the worke, to make it and to moch.
8 [Fo. LXVIII.] And all the wyse harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned bysse, Iacyncte, scarlet and purple, and made them full of
9 cherubyns with broderd worke. The length of one curtayne was .xxviii. cubettes and the bredth .iiii. and were all
10 off one fyse. And they coupled fyue curteyns by them selues, and other fyue by them selues.
11 And they made fyfthe louppes of Iacincte alonge by the edge of the vtmost curtayne, euen in the silvege of the couplynge courtayne: And likewise they made on the fyde of the vtmost couplynge curtayne on the other
12 fyde, fyfthe louppes they made in the one curtayne, and fyfthe in the edge of the couplynge curtayne on the other fyde: so that the loupes were one oueragenst
13 another. And they made fyfthe rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

when wil the Pope saye hoo, and forbid to offere for the bylding of saint Peters chyrch: and when will our spiritualtie saye hoo, and forbid to geue the more londe ad to make moo fundacions? neuer verely untill they haue all.

¶ 6 forbidden

¶ 3 Qui cum instarent operi quotidie, mane vota populus offerebat. 6 præconis voce cantari 7 sufficerent & superabundarent. 8 opere vario & arte polymita 13 qui morderent cortinarum ansas

¶ 3 yhr willige steure zu yhm.

14 And they made .xi. curtaynes of gootes heere to be
 15 a tent ouer the tabernacle .xxx. cubettes longe a pece
 and .iiii. cubettes brode, and they all .xi. of one syfe.

16 And they coupled .v. by them selues, and .℞. vi. by
 17 them selues, and they made fyfye louppes alonge by
 the border of the vtmost couplinge curtayne on the
 one syde, and fyfye in the edge of the couplynge cur-
 18 tayne on the other syde. And they made fyfye
 rynges of brasse to couple the tent together that it
 19 myghte be one. And they made a couerynge vnto
 the tent of rammes skynnes red, and yet another of
 taxus skynnes aboue all.

20 And they made bordes for the dwellynge place of
 21 sethim wodd that stode vpright euery borde .x. cubetes
 22 longe and a cubet ad an halfe brode. And they made
 ii. fete to euery boorde of the dwellinge place ioyninge
 23 one to another. And they made .xx. boordes for the
 24 south syde of the habytacyon, and .xl. fokettes of syluer
 vnder the .xx. boordes .ii. fokettes vnder euery boorde,
 25 euen for the .ii. fete of the. And for the other syde of
 the dwellynge towarde the north, they made other .xx
 26 boordes with .xl. fokettes of syluer .ii. fokettes vnder
 27 euery boorde. And behynde in the ende of the taber-
 28 nacle towarde the west, they made .vi. boordes and .ii
 29 other bordes for the corners of the habitacyon behynde,
 and they were ioyned cloffe both beneth and also aboue
 with clampes, and thus they dyd to both the corners:
 30 so they were in all .viii. boordes and .xvi. fokettes,
 vn-[Fo. LXIX.] der euery borde two fokettes.

31 And they made barres of sethim wodd .v. for the
 32 bordes of the one syde of the habitacion and .v. for the
 other, ad fwe for the bordes of the west ende of the
 33 habitacion. And they madè the myddell barre to
 shote thorowe the bordes: euen from the one ende to
 34 the other, and ouerlayde the bordes with golde, and

℣. 14 faga vndecim 18 quib. necteretur tectū, vt vnum palli-
 um ex omnibus fagis fieret. 22 Sic fecit in omnibus tabern. tabulis.
 27 contra occidentem vero, id est, ad eam partē tabernaculi quæ
 mare respicit 29 & in vnam compaginem pariter ferebantur. 32 oc-
 cidentalem . . . contra mare.

℞. 20 fœrn holtz strack

made the rynges of golde to thrust the barres thorow,
 35 and couered the barres with golde. And they made
 an hangyng of Iacincte, of scarlett purple and twyned
 36 bysse with cherubyns of broderd worke. And made
 thervnto .iiii. pilers of sethim wodd and ouerlayde them
 with golde. Their knoppes were also of gold, and they
 37 cast for them .iiii. fokettes of syluer. And they made
 an hangyng for the tabernacle dore: of Iacincte, scar-
 38 let, purple and twyned bysse of nedle worke, and the
 pilers of it were fwe with their knoppes, and ouerlayde
 the heades of them and the whooppes with golde, with
 their fwe fokettes of brasse.

The .XXXVII. Chapter

- 1 **A**ND bezaleel made the arcke of
 sethim wodd two cubettes and
 an halfe longe and a cubette
 and a halfe brode, and a cu-
 2 bett and a halfe hye: and ouerlayde it
 with fyne gol- .P. de both within and
 without, and made a crowne of golde to
 3 it rounde aboute, and cast for it .iiii. rynges of golde
 for the .iiii. corners of it: twoo rynges for the one syde
 4 and two for the other, and made staues of Sethim wodd,
 5 and couered them wyth golde, and put the staues in
 the rynges alonge by the syde of the arcke to bere it
 with all.
- 6 And he made the mercyseate of pure golde two
 cubettes and a halfe longe and one cubette and a
 7 halfe brode, and made two cherubyns of thicke golde

*M.C.S. The
 arcke of wit-
 nesse. The
 mercyseate.
 The table. The
 candelstycke.
 The lyghtes.
 The altare
 and the in-
 cense.*

℞. 35 varium atque distinctum. xxxvii, 2 coronam auream per
 gyrum 6 propitiatorium, id est oraculum 7 Duos et. cher. ex auro
 ductili

℞. 35 Vnd machet Cherubim am furhang kunstlich. xxxvii,
 7 Cher. von tichtem golt

℞. ℞. N. 6 *Mercyseate* was the place where God spake vnto
 the children of Israel, whyche was vpō the arcke of witnessse fygur-
 ynge Christ, as it is sayde Hebr. ix, b.

- 8 apon the two endes off the mercyseate: One cherub
 on the one ende, and another cherub on the other
 9 ende of the mercyseate. And the cherubyns spredde out
 their wynges aboue an hye, and couered the mercy-
 feate therewith, And their faces were one to another:
 euen to the mercyseate warde, were the mercyseate
 warde, i. e. to-
 ward the
 faces of the cherubins. mercy seat
 10 And he made the table of sethim wodd
 two cubettes longe and a cubette brode, and a cu-
 11 bette and an halfe hyghe, and ouerlayde it with fine
 golde, and made thereto a crowne of golde rounde
 12 aboute, and made thereto an whope hande brede.
 the breadth of
 a hand cf.
 xxxix, 9.
 of an hande brede rounde aboute, and
 made vnto the whope a crowne of
 13 golde rounde aboute, and cast for it .iiii. rynges of
 golde ad put the rynges in the .iiii. corners by the fete:
 14 [Fo. LXX.] euen vnder the whope to put staues in to
 15 bere the table with all. And he made staues of Sethim
 wodd and couered them with golde to bere the table
 16 with all, and made the vessels that were on the table
 of pure golde, the dysshes, spones, flattpeces and pottes
 to poure with all,
 17 And he made the candelsticke of pure thicke golde:
 both the candelsticke and his shaft: with braunces,
 18 bolles, knoppes ad floures procedynge out of it. Sixe
 braunches procedinge out of the sydes thereof .iii. out
 19 of the one syde and .iii. out of the other. And on
 euery braunche were .iii. cuppes like vnto almondes,
 wyth knoppes and floures thorow out the sixe
 20 braunches that proceded out of the candelsticke. And
 apon the candelsticke felse, were .iiii. cuppes after the
 21 facyon of almondes with knoppes and floures: vnder

℞. 8 in summitate . . . duos cherub. 9 seque mutuo & illud re-
 spicientes. 12 coronam aur. interrasilem quatuor digit., & super
 eandem alteram cor. aur. 19 sphærulæque simul & lilia

℞. 13 an seynen fussen 14 hartt an der leyften 16 aus vnd eyn
 goffe. 26 seyn dach vnd seyne wende rings vmb her vnd seyne
 horner

℞. ꝑ. N. 19 *Wie mandelnusse*: das ist dise koppfe oder becher
 waren aufwendig vmbher bocklicht oder knorricht, als weren
 gulden nufs schalen vmbher dreyn gesetzt.

22 eueri two braunches a knoppe. And the knoppes and
 23 the braunches proceded out of it, and were all one pece
 of pure thicke golde. And he made feuen lampes
 thereto, and the snoffers thereof, ad fyrepānes of pure
 24 golde. An hundred weyghte of pure golde, made both
 it and all that belonged thereto.

25 And he made the cēsalter of sethī wodd of a cubett
 lōge ad a cubett brode: euē .iiii. square .℞. and two cu-
 26 bettes hye with hornes procedynge out of it. And he
 couered it with pure golde both the toppe ad the sydes
 rounde aboute ad the hornes of it, and made vnto it
 27 a crowne of golde rounde aboute. And he made two
 rynges of golde vnto it, euen vnder the croune apou-
 ether syde of it, to put staues in for to bere it with al:
 28 and made staues of sethim wodd, ad ouerlayde them
 29 with golde. And he made the holy anoyntinge oyle
 and the swete pure incēs after the apothecarys crafte.

¶ The .XXXVIII. Chapter

- 1 **A**ND he made the burntoffer- *M.C.S. The*
 alter of sethim wodd, fve cu- *altare of*
 bettes longe ad .v. cubettes *burntoffer-*
 brode: euen .iiii. square, and *ynges. The*
 2 iii. cubettes hye. And he made hornes *brāsen lauer.*
 in the .iiii. corners of it procedinge out of *The somme of*
 3 it, and ouerlayde it with brasse. And he *that the peo-*
 made all the vessels of the alter: the *ple offred to*
 cauldrons, shovels, basyns, fleshokes and *the buyldyng*
 colepannes all of brasse. *of the habyta-*
 4 And he made a brāsen gredyren of networke vnto *cyon of the*
 the alter rounde aboute alowe beneth vnder the com- *Lorde.*
 passe of the alter: so that it reached vnto half the
 5 altare, and cast .iiii. rynges of brasse for the .iiii. endes
 6 of the gredyren to put staues in. And he made staues
 7 of sethim wodd and couered them with brasse, and put

℞. 26 cum craticula ac parietibus & cornibus.

℞. 29 reuchwerck von reynerey

the staues in the rynges alonge by the alter fy-[Fo. LXXI.] de to bere it with all, and made the alter holowe with bordes.

8 And he made the lauer of brasse and the fote of it also of brasse, in the syghte of them that dyd watch* before the dore of the tabernacle of witnesse.

9 And he made the courte with hangynges of twyned bysse of an hundred cubettes longe vppon the southsyde,
 10 and xx. pilers with .xx. fokettes of brasse: but the knoppes
 11 of the pilers, and the whoopes were syluer. And on the north syde the hangynges were an hundred cubettes longe with .xx. pilers and .xx. fokettes of brasse, but the knoppes and the whoopes of the pilers were of syluer.
 12 And on the west syde, were hangynges of .L. cubettes longe, and .x. pilers with their .x. fokettes, and the knoppes and the whoopes of the pilers were
 13 syluer. And on the east syde towarde the sonne rysynge, were hangynges of .L. cubettes: the hangynges of the one syde of the gate were .xv. cubettes longe, and
 14 their pilers .iii. with their .iii. fokettes. And off the other syde of the court gate, were hangynges also of xv. cubettes longe, and their pilers .iii. with .iii. fokettes.
 15 Now all the hangynges of the courte rounde aboute, were of twyned bysse, and the fokettes of the pilers were brasse: but the knoppes and the whoopes of the pilers were syluer, and the heedes were ouer-

¶ 7 Ipsum autem altare non erat solidum, sed cauum 8 de speculis mulierū, quæ excubabant

L. 8 auff dem platz der heere die fur der thur der hutten des zeugnis lagen 9 gewirnter weyffer seyden (and so throughout)

L. M. N. 8 *Der heere*: Dese heere waren die andechtigen witynn vnd weyber, die mit fasten vnd beten fur der hutten Gott ritterlich dienetten, wie .i. Reg. 2. zeygt, vnd Paulus .i. Tim. 5. beschreybt, wie auch S. Lucas die heylige prophetyn Hanna rümet Luc. 2. Es reden aber hie die Iuden vnd viel andere, von frawen spiegeln, die da solten am handfafs gewesen sein, die lassen wyr yhrs synnes walden. Es bedeut aber geystlich, die historien des alten testamēts die man prediget durchs Euangelion, wilche gar ritterlich streyten den glawben zu beweysen ynn Christo widder die werckheyligen etc.

* NOTE.—Tyndale's rendering is suggested by the Latin *excubabant*, while Luther's is an ingenious inferential rendering drawn from the Greek. The Hebrew *mareah* may be rendered *sight*, or *mirror*; the latter is the rendering of the LXX., which, if correct, imports that the laver of brass was made of the brazen mirrors, offered by the women. This meaning is sustained also by the Targums and good critics.

layde wyth fyluer, ād all the pilers of the courte were
 18 whoped aboute with fyluer. And the hanginge of the
 gate of the courte was nedleworke: of Iacincte, scar-
 let, purple, and twyned byffe .xx. cubettes longe and
 fue in the bredth, acordynge to the hangynges of the
 19 courte. And the pilers were .iiii. with .iiii. fokettes of
 brasse, ād the knoppes of fyluer, ād the heedes ouer-
 20 layde with fyluer and whoped aboute with fyluer, ād
 all the pynnes of the tabernacle ād of the courte rounde
 aboute were brasse.

21 This is the summe of the habitacyō of witnesse,
 whiche was counted at the commaundment of Mofes:
 and was the office of the Leuites by the hande
 22 of Ithamar sonne to Aaron the preaft. And Beza-
 leel sonne of Vri sonne to Hur of the trybe of
 Iuda, made all that the Lorde commaunded Mofes,
 23 and with hī Ahaliab sonne of Ahifamach of the tribe
 of Dan, a cōnyng grauer ād a worker of nedle worke
 In Iacincte, scarlett, purple ād byffe.

24 All the golde that was occupyde apon occupyde, *used*
 all the worke of the holy place (whiche was the golde
 of the waueofferynge) was, .xxix. hundred weyght and
 feuen hundred and .xxx. fycles, acordynge to the holy
 25 fycle. And the summe of fyluer that came of the mul-
 titude, was .v. [Fo. LXXII.] fcore hundred weyght and
 a thoufande feuen hundred and .Lxxv. fycles of the
 holye fycle.

26 Euery man offrynge halfe a fycle after the weyght
 of the holye fycle amonge them that went to be nom-
 bred from .xx. yere olde and aboue, amonge .vi. hun-
 dred thoufande ād .iii. thoufande ād .v. hundred ād .L. men.

27 And the .v. fcore hundred weyght of fyluer went to
 the castynge of the fokettes of the sanctuary and the
 fokettes of the vayle: an hundred fokettes of the fue
 fcore hundred weigh an hundred weyght to euery
 28 fokette. And the thoufande feuen hundred and .Lxxv
 fycles, made knoppes to the pilers ād ouerlayde the
 heedes and whoped them.

℣. 24 ad mensuram sanctuarii

℣. 24 nach dem seckel des heyligthums

29 And the brasfe of the waueofferynge was .Lxx.
 hundred weyght and two thoufande, and .iiii. hundred
 30 fycles. And therewith he made the fokettes to the
 doore of the tabernacle of witneffe, and the brafen
 altare, and the brafen gredyren that longeth thereto,
 31 and all the veffels of the alter, and the fokettes of the
 courte rounde aboute, and the fokettes of the courte
 gate, and all the pynnes off the habitacyon, and all
 the pynnes of the courte rounde aboute.

.P. ¶ The .XXXIX. Chapter.

1 **A**ND of the Iacyncte, scarlet, purple and twyned byffe, they made the vestimētes of ministracion to do seruyce in in that holye place, and made the holye garmentes that perteyned to Aaron, as the Lorde commaunded Moses. *M.C.S. The makinge of Aaron and his sonnes apparel. All that the Lorde commaunded was offred.*

2 And they made the Ephod of golde, Iacinte, scar-
 3 let, purple, and twyned byffe. And they dyd beate
 the golde in to thynne plates, ād cutte it in to
 wyres: to worke it in the Iacincte, scarlet, purple,
 4 and the byffe, with broderd worke. And they made
 the sydes come together, and cloosed them vp by the
 5 two edges. And the brodrynge of the girdel that
 was vpon it, was of the same stufte and after the
 same worke of golde, Iacincte, scarlet, purple and
 twyned byffe, as the Lorde commaunded Moses.

6 And they wrought onix stones cloosed in ouches
 of golde and graued as fygnettes are grauen with the
 7 names of the children of Israel, and put them on the
 shulders of the Ephod that they shulde be a remem-
 braunce off the childern of Israel, as the Lorde com-
 maunded Moses.

8 And they made the brestlappe of conning worke,

V. 6 duos lap. onychinos, astrictos & inclusos auro

after the worke of the Ephod: euen of golde, Iacincte,
 9 scarlet, purple ād twyned byffe [Fo. LXXIII.] And
 they made it .iiii. square ād double, an hāde bredth
 10 longe and an hande bredth brode. And thei filled it
 with .iiii. rowes of stones (the first rowe: Sardios, a
 11 Topas ād smaragdus. the secōde rowe: a Rubin, a
 12 Saphir ād a Diamōde. The .iii. rowe: Ligurios, an
 13 Achat ād a Amatist. The fourth rowe: a Turcas,
 an Onix ād a Iaspis) closed in ouches of gold in their
 14 inclosers. And the .xii. stones were gra- inclosers, *set-*
 uē as fygnettes with the names of the *tings*
 childern of Israel: euery stone with his name, acordinge
 to the .xii. trybes.

15 And they made apōn the brestlappe, twoo fasten-
 16 ynge cheynes of wrethen worke ād pure golde. And
 they made two hokes of golde and two golde rynges,
 and put the two rynges apō the two corners of the
 17 brestlappe. And they put the two chaynes of golde
 in the .ii. rynges, in the corners of the brestlappe.
 18 And the .ii. endes of the two cheynes they fastened
 in the .ii. hokes, ād put them on the shulders of the
 Ephod apōn the forefront of it.

19 And they made two other rynges of golde and put
 them on the two other corners of the brestlappe alonge
 apōn the edge of it, toward the insyde of the Ephod
 20 that is ouer agaynst it. And they made yet two other
 golde rynges, ād put them on the .ii. sydes of the
 Ephod, beneth .℞. on the fore syde of it: euē where
 the sydes goo together, aboue apōn the brodrynge
 21 of the Ephod, ād they strayned the brest- strayned, *tied,*
 lappe by his rīges vnto the ringes of the *bound*
 Ephod, with laces of Iacincte, that it mighte lye fast
 apōn the brodrynge of the Ephod, and shulde not be
 lowfed from of the Ephod: as the Lorde cōmaūded
 Moses.

22 And he made the tunycle vnto the Ephod of wo-

℞. 10 gemmarum ordines quatuor. in primo versu 11 sapphi-
 rus & iaspis 12 amethystus 13 chrysolithus

℞. 10 die erste riego 11 Demant

℞. ℞. N. 10 *Smaragdus*, or an *Emeraude*. 11 *Rubye*, or a
 carbuncle.

uen worke and all together of Iacincte, heade, *i. e. the*
 23 *opening for* ad the heade of the tunycle was in the *the head to*
 middest of it as the color of a partlet, *pafs through,*
 with a bonde rounde aboute the color, *see xxviii, 32.*
 24 that it shulde not rent, And they made beneth upon
 the hem of the tunycle: pomgranates of Iacincte,
 25 scarlet, purple, and twyned bysse, And they made
 litle belles of pure golde, ad put them amonge the
 pomgranates roude aboute apō the edge of the tuny-
 26 cle a bell ad a pomgranate, a bell ad a pomgranate
 rounde aboute the hemmes of the tunycle to mynistre
 in, as the Lorde commaunded Moses.
 27 And they made cotes of bysse of wouē worke for
 28 Aaron and his sonnes, and a mytre off bysse, and goodly
 bonettes of bysse, and lynyen breches off twyned bysse,
 29 and a gyrdell of twyned bysse, Iacyncte, scarlett and pur-
 ple: euen of nedle worke, as the Lorde cōmaūded Moses,
 30 [Fo. LXXIIII.] And they made the plate of the
 holy croune of fine golde, ad wrote apō it with
 31 grauē worke: the holynes of the Lorde. ad tyed it
 to a lace of Iacincte to fasten yt an hye upon the
 mytre, as the Lorde commaunded Moses.
 32 Thus was all the worke of the habitacyon of the
 tabernacle of witnesse, fynysshed. And the childern of
 Israel dyd, acordynge to all that the Lorde had com-
 33 maunded Moses. And they brought the habitacyon
 vnto Moses: the tent and all his apparell thereof: the
 34 buttones boordes, barres, pilers and sokettes: and the
 couerynge of rams skynnes red, and the couerynge of
 35 taxus skynnes, and the hanginge vayle, and the arcke
 of witnesse with the staues thereof, and the mercyseate:
 36 the table and all the ordinaunce thereof, and the
 37 shewbred, and the pure candelfticke, and the lampes

¶. 23 capitium in superiori parte contra medium 26 quibus
 ornatus incedebat pontifex. 30 Sanctum domini 32 Perfectum est
 igitur omne opus tabernac. et tecti testimonii. [The references
 are to the Authorized Version; in the Vulgate see instead vv. 21,
 24, 29, 31.]

¶. 23 levn loch oben mitten ynn 30 Die heylickeyt des HERRN
 32 Also ward vollendet das gantze werk der wonung der hutten
 des zeugnis.

prepared therevnto with all the vessells thereof, and
 38 the oyle for lyghtes, and the golden altare and the
 anoyntyng oyle and the swete cens, and the hang-
 39 ynge of the tabernacle doore, and the brasen alter, and
 the gredyern of brasse longynge therevnto with his
 barres and all hys vessells, and the lauer with his fote,
 and the hanginges of the courte with his pilers and
 40 sokettes, and the hangynge to the courte gate, hys
 boordes and pynnes, and all the ordinaunce that .P.
 serueth to the habitation of the tabernacle of witnesse,
 41 and the ministringe vestimentes to serue in the holy
 place, and the holy vestimentes of Aaron the preast
 42 and his sonnes raymētes to minstre in: acording to
 all that the Lorde commaunded Moses: euen so the
 43 childern of Israel made all the worke. And Moses
 behelde all the worke: and se, they had done it
 euen as the Lorde commaunded: and thā Moses
 blessed them.

■ The .XL. Chapter

1 **A**ND the Lorde spake vnto Moses
 2 saynge: In the first daye of
 the first moneth shalt thou
 sett vp the habitaciō of the
 3 tabernacle of witnesse, and put theri the
 arcke of witnesse, and couer the arcke
 with the vayle, and brynge in the table and apparell
 4 it, and brynge in the candelfticke and put on his
 5 lampes, and sett the censalter of golde before the
 arcke of witnesse, and put the hangynge of the dore
 6 vnto the habitation. And sett the burntoffrynge
 alter before the dore of the tabernacle of witnesse,

*M.C.S. The
 tabernacle is
 reared vp.
 The glorie of
 the Lorde ap-
 pereth in a
 clowde couer-
 yng the ta-
 bernacle.*

℣. 43 Quæ postq. Moyſes . . benedixit eis. xl, 2 tabernaculum
 testimoni

℣. 43 Und Moses sahe an . . vnd segnet sie. xl, 2 die wonung
 der hutten des zeugnis 5 das tuch ynn der thur

- 7 ād sett the lauer betwene the tabernacle of witnesse,
 8 ād the alter, ād put water therī, and make the
 courte rōude aboute, ād set vp the hāgyng of the
 courte gate.
- 9 [Fo. LXXV.] And take the anoyntinge oyle and
 anoynt the habitacion and all that is there in, and halow it and all that be-
 longe there to: that it maye be holye.
- 10 And anoynte the altar of the burntoff-
 ringes and all his vessels, and sanctifye
 the altar that it maye be most holye.
- 11 And anoynte also the lauer and his fote,
 and sanctifye it.
- 12 Than brynge Aaron and his sonnes
 vnto the dore of the tabernacle of wit-
 13 nesse, and wash them with water. And
 put upon Aaron the holye vestmentes.
 and anoynte him and sanctifye him that
 14 he maye minstre vnto me, that their *
 15 anoyntinge maie be an euerlastinge preast-
 hode vnto thē thorow out their genera-
 16 tions. And Moses dyd acordige to all
 that the Lorde commaunded him.
- 17 Thus was the tabernacle reared vp the first moneth
 18 in the secōde yere. And Moses rered vp the taber-
 nacle ād fastened his sokettes, ād set vp the bordes
 19 ād put in their barres, ād rered vp the pillers, ād spred
 abroad the tēt ouer the habitaciō ād put the coueringe
 of the tent an hye aboue it: as the Lorde commaunded
 Moses.
- 20 And he toke ād put the testimonye in the arke ād
 sett the staues to the arcke and put the merciseate an
 21 hye upon the arcke, and brough- .P. te the arcke in to

℞. 17 reared vp the fyrst daye in the fyrst

℞. 7 quod implebis aqua. 19 sicut dom. imperauerat. 20 Po-
 fuit & testimonium . . subditis infra vectib. 21 vt expleret dom.
 iussionem.

7 wasser dreyn thun 13 priester sey, 14 Vnd seyne sone auch
 ertzu furen vnd yhn die enge rocke antzihen vnd sie salben wie du
 yhren vater gefalbet hast 16 wie yhm der Herr gepotten hatte. [and
 so throughout the chapter, viz. vv. 19, 21, 23 etc.] 20 vnd nam das
 zeugnis

the habitaciō and hanged vp the vayle ād couered the arcke of witnesse, as the Lorde commaunded Moses.

22 And he put the table in the tabernacle off witnesse in the north fyde of the habitaciō with out the vayle,
23 and set the bred in ordre before the Lorde, euē as the Lorde had commaunded Moses.

24 And he put the candelsticke in the tabernacle of witnesse ouer agaynst the table in the south fyde
25 of the habitacion, and set vp the lampes before the
26 Lorde: as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnesse be-
27 fore the vayle, ād brent swete cens there on as the
28 Lorde commaunded Moses. And set vp the hangynge
29 in the dore of the habitacion, and set the burntoffringe alter before the dore of the tabernacle of witnesse, and offred burntofferings and meatofferings there on as the Lorde commaunded Moses.

30 And he set the lauer betwene the tabernacle of witnesse and the alter, and poured water there in to
31 wash with all. And both Moses Aaron and his sonnes
32 washed their hādes and their fete there at: both when they went in to the tabernacle of witnesse, or whē they went to the alter, as the Lorde cōmaunded Moses.
33 [Fo. LXXVI.] And he rered vp the courte rounde aboute the habitacion and the ālter, and set vp the hanginge of the courte gate: and so Moses fynished the worke.

34 And the clowde couered the tabernacle of witnesse,
35 and the glorie of the Lorde fylled the habitacion: so that Moses coude not entre in to the tabernacle of witnesse, because the clowde abode there in, and the glorie of the Lorde fylled the habitacion.

¶. 25 lucernis, iuxta præceptum domini. 27 aromatum. sicut iusserat dominus Moyſi. 29 sacrificia, vt dom. imperauerat. 30 implens illud aqua 32 ad altare, sicut præceperat dominus Moyſi. 33 Postquam omnia perfecta 35 nube operiēte omnia, & maiest. dom. coruscante [The references are to A. V., in the Vulgate, see instead vv. 17, 18, 19, 23, 25, 27, 28, 31, 33, 34, 35, 37.]

℥. 24 leuchter auch hyneyn 30 vnd thet wasser dreyn zu wasschen 31 draus, 32 denn sie müssen sich wachen 34 Da bedeckt eyn wolcke 35 die wolck drauff bleyb

36 When the clowde was taken vp from of the habita-
 cyō, the childern of Israel toke their iornayes as oft as
 37 they iornayed. And yf the clowde departed not, they
 38 iornayed nott till it departed: for the clowde of the
 Lorde was apou the habitacion by daye, and fyre by
 nyghte: in the fighte of all the house of Israel in all
 their iornayes.

The ende of the seconde booke of Moses:

℞. 36 had iorneyed

℣. 36 per turmas suas 37 si pēdebat desuper 38 Nubes . . . incubabat . . cunctas mansiones suas.

ℚ. 38 denn die wolcke des HERRN war des tags auff der wonung, vnd des nachts war fewr drynnen . . . so lang sie reyseten.

A PRO^o
LOGE IN TO THE
thirde boke of Mofes
called Leuiticus.

**A prologe in to the thirde boke of Moses,
called Leuiticus.**

THE ceremonies which are described in the boke folowinge, were cheflye ordained off God (as I sayde in the ende of the prologe vppon Exodi) to occupye the mindes of
5 that people the Israelites, and to kepe them from seruinge of God after the imaginacyon of their blinde zeles and good entent: that their consciences might be stablised and they sure that they pleased God therein, which were impossible, yf a man did of his awne
10 heed that which was not commaunded of God nor depēded of any appoyntement made betwene him and God.

Soch ceremonies were vnto them as an A. B. C. to lerne to spelle and read, and as a nurce to fede them with milke and pappe, and to speake vnto them after
15 their awne capacityte and to lisse the wordes vnto them acording as the babes and childern of that age might founde them agayne. For all that were before Christ were in the infancye and childhod of the worlde and sawe that sonne which we se openlye, but thorowe a
20 cloude and had but feble and .P. weake imaginacions of Christ, as childern haue of mennes deades, a fewe prophetes excepte, whiche yet described him vnto other in sacrifices and ceremonies, likenesses, rydles, proverbes, and darke and straunge speakinge vntyll the full
25 age were come that God wold shewe him openlye vnto the whole worlde and delyuer them from their shadowes and cloudelight and the hethen out of their dead slepe of starcke blinde ignorancye. And as the shadowe
30 doo the ceremonyes and sacrifices at the comynge of Christ, and are henceforth no moare necessarye then a

token left in remembraunce of a bargayne is necessary
 whē the bargayne is fulfilled. And though they seme
 playne childish, yet they be not altogether frutelesse: as
 the popettes and .xx. maner of tryfles which mothers
 5 permitte vnto their yonge childern be not all in vayne.
 For all be it that soch phantasyes be permytted to
 satiffie the childers lustes, yet in that they are the
 mothers gifte and be done in place and tyme at hir
 cōmaundement, they kepe the childern in awe and
 10 make them knowe the mother and also make them
 more apte agenste a more stronger age to obaye in
 thinges of greater erneste.

.¶ And moraouer though sacrifices and ceremonies can
 be no ground or fundacion to bild apon: that is, though
 15 we can proue noughte with them: yet when we haue
 once found oute Christ and his misteries, then we maye
 borow figures, that is to saye allegoryes, similitudes or
 examples to open Christ and the secrettes off God hyd
 in Christ euen vnto the quicke, and to declare them
 20 more lyuely and sensebly with them than with all the
 wordes of the worlde. For similitudes haue more ver-
 tue and power with them than bare wordes, and lead
 a mans wittes further in to the pithe and marye and
 spirituall vnderstondinge of the thinge, than all the
 25 wordes that can be imagined. And though also that
 all the ceremonies and sacrifices haue as it were a
 sterrelyght of Christ, yet some there be that haue as
 it were the lighte of the brode daye a litle before the
 sonne risinge, and expresse him, and the circumstaunces
 30 and vertue of his deth so playnly as if we shulde playe
 his passyon on a scaffold or in a stage play opelye before
 the eyes of the people. As the scape gote, the brasen
 serpent, the oxe burnt without the hoste, the passeouer-
 lambe &c. In so moch that I am fully perswaded and
 35 can not but beleue that God had shewed Moses the
 secrettes of Christ and the verey maner of his deth
 be- .¶ fore hande, and commaunded him to ordene
 them for the confirmacion of oure faythes whiche are
 now in the cleare daye lighte. And I beleue also that
 40 the prophetes whiche folowed Moses to confirme his
 prophefyes and to mayntayne his doctrine vnto Christes

cominge, were moued by foch thinges to ferche further
of Chriftes secrettes. And though God wold not haue
the secrettes of Chrift generallye knowne, faue vnto a
few familier frendes which in that infancye he made
5 of mans witte to helpe the other babes: yet as they
had a generall promyffe that one of the seed of Abrahā
fhuld come and bleffe them, euen fo they had a gener-
all fayth that God wold by the fame man faue them,
though they wift not by what meanes as the very
10 apoftles when it was oft told them yet they coude
neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices ād ceremonies
as farforth as the promyfes annexed vnto them ex-
tende, fo farforth they faued thē and iuftified them
15 and ftode them in the fame ſteade as oure sacramentes
doo vs: not by the power of the sacrifice or deade it ſelfe,
but by the vertue of the faith in the promyffe whiche
the sacrifice or ceremonye preached and wherof it was
a token or fygne. For the ceremonies .P. and sacri-
20 fices were lefte with them and commaunded them to
kepe the promyffe in remēbraunce and to wake vpp
their fayth. As it is not ynough to ſende manye on
errandes and to tell them what they ſhall doo: but
they muſt haue a remembraunce with them, and it be
25 but a ringe of a ruſh aboute one of their fingers. And
as it is not ynough to make a bargayne with wordes
onlye, but we muſt put thereto an oth and geue ernest
to confirme the faithe off the perſon with whom it is
made. And in like maner yf a man promyffe, what
30 ſoeuer trifull it be, it is not beleued excepte he hold
vppe his finger alſo, foch is the wekenefſe of the world.
And therefore chriſt him ſilf vſed oftymes diuerſe cere-
monyes in curyng the ſeke, to ſturre vpp their faith
with all. As for an enfample it was not the bloud of
35 the lambe that faued thē in Egipte, when the angell
ſmote the Egiptians: but the mercye of God and his
truth wherof that bloude was a token and remembraunce
to ſturre vppe their faythes wyth all. For though God
make a promyffe, yet it ſaueth none finallye but them
40 that longe for it and praye God with a ſtronge fayth
to fulfill it for his mercye and truthe onlye and knowl-

ege theyr vnworthynesse. And euen so oure sacramen- .P. tes (yf they be truelye ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by whiche faithe oure synnes are done awaye and not by the
 5 deade or worke of the sacrament. For as it was impossible that the bloude off calues shuld put awaye synne: euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clēse
 10 vs and absolue vs of oure synnes as the preastes doo, in preachinge of repentaunce and faith, for which cause ether other of them were ordened, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the .iii. chapter
 15 sayeng: Excepte a man be borne agayne of water and the holye goste he can not se the kingdome of God, and will therefore that the holy gost is, present in the water and therefore the verye deade or worke doth put awaye synne: then I will send him vnto Paule which
 20 axeth his Galathians whether they receaued the holy goste by the deade of the lawe or by preachinge of faith, and there concludeth that the holy gost accompanieth the preachinge of faith, ād with the worde of faith, entreth the harte ād purgeth it, which thou mayst
 25 also vnderstonde by saynt Paule sayenge: ye are borne .P. a new out of the water thorowe the worde. So now if baptim preach me the wasshing in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow fayth doth put awaye my
 30 synnes. For the holy gost is no dome god nor no god that goeth a mummige. Yf a man saye of the sacrament of Christes bodye ād bloude that it is a sacrifice as well for the dead as for the quicke and therefore the very deed it self iustifieth and putteth away synne. I
 35 answere that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne ād his bloude there shed: but that is not so. And therefore it is properly no sacrifice but a sacrament and a memoriall of that euer-
 40 lastinge sacrifice once for all which he offered apou the crosse now apou a .xv. hundred yeres a go and preach-

eth only vnto them that are alyue. And as for them
 that be dead, it is as profitable vnto them as is a can-
 dell in a lantrene without light vnto them that walke
 by the waye in a darke night, and as the gospell song
 5 in laten is vnto them that vnderftond none at all, and
 as a fermon preached to him that is dead and hereth
 it not. It preacheth vnto them that are a lyue only,
 for they that be dead, yf they dyed in the faith which
 that sacrament preacheth, they .℞. be faffe and are
 10 pafte all ieopardye. For when they were alyue their
 hartes loued the lawe off God and therfore fynned not,
 and were fory that their membres fynned and euer
 moued to synne, and therfore thorow faith it was for-
 geuen them. And now their fynnefull membres be
 15 dead, fo that they can now synne no more, wherfore
 it is vnto them that be dead nether sacrament nor
 facrifice: But vnder the pretence of their foule health
 it is a fervaunt vnto oure fpiritualtyes holy couetouf-
 nefse and an extorcyonar and a bylder of Abayes,
 20 Colleges, Chauntries and cathedrall chirches with falfe
 gotē good, a pickpurfe, a pollar, ād a bottomlefse bagge.

Some man wold happely faye, that the prayers of
 the mafse helpe moch: not the lyuinge only, but alfo
 the dead. Of the hote fire of their faruent prayer
 25 which confumeth faster then all the world is able to
 bringe facrifice, I haue fayde fufficiently in other places.
 Howe be it it is not poffible to bringe me in beleffe
 that the prayer which helpeth hir awne mafter vnto
 no vertue, fhuld purcheffe me the forgeuenefse of my
 30 fynnes. If I fawe that their prayers had obtayned
 thē grace to lyue foch a liffe as goddes worde did not
 rebuke, then coud I fone be borne in hande that what
 foeuer they axed off .℞. God their prayers fhuld not
 be in vayne. But now what good can he wyfh me in
 35 his prayers that envieth me Chriſte the fode and the
 liffe of my foule? What good can he wiſh me whoſe
 herte cleaveth a fundre for payne when I am taught
 to repent of my euell?

Forthermore becauſe that fewe knowe the vſe of
 40 the olde teſtament, and the moſte parte thinke it
 nothinge neceſſarye but to make allegoryes, which

they fayne euery mā after hys awne brayne at all wyle
advēture without any certayne rule: therfore (though I
haue ſpoken off them in another place) yet left the
boke come not to all mennes handes that ſhall reade
5 this, I will ſpeake off them here alſo a worde or twayne.

We had nede to take hede euery where that we be not
begyled with false allegories, whether they be drawne out
of the new teſtament, or the olde, ether out of any other
ſtorye or off the creatures of the worlde, but namely in
10 this boke. Here a man had nede to put on all his
ſpectacles and to arme him ſelfe agenſt inviſible ſpretes.

Fiſt allegories proue nothinge (and by allegories vn-
derſtonde examples or ſimilitudes borrowed of ſtraunge
matters and of another thinge than that thou entreateſt
15 off) As thou- .¶. gh circumcyſyon be a figure of bap-
tim, yet thou canſt not proue baptim by circumcyſion.

For this argumēt were verye feble, the Iſraelites
were circūcyſed therfore we muſt be baptiſed. And
in like maner though the offering of Iſaac were a
20 figure or enſample off the reſurrection, yet is this
argument nought, Abraham wold haue offered Iſaac,
but God delyuered him from deth, therfore we ſhall
ryſe agayne, and ſo forth in all other.

But the very vſe of allegories is to declare and open
25 a texte that it maye be the better perceaved and
vnderſtonde. As when I haue a cleare texte of Chriſt
and of the apoſtles, that I muſt be baptiſed, then I
maye borowe an enſample of circumcyſion to expreſſe
the nature power and frute or effecte of baptim. For
30 as circumcyſion was vnto them a comen bagge ſyg-
nifieng that they were all ſodiars off God to warre
his warre and ſeparatinge them from all other nacyons
diſobedient vnto God: euen ſo baptim is oure comen
bagge and ſure ernest and perpetuall memoriall that
35 we pertayne vnto Chriſt and are ſeparated from all
that are not chriſtes. And as circumciſion was a
token certifyenge them that they were receaved vnto
the fauoure off God and theyr .¶. ſynnes forgiven them:
euen ſo baptim certefyeth vs that we are waſhed in
40 the bloude of chriſt ād receaved to fauoure for his
ſake. and as circumcyſion ſignified vnto thē the cut-

tynge awaye of theyr awne lustes and fleyng of their
fre will, as they call it, to folowe the will of god even
so baptim signyfyeth vnto vs repentaunce and the mor-
tefyinge of oure vnruly mēbres and body of synne, to
5 walke in a newe lyffe and so forth.

And likewyse though that the savyng of Noe and
of them that were with him in the shyppe, thorow
water, is a figure, that is to saye an ensample and like-
nesse of baptim, as Peter maketh it .i. Petri 3. yet I
10 can not proue baptim therwith, saue describe it only.
for as the sheyppe saued thē in the water thorow faith,
in that they beleved god and as the other that wold
not beleve Noe peryshed: even so baptim saveth vs
thorow the worde of faith which it preacheth when
15 all the world of the vnbelevinge perysh. And Paule
.i. Corin. 10. maketh the see ād the cloude a figure of
baptim, by which and a thousand mo I might declare it
but not proue it. Paule also in the sayde place maketh
the rocke out of which Moses brought water vnto the
20 childerne of Israel a figure or ensample of christ not to
proue christ (for that were impossi- .P. ble) but to
describe christ only: even as christ hī filf Iohānis .3
boroweth a similitude or figure of the brasen serpent to
lead Nichodemus frō his erthy imaginacyon in to the
25 spirituall vnderstondinge of christ sayenge: As Moses
lyfted vpp a serpent in the wildernesse, so must the
sonne of man be lifted vpp, that none that beleue in
him perysh but haue everlastinge liffe. by which simil-
itude the vertue of christes deth is better described
30 then thou coudest declare it with a thousande wordes.
for as those murmurars agenst god as sone as they
repented were healed of their deadly woundes thorow
lokyng on the brasen serpent only without medicyne
or any other helpe, yee ād without any other reason but
35 that god hath sayed it shuld be so, and not to murmoure
agayne, but to leue their murmuringe: even so all that
repent ād beleue in christ are saved from euerlastinge
deth, of pure grace without and before their good
workes, and not to synne agayne, but to fight agaynst
40 synne ād henceforth to synne no moare.

Even so with the ceremonyes of this boke thou canst

prove nothings faue describe and declare only the
 puttyng awaye. of oure synnes thorow the deth of
 christ. for christ is Aaron and Aarons sonnes and
 all that offer the sacrifice to purge synne, And christ
 5 is all maner .℞. offering that is offered: he is the oxen,
 the shepe, the goat, the kynd and lambe: he is the oxen
 that is burnt without the host and the scapegoat that
 caryed all the synne of the people awaye in to the
 wilderness. for as they purged the people from their
 10 worldly uncleannes thorow blood of the sacrifices,
 even so doth christ purge vs from the uncleannes of
 everlasting deth with his awne blood. and as their
 worldly synnes coude no otherwise be purged then
 by blood of sacrifice, even so can oure synnes be no
 15 otherwise forgiven then thorow the blood of christ.
 All the deades in the world, faue the blood of christ,
 can purchase no forgiveness of synnes: for oure deades
 do but helpe oure neighbours and mortefye the flesh
 and helpe that we synne no more, but and if we haue
 20 synned, it must be freely forgiven thorow the blood of
 christ or remayne ever.

And in lyke maner of the lepers thou canst prove
 nothings: thou canst never coniure out confession thence,
 how be it thou hast an handsome example there to
 25 open the bindinge and loosinge of oure prestes with
 the keye of goddes word. for as they made no man
 a lepre even so oures haue no power to commaunde
 any man to be in synne or to go to purgatory or
 hell. And therefore (in as moch as bindinge .℞. and
 30 loosinge is one power) As those prestes healed no
 man, euen so oures can not of their invisable and
 domme power dryve any mannes synnes awaye or de-
 lyver hym from hell or fayne purgatorye. how be it
 if they preached gods word purely which is the au-
 35 thorite that christ gaue them, then they shuld binde
 and loose, kille and make alive agayne, make uncleane
 and cleane agayne, and send to hell and fete thence
 agayne, so mighty is gods word. for if they preached
 the lawe of god, they shuld bind the consciences of syn-
 40 ners with the bondes of the paynes of hell and bringe
 them vnto repentance. And then if they preached

them the mercye that is in chriſt, they ſhuld lowſe them and quiet their raginge conſciences and certefie them of the fauoure of god and that their fynnes be forgiven.

5 Fynallye beware of allegoryes, for there is not a moare handſome or apte a thinge to be gile withall then an allegorye, nor a more ſotle and peſtilent thinge in the world to perſuade a falſe mater then an allegorye. And contrary wyſe there is not a bet-
 10 ter, vehementer or myghtyer thinge to make a man vnderſtond with all then an allegory. For allegoryes make a man quicke witted and prynte wyſ- .P. dome in him and maketh it to abyde, where bare wordes go but in at the one eare and out at the other. As this
 15 with ſoch like ſayenges: put ſalt to all youre ſacrifices, in ſteade of this ſentence, do all youre deades with diſcrecion, greteth and biteth (yf it be vnderſtond) moare the playne wordes. And when I ſaye in ſteade off theſe wordes boſt not youre ſelf of youre good deades, eate not
 20 the bloude nor the fatt of youre ſacrifice, there is as great differēce betwene them as there is diſtaunce betwene heauen ād erth. For the liſſe and beutye of all good deades is of God and we are but the caren leane, we are onelye the inſtrument wherby god worketh only,
 25 but the power is his. As god created Paule a newe, poured hys wiſdome in to him gaue him mighte and promyſed him that his grace ſhulde neuer fayle him &c. and all without deſervinges, excepte that nurter-
 inge* the ſayntes and makinge them curſe and rayle on
 30 Chriſt be meritorious. Now as it is death
 to eate the bloude or fatte of any ſacrifi-
 ce, is it not (thinke ye) damnable
 to robbe god of his honoure and
 to glorifye my ſelf with his
 35 h o n o u r e ?

* Probably a misprint for *murtheringe*, i. e., murdering; *nurtering* is given in Daye's folio of 1573.

¶ The
THYRDE BOꝛ
ke of Mofes. Cal=
led Leuiti=
cus.

THE THIRDE BOKE

OF MOSES, CALLED LEUITICUS.

The firſte Chapter.

- 1 **A**ND the Lorde called Moſes, *M.C.S. The*
 And ſpake vnto him oute off *order of burnt-*
 the tabernacle of witneſſe ſay- *offringes, whe-*
 2 enge, Speake vnto the childern *ther it be of*
ſmal or great
 of Iſrael, and ſaye vnto them. Who ſo- *catell or*
foules.
 euer of you ſhall bringe a giſte vnto the Lorde, ſhall
 bringe it of the catell: euen of the oxen and of the
 ſhepe.
- 3 Yf he brynge a burnt offrynge of the oxen he ſhall
 offre a male without blimeſh, and ſhal brynge him to
 the dore of the tabernacle of witneſſe, that he maye be
 4 accepted before the Lorde. And let him put his hande
 upon the heed of the burnt ſacrifice, and fauoure ſhalbe
 5 geuen him to make an attonemēt for hym, and let him
 kyll the oxe before the Lorde. And let the preaſtes
 Aarons ſonnes brynge the bloude and let them ſprinckell
 it rounde aboute upon the alter that is before the dore
 6 of the tabernacle of witneſſe. And let the burnt off-
 7 rynges be ſtrypped and hewed in peces. And thē let
 the ſonnes of Aaron the preaſt put fire apō the alter
 8 and put wodd upon the fire, and let them laye the
 peces with the heed and the fatte, upon the wodd that
 9 is on the fire in the alter. .℞. But the inwardes and the
 legges they ſhall waſh in water, and the preaſt ſhall
 burne altogether upon the alter, that it be a burnt ſac-

℞. 2 Homo qui obtulerit 3 ad placādū ſibi dominū 4 caput
 hoſtiæ & acceptabilis erit, atque in expiationē eius proficiēs.
 6 detractaque pelle hoſtiæ 7 ſtrue lignorū ante cōpoſita 8 & cuncta
 quæ adhærēt iecori

rifice, and an offerynge of a swete odoure vnto the Lorde.

10 Yf he will offer a burnt sacrifice of the shepe whether
it be of the lambes or of the gootes: he shall offer a
11 male without blime. And let him kyll it on the
north syde of the alter, before the Lorde. And let the
preastes Aarons sonnes sprinkle the bloude of it,
12 rounde aboute upon the alter. And let it be cut in
peces: euen with his heed and his fatte, and let the
preast putte them upon the wodd that lyeth upon the
13 fire in the alter. But let him wash the inwardes and
the legges with water, and than bringe altogether and
burne it upon the alter: that is a burnt offeringe and a
sacrifice of swete sauoure vnto the Lorde.

14 Yf he will offer a burnt offeringe of the foules he
shall offer eyther of the turtyll doves or of the ionge
15 pigeons. And the preast shall brynge it vnto the alter,
and wrynge the necke a fundre of it, and burne it on
the alter, and let the bloude runne out upon the sydes
16 of the alter, and plucke awaye his croppe and his fethers,
and cast the besyde the alter on the east parte vppon the
17 hepe of ashes, and breke his winges but [Fo. III.] plucke
the not a fundre. And the let the preast burne it vpon
the alter, euen upon the wodd that lyeth upon the fire, a
burnt sacrifice and an offerynge of a swete sauoure vnto
the Lorde.

V. 9 intestinis 12 diuidentque membra, caput & omnia quæ
adh. iecori 13 Et oblata omnia adol. sacerdos 15 capite, ac rupto
vulneris loco, 17 & nō fecabit, neque ferro diuidet eā

L. 10 von lemmern odder zygen eyn brando. 13 Vnd der
priester soles alles opffern 15 forn den hals abstechen 17 spalten,
aber nicht abbrechen

M. M. X. 9 This *swete odoure* is: the sacryfyce of fayth & of
pure affeccion, in whych God is as delited, as a man is delited in
the good sauoure of meates, as it is sayd of Noe, Gen. viii, d.

¶ The seconde Chapter.

- 1 **Y**F any soule will offer a meatoffrynge vnto the Lorde, his offerynge shalbe fine floure, and he shall poure thereto oyle and
 2 put frankencens thereon and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the floure, and of the oyle with all the frankencens, and burne it for a memoriall
 3 apō the alter: an offryng of a swete sauoure vnto the Lord. And the remaunt of the meatoffrynge shalbe Aarons and his sonnes, as a thinge most holie of the sacrifices of the Lorde.
 4 Yf any mā bringe a meatoffrynge that is bakē in the ouē, let him brynge swete cakes of fine floure mingled with oyle, and vnleuended wafers anoynted with oyle.
 5 Yf thy meatoffrynge be baken in the fryenge pan, then
 6 it shalbe of swete floure mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so is it a meatoffrynge.
 7 Yf thy meatoffrynge be a thyng broyled vppon the greadyerne, of floure myngled with oyle it shalbe.
 8 And thou shalt brynge the .ᵑ. meatoffryng that is made of these thinges vnto the Lorde, and shalt deliuer it vnto the preast, and he shall brynge it vnto the
 9 altare and shall heue vppe parte of the meatoffrynge for a memoriall, and shall burne it upon the alter: an
 10 offerynge of a swete sauoure vnto the Lorde. And that which is left of the meatoffrynge shalbe Aarons and his sonnes, as a thyng that is most holie of the offerynges off the Lorde.
 11 All the meatoffrynges which ye shall brynge vnto

M.C.S. The order of meat-offrynges, of swete cakes, of fyne flower, of franckencens. &c. with oute leuen, & with oute hony, but not with oute salt.


ᵑ. 2 ad filios A. sacerdotis 4 coctum in clibano 6 & fundes super eam oleum. 7 Si autem de craticula 9 tollet memoriale de sacrificio

ᵑ. 2 Semel mehl 4 gebacken ym offen 7 so ist eyn speysopffer.

M. M. N. 2 This *swete sauoure* figureth the prayers of the meake & faithfull, as it is interpretate in Apoc. viii, a the which prayers do withstand the furie of the Lorde.

- the Lorde, shalbe made without leuē. For ye shall neither burne leuen nor honye in any offerynge of the
- 12 Lorde: Notwithstandinge ye shall bryng the firstlynges of them vnto the Lorde: But they shall not come upon the alter to make a swete sauoure.
- 13 All thy meatofferynges thou shalt salt with salt: nether shalt thou soffre the salt of the couenaunt of thy God to be lackynge from thy meatofferynge: but upon all thyne offerynges thou shalt brynge salt.
- 14 Yf thou offer a meatofferynge of the firstripe frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire and beat it small, and so offer the meat-
- 15 offerynge of thy firstripe frutes. And than poure oyle there to, and put frankencens thereon: and so it is a
- 16 [Fo. IIII.] meatoffrynge. And the preast shall burne parte of the beten corne and parte of that oyle, with all the frākencens: for a remembraunce. That is an offerynge vnto the Lorde.

¶ The thyrd Chapter

- 1  F any man brynge a peaceofferynge of the oxen: whether it be male or female, he shall brynge such as is without
- 2 blemyshe, before the Lorde, and let him
- M.C.S. The order of peace-offrynges, whyche were offered for the kepynge of peace, made*

M. 14 then take that

L. 12 Primitias tantum eorum 13 de sacrificio tuo. 14 munus primitiarū . . . de spicis adhuc virentibus . . . confringes in morem farris 16 farris fracti [The Latin has nothing to represent Tyndale's: "That is an offerynge vnto the Lorde."]

L. 15 weyr. drauff legen, so ist's eyn speysopffer. iii, 1 Ist aber seyn opffer ein tödopffer von rindern

M. N. 13 All offrynges must be *salted with salt*, whiche signifyeth that all our good workes must be directed after the doctrine of the Apostles & prophetes, for then shall they be acceptable in the syghte of the Lorde, yf they sauer of the salt therof, & elles not.

L. M. N. 1 *Tödopffer* soll hie nicht eyn *tödopffer* heysen das nicht lebet, sondern das da todtet vnd wurget vnto des dings eyn end macht, vollend aus richt, Denn es bedeut das opffer, da S. Paulus Ro. 12. vnd Petrus 1. Pet. 2. von leren, das wir nach dem glauben, sollen vnsern leyb vnd seyne luste vollend todten vnd aufferbeytten, dz frid werd zwischen geyst vnto fleysch, vnd weret, wie die andern die leben lang.

- put his hande apon the heed of his offer- ^{of oxen, shepe,}
 ynge, and kyll it before the dore of the ^{lambe and}
 tabernacle of witnesse. And Aarons sonnes the preastes,
 shall sprinkle the bloude apon the alter rounde aboute.
- 3 And they shall offre of the peaceofferynge to be a sac-
 rifice vnto the Lord: the fatt that couereth the in-
 4 wardes and all the fatt that is apon the inwardes: and
 the two kydneyes with the fatt that lyeth apon the
 loynes: and the kalle that ys on the lyuer, they shall
 5 take awaye with the kydneyes. And Aarons sonnes
 shall burne them apon the alter with the burnt sacrifice
 which is apon the wodd on the fire. That is a sacrifice
 of a swete fauoure vnto the Lorde.
- 6 Yf a man brynge a peaceoffrynge vnto the Lorde
 from of the flocke: whether it be male, or female,
 7 it shalbe without blemyshe. Yf he offre a lambe, he
 8 shall brynge it before the Lord .P. and put his hande
 apon his offrynges heede, and kyll it in the doore off
 the tabernacle off wytnesse, and Aarons sonnes shall
 sprinkle the bloude thereof rounde aboute the alter.
- 9 And of the peaceoffrynge they shall brynge a sacri-
 fyce vnto the Lorde: the fatt there of ad the rompe
 altogether, which they shall take off harde by the
 backe bone: and the fatt that couereth the inwardes
 10 and all the fatt that is apon the inwardes and the .ii
 kydneyes with the fatt that lyeth apon them and apon
 the loynes, and the kalle that is apon the lyuer he
 11 shall take awaye with the kydneyes. And the preast
 shall burne them apon the alter to fede the Lordes
 offrynge withall.

℣. 9 offerent de pacificorum hostia sacrificium domino 10 op-
 erit ventrem atque vniuersa vitalia, & vtrumque ren. c. adipe qui
 est iuxta ilia 11 in pabulū ignis et oblationis dom.

℣. 6 Ist aber seyn fridopffer (also v. 9) 11 zur speyse des opffers
 dem HERRN.

℣. ℣. N. 4 By the takyng awaye of the fat, the inwardes,
 the .ii. kydneyes & the kalle is signified vnto us, that yf we wylbe
 a swete sacrifice vnto the Lorde we must cut of all concupiscēces
 & naughty desyres of the flesshe, and the euell vse of all our mē-
 bres, and must subdue & mortyfye our affectiōs, & offre thē to
 God, by the mortificacyon of the crosse, as sayth the Prophete
 Ps. xxv, a.

12 Yf the offrynge be a goote, he shall brynge it be-
 13 fore the Lorde and put his hande upon the head of it
 and kyll it before the tabernacle of witnesse, and the
 sonnes of Aaron shall sprinkle the bloude thereof upon
 14 the alter rounde aboute. And he shall brynge thereof
 his offrynge vnto the Lordes sacrifice: the fatt that
 couereth the inwardes and all the fatt that is apō the
 15 inwardes and the .ii. kydneyes and the fatt that lyeth
 upon them and upon the loynes, and the kall that is
 apō the lyuer he shall take awaye with the kydneyes.
 16 And the preast shall burne them apō the alter to fede
 the Lordes sacrifice [Fo. V.] wyth all ād to make a
 swete sauoure. And thus shal all the fatt be the Lordes,
 17 and it shalbe a lawe forever amonge youre generacions
 after you in youre dwellynge places: that ye eate
 nether fatt nor bloude.

■ The .IIII. Chapter.

1 **A**ND the Lorde talked with Moses *M.C.S. The*
 2 *offryng made*
 saynge: speake vnto the chil- *for synnes*
 dern of Israel ād saye: when a *done of igno-*
 soule synneth thorow igno- *raunce.*

raunce and hath done any of those thinges which the
 Lorde hath forbydden in his commaundmentes to be
 3 done: Yf the preast that is anoynted synne and make
 the people to doo amyffe, he shall brynge for his synne
 which he hath done: an oxe wythout blemyshe vnto
 4 the Lorde for a synneoffrynge. And he shall brynge
 the oxe vn to the dore of the tabernacle of wytnesse be-
 fore the Lorde, and shall put his hande upon the oxes
 heade and kyll him before the Lorde.

5 And the preast that is anoynted shall take of the

M. 1 Lorde spake vnto Moses 4 vpon the oxe heade

V. 13 altar. circumitū, 14 tollentque ex ea in pastū ignis do-
 minici ad. qui operit ventrē, & qui tegit vniv. vital., 15 duos ren.
 cum reticulo quod est super eos iuxta ilia 16 in alimoniā ignis &
 suavissimi od. iiii, 2 et de vniuersis mādatis domini . . vt non
 fierent 3 delinquere faciens

L. 16 zur speysz des opffers zum fussen geruch.

oxes bloude and brynge it in to the tabernacle of wit-
 6 nesse and shall dyppe his fynger in the bloude and
 sprinkle thereof .vii. tymes before the Lorde: euen be-
 7 fore the hangyng of the holy place. And he shall
 put some of the bloude upon the hornes of the alter of
 swete cens before the Lorde which is in the .P. taber-
 nacle of witnesse, and shall poure all the bloude of the
 oxe upon the botome of the alter of burntofferings
 which is by the dore of the tabernacle of witnesse.
 8 And he shall take awaye all the fatt of the oxe that
 is the synne-offerynge: the fatt that couereth the in-
 9 wardes and all the fatt that is aboute them, and the
 ii. kydneyes with the fatt that lyeth upon thē and
 upon the loynes, and the kall upon the lyuer let them
 10 take awaye also with the kydneyes: as it was taken
 from the oxe of the peaceoffryng and let the preast
 11 burne them upon the altare of burntofferings. But
 the skynne of the oxe and all his flesh with his heede,
 12 his legges, his inwardes with his donge, shall he carye
 altogether out of the hoste vnto a clene place: euen
 where the ashes are poured out, and burne hī on wodd
 with fyre: euen upon the heape of ashes.

13 Yf the hole comynalte of the childern ^{comynalte,}
 of Israel synne thorow ygnoraunce and the ^{community,}
 thyng be hyd from their eyes: so that they ^{congregation.}
 haue comytted any of these thynges which the Lorde
 hath forbidden to be done in his commaundmentes
 14 ād haue offended, ād the synne which they haue synned
 be afterwarde knowne, than shal they offre an oxe for
 a synneofferynge ād shall brynge him before the taber-
 15 nacle of wit- [Fo. VI.] nesse, and the elders of the
 multitude shall put their handes upon his heed before
 16 the Lorde And the preast that is anoynted shall
 brynge of his bloude in to the tabernacle of witnesse,

℞. 5 of the oxe bloude

℥. 6 cōtra velum sanctuarii 7 thym. gratissimi domino 8 tam
 eum qui vitalia operit, quam omnia quæ intrinsecus sunt 11 omnes
 carnes 12 & reliquo corpore . . . cin. effundi solent . . quæ in loco
 effusorū ciner. cremabuntur. 13 omnis turba Isr. ignorauerit & per
 imperitiā fecerit 15 seniores populi

℥. 9 fett das ynnwendigst ist 13 eyn gantze gemeyne ynn Israel

17 and shall dyppe his finger in the bloude, and sprinkle
it seuen tymes before the Lorde: euen before the uayle.
18 And shall put of the bloude apon the hornes of the
alter whiche is before the Lorde in the tabernacle of
witnesse, and shall poure all the bloude apon the
botome of the alter of burntoffrynges which is by the
19 dore of the tabernacle of witnesse, and shall take all
20 his fatt from him and burne it apon the altare, and
shall do with his oxen as he dyd wyth the synneoff-
ryngeoxen. And the preast shal make an attonement
21 for them, and so it shalbe forgeuen them. And he shall
brynge the oxen without the hoste, and burne him as
he burned the first, so is this the synneofferynge of the
comynalte.

22 When a Lorde synneth and committeth thorow
ignoraunce any of these thynges whiche the Lorde his
God hath forbydden to be done in his commaund-
23 mentes and hath so offended: when his synne is shewed
vnto him which he hath synned, he shall brynge for
24 hys offerynge an he goote without blemyshe and laye
his hande apon the heed of it, and kyll it in .P. the
place where the burntofferynges are kyllid before the
25 Lorde: this is a synneoffrynge. Thā let the preast take
of the bloude of the synneoffrynge with his finger, and
put it apon the hornes of the burntofferyngalter, and
poure his bloude apon the botome of the burntoffer-
26 yngalter and burne all his fatt apon the alter as he
doth the fatt of the peaceofferynges.

And the preast shall make an attonement for him
as concernynge his synne, and so it shalbe forgeuen
him.

27 Yf one of the comen people of the londe synne thorowe
ignoraunce and committe any off the thinges which
the Lorde hath forbidden, in his commaundementes
28 to be done, and so hath trespassed, when his synne


V. 20 sic faciēs & de hoc vitulo quomodo fecit & prius & rog.
pro eis fac., propitius erit eis dom. 21 quia est pro peccato multi-
tud. (v. 24) 22 quod domini lege prohibetur. 25 & reliquum fundēs
(v. 30) 26 sicut in vict. pacific. fieri solet (v. 31) 27 de populo terræ

L. 18 alles ander blut 24 Das sey seyn fundopffer 25 vnd das
ander blut

whiche he hath synned is come to his knowlege, he shall bringe for his offerynge, a she goote without blemish for his synne which he hath synned, and laye his hande apō the heed of the synneofferynge ād flee it in the place of burntoffrynges. And the preast shall take of the bloude with his finger ād put it apō the hornes of the burntoffryngealter and poure all the bloude apō the botome of the alter, ād shall take awaye all his fatt as the fatt of the peaceoffrynges is takē awaye. And the preast shal burne it apō the alter for a fwete sauoure vnto the Lorde, and [Fo. VII.] the preast shall make an attonemēt for him ād it shalbe forgeuen him.

Yf he bringe a shepe ād offer it for a synneofferynge, he shall bringe a yewe without blemish and laye his hande apō the heed of the synneofferynge and flee it in the place where the burntoffrynges are flayne. And the preast shal take of the bloude of the synneofferynge with his finger, ād put it apō the hornes of the burntoffryngealter, ād shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaceoffrynges was takē awaye. And the preast shall burne it apō the alter for the lordes sacrifice, and the preast shal make an attonemēt for his synne, and it shalbe forgeuen him.

■ The ,V. Chapter.

1  **H**Ē a soule hath synned ād herde the voyce of cursynge ād is a witnesse: whether he hath sene or knowne of it yf he haue not vttered it, he shall bere his synne. Ether

M.C.S. Of oothes. The cleansynge of hym that toucheth vncleane thynges. The pur-

M. 32 a lambe . . . bringe a female
V. 35 adeps arietis, qui immolatur pro pacificis. v, i aut ipse vidit, aut conscius est
L. 35 lam des tödopfers. v, i eyn fluch horet

when a mā toucheth any vnclene thinge: whether it be the caryon of an vnclene beest or of vnclene catell or vnclene worme, worme and is not warre of any creeping thing it, he is also vnclene and hath offended.

gacyon of an othe and of synne done by ignorance. [vi, 1.] The offringes for synnes which are done wyll- yngly.

- 3 Ether when he toucheth any vnclenneſſe of mā (whatſoeuer vnclenneſſe it be that a man is defyled with all) and is not warre of it and after- .¶. warde cometh to the knowledge of it, he is a treſpaſer. Ether when a ſoule ſweareth: ſo that he pronounceth with his lippes to do euell or to do good (what ſoeuer it be that a man pronounceth with an othe) and the thinge be out of his mynde and afterwarde cometh to the knowledge of it, than he hath offended in one of theſe.
- 5 Than when he hath ſynned in one of theſe thinges, he ſhall confeſſe that wherein that he hath ſynned, and ſhall bringe his treſpaceofferynge vnto the Lorde for his ſynne which he hath ſynned. A female from the flocke, whether it be an yewe or a ſhe goote, for a ſynneofferynge. And the preaſt ſhall make an attonement for him for his ſynne. But yf he be not able to brynge a ſhepe, then let him brynge for his treſpace which he hath ſynned, two turtyll doues or two yonge pygeons vnto the Lorde one for a ſynneoffrynge and another for a burntofferynge. And he ſhall brynge them vnto the preaſt, which ſhall offer the ſynneoffrynge firſt and wringe the necke a fundre of it, but plucke it not clene of. And let him ſprinkle of the bloude of the ſynneofferynge apon the ſyde of the alter, and let the reſte of the bloude blede apon the botome of the alter, and than it is a ſynneofferynge. And let him offer the ſe-

℞. 5 that wherin he hath 6 whether it be a lambe

℞. 2 immundum, ſiue quod occiſū a beſtia eſt, aut per ſe mortuum, aut quodlibet aliud reptile . . . rea eſt & deliquit. 3 poſtea, ſubiacebit delicto. 4 iuramento & ſermone 5 agat pœnitentiam 6 agnam ſiue capram 8 retorq. caput eius ad pennulas, ita vt collo adhæreat, & nō penitus abrumpatur. 9 faciet diſtillare ad fundamentum eius

℞. 4 wie denn eym menſchen eyn ſchwur entfaren mag 6 die da tragen haben 8 vnd yhr fornen den hals abſtechen 9 ausbluten

[Fo. VIII.] conde for a burntoffrynge as the maner is: ad so shall the preast make an atonement for him for the synne which he hath synned, and it shal be forgeuen him.

11 And yet yf he be not able to brynge .ii. turtyll doues or two yonge pigeons, then let hym brynge his offer-
 ynge for his synne: the tenth parte of an Epha of fine
 floure for a synneofferynge, but put none oyle thereto
 12 neither put ony frankencens thereon, for it is a synne-
 offeringe. And let him brynge it to the preast, and
 the preast shall take his handfull of it and burne it
 13 upon the alter for a remembraunce to be a sacryfice
 for the Lorde: that is a synneoffrynge. And let the
 preast make an atonement for him for his synne (what
 foeuer of these he hath synned) and it shalbe forgeuen.
 And the remnaute shalbe the preastes, as it is in the
 meateofferynge.

14 And the Lorde comyned with Moses comyned,
 15 sayenge: when a soule trespaceth ad syn- communed, i.
 neth thorow ignoraunce in any of the holy e. conversed,
 thinges of the Lorde, he shall brynge for his trespac- spoke
 vnto the Lord, a ram without blymeshe out of the flocke
 valowed at two cycles after the holy cycle, for a trespac-
 16 offerynge. And he shall make amendes for the harme
 that he hath done in the holy thyng, and put the fyfte
 parte moare .℞. there to and geue it vnto the preast.
 And the preast shall make an attonemēt for him with
 the ram of the trespacofferynge, and it shalbe forgeuē
 hym.

17 When a soule synneth and committeth any of these
 thinges which are forbiddē to be done by the cōmaund-
 mentes of the Lorde: though he wist it *
 18 not, he hath yet offended and is in synne, ad shall

℞. 15 cycles after the cycle of the sanctuary 16 fyfte parte
 more to. [The following 7 verses in Tyndale are transferred in
 Matthew's Bible to ch. vii.]

℥. 11 manus eius duos offere turt. 12 in monimentum eius qui
 obtulit 13 hab. in munere. 17 & peccati rea, intellexerit iniquita-
 tem suam

℥. 12 zum gedechtnis, vnd antzunden 13 Vnd sol des priesters
 seyn 15 seckel des heyligthums

brige a ram without blymesh out of the flocke that is esteemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignoraunce whiche he dyd and was
 19 not ware, and it shalbe forgeuen him. This is a trespac
 eofferynge, for he trespaced agaynst the Lorde.

VI, 1, 2 And the Lorde talked with Moses sayenge: when a soule synneth ad trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken awaye, or that whiche he hath
 3 deceaued his neyghboure off wyth sotylte, or hath founde that whiche was losse and denyeth it, and swereth falsely, in what soeuer thinge it be that a man doth and
 4 synneth therein, Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye, [Fo. IX.] or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the lost thinge
 5 which he founde, or what soeuer it be aboute which he hath sworne falsely, * he shall restore it Vnto my neybour pertayneth
 agayne in the whole summe and shal adde the fiftre parte moare thereto and geue *eth satisfacciō, but vnto god repēt-
 aunce: and the*
 it vnto him to whome it pertayneth, the same daye that he offereth for his tresp
 6 pace, and shall brynge for his trespac
 eofferynge vnto the Lorde, a ram without blymesh out of the flocke, that is esteemed
 worth a trespac
 eofferynge vnto the preast. *the sacrifice of christes bloude is a ful satisfaccion, ad attonemēt ad apeasyng of al wrath.*
 7 And the preast shall make an atonemēt for him before the Lorde, ad it shall be forgeuē hī in what soeuer thinge it be that a mā doth ad trespaceth therein.

¶. 19 quia per errorem deliquit in domino. vi, 2 fidei eius creditum . . . aut calumniam fecerit 3 & inficiens intuper peierauerit 5 voluit obtinere, integra & quintam 7 pro singulis quæ faciendo peccavit.

¶. 18 eyn shuldopffers werd ist (cf. vi. 5) 19 das er dem HERRN verfallen ist. vi, 2 zu trawer hand 3 mit eym falschen eyde

¶. ¶. N. 24 Vnto my neybour pertayneth satisfaccyon, but vnto god repētaunce & then the sacrifice of Christes bloude is a full satisfacciō & attonement & apeasyng of all wrath.

■ The .VI. Chapter.

- 8 **A**ND the Lorde spake vnto Moses
 9 saynge. Commaunde Aaron
 and his sonnes saynge: this is
 the lawe of the burntoffrynge.
 The burntofferynge shalbe ap^{on} the herth
 of the alter all nyghte vnto the mornynge,
 and the fire of the alter shall burne there-
 10 in. And the preast shall put on his l^{yn}en
 albe and his l^{yn}en breches ap^{on} his flesh,
 and take awaye the asshes whiche the fire
 of the burnt sacrifice in the altare hath
 11 made, and put them besyde the alter, ad thē put off
 his raymēt ad put on other .P. and carye the asshes
 out without the hoste vnto a clene place.
 12 The fire that is ap^{on} the alter shall burne therein
 and not goo out. And the preast shall put wodd on
 the fire euery morninge ad put the burnt sacrifice ap^{on}
 it, and he shall burne thereon the fatt of the peace-
 13 offerynges. The fire shall euer burne ap^{on} the alter
 and neuer goo out.
 14 This is the lawe of the meatoffrynge: Aarons sonnes
 15 shall bringe it before the Lorde, vnto the alter: and
 one of them shall take hys handfull of the floure of the
 meatoffrynge ad of the oyle with all the frankencens
 whiche ys thereon and shall burne it vnto a remē-
 braunce ap^{on} the alter to be a swete sauoure of the
 16 memoriall of it vnto the Lorde. And the rest thereof,
 Aaron ad his sonnes shall eate: vnleuended it shalbe
 eaten in the holy place: euē in the courte of the tab-
 17 ernacle of witnesse they shall eate it. Their parte
 whiche I haue geuen them of my sacrifice, shall not be

*M.C.S. The
 offringes for
 synnes which
 are done
 wyllyngly.
 The lawe of
 the burnt off-
 rynges. The
 fyre must
 abyde euer-
 more vpon the
 aulter. The
 offrynges of
 Aaron and
 hys sonnes.*

¶. 9 Cremabitur in altari . . . ignis, ex eodem altari 10 cineres,
 quos vorās ignis exussit 11 rūdissimo vsque ad fauillā cōsumi fa-
 ciet . 12 ignis autem . . semper ardebit 13 ignis . . qui nunquam
 deficiet 14 lex sacrificii & libamentorum . . coram . . . coram

¶. 9 brennen auff dem altar . . alleyn des altars feuer 12, 13
 brennen vnd nymmer verlesschen (*bis*) 15 Es sol eyner Heben
 17 backen yhr teyl, das ich yhn geben hab

baken with leuen, for it is most holye, as is the synne-
 18 offerynge, and trespaceoffrynge. All the males amonge
 the childern of Aaron, shal eate of it: and it shalbe a
 dutye for euer vnto youre generacyons of the sacrifices
 of the Lorde, nether shal any man twytche ^{twytche,}
 it, but he that is halowed. ^{twych [often],}
^{touch.}

19 [Fo. X.] And the Lorde spake vnto Moses sayenge:
 20 this is the offrynge of Aaron and of his sonnes which
 he shal offer vnto the Lorde in the daye when they are
 anoynted: the tenth parte of an Epha of floure, which is
 a dayly meatofferinge perpetually: halfe in the morninge
 21 and halfe at nighte: and in the fryenge pan it shalbe made
 with oyle. And whē it is fryed, thou shalt brynge it in as
 a baken meatofferynge mynsed small, and shalt offer it for
 22 a swete sauoure vnto the Lorde. And that preast of his
 sonnes that is anoynted in his steade, shal offer it: and it
 shal be the lordes dutye for euer, and it ^{dutye, due}
 23 shal be burnt altogether. For all the meatoffrynges of
 the preastes shalbe burnt altogether, and shal not be eaten.
 24, 25 And the Lorde talked with Moses sayenge: speake
 vnto Aaron and vnto his sonnes and saye. This is the
 lawe of the synneoffrynge, In the place where the
 burntofferynge is kylled, shal the synneofferynge be
 26 kylled also before the Lorde, for it is most holy. The
 preast that offereth it shal eate it in the holye place:
 27 evē in the courte of the tabernacle of witnesse. No
 man shal touche the flesh thereof, saue he that is hal-
 owed. And yf any rayment be sprynckled therewyth,
 28 it shalbe wasshed in an holy place, and the erthē pott
 that it is soddē in .℞. shalbe broken. Yf it be sodden
 in brasse, then the pott shalbe scoured and plunged in
 29 the water. All the males amonge the childern of
 30 Aarō shal eate therof, for it is most holy. Notwith-

℞. 28 scoured and rynesed 29 amonge the Preastes shal eate
 V. 17 ideo autem non fermentabitur, quia pars eius in domini
 offertur incensum. 18 Legitimum ac sempiternum 21 Offeret autem
 eam calidam in odorem 23 Omne enim sacrificium sacer. 28 de-
 fricabitur, & lauabitur aqua. 29 vescetur de carnibus eius

℞. 18 Das sey ewigs recht 21 gebacken dar bringen vnd gestuckt
 27 eyn kleyd beisprenget, der soll sich wasschen 28 mit wasser spulen

℞. N. 27 There shall none touche it, but he that is hal-
 owed, that is, but he that is dedicated, ordeyned and appoynted
 to mynyster before the Lorde, as it is Agge. ii, c.

stōdinge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconcyle with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The .VII. Chapter.

- 1 **T**HIS is the lawe of the trespass-
 2 offerynge which is most holy. In the place where the burnt-
 3 paceoffrynge is kylled, the tresp-
 4 paceoffrynge shalbe kylled also: and his
 5 bloude shalbe sprikled rounde aboute upon
 6 the alter. And all the fatt thereof shal-
 7 be offered: the rompe and the fatt that couered the
 8 inwardes, and the .ii. kydneyes with the fatt that
 9 lyeth on them and upon the loynes: and the kall on
 10 the lyuer shalbe taken awaye with the kydneyes, And
 the preast shall burne them upon the altare, to be an
 offerynge vnto the Lorde: this is a trespass offerynge.
 All the males amonge the preastes shal eate there-
 of in the holy place, for it is most holy. As the synne-
 offerynge is, so is the trespassofferynge, one lawe
 serueth for both: and it shall be the preastes that re-
 concyleth therewith. [Fo. XI.] And the preast that
 offered a mans burntofferynge, shall haue the skyn of
 the burntofferynge which he hath offered. And all
 the meatofferynges that are baken in the ouen, and all
 that is dressed upon the gredyerne and in the fryenge
 pan, shalbe the preastes that offereth them. And all
 the meatofferynges that are myngled with oyle or drye,
 shall pertayne vnto all the sonnes of Aaron, and one
 shall haue as moche as another.

V. 2 per gyrum altaris fundetur 5 incensum est domini pro delicto.
 7 ad sacerdotem . . . pertinebit 10 mensura æqua per singulos diuidetur.

L. 5 altar antzunden zum offer 10 mit ole gemenget odder treuge

M. N. 1 *Trespace offrynge* that is, an offryng for a tresp-
 pace. Trespace after the order of the scrypture signifyeth som-
 tyme all the lyffe past which we haue lyued in infidelyte, being
 ignoraunt of the veritie, not only in doyng opē synnes, but also
 when we haue walked in oure awne rightwesnes, as in the Psalme
 xviii, d. & .ii. Paral. xxviii, c.

M. C. S. *Tres-
 paceoffrynges.
 Synne off-
 rynges and
 peace off-
 rynges. The
 fatte and the
 bloude maye
 not be eaten.*

- 11 This is the lawe of the peaceoffringes whiche shalbe
 12 offered vnto the Lorde. Yf he offer to geue thanckes,
 he shall brynge vnto his thanckofferynge: swete cakes
 myngled with oyle and swete wafers anoynted with oyle,
 13 and cakes myngled with oyle of fine floure fryed, and he
 shall brynge his offerynge apon cakes made of leuended
 bred vnto the thanckoffrynge of his peaceofferynges,
 14 and of them all he shall offer one to be an heueoffrynge
 vnto the Lorde, and it shalbe the preastes that sprynkleth
 15 the bloude of the peaceofferynges. And the fleshe
 of the thanckofferynge of his peaceofferynges shalbe
 eaten the same daye that it is offred, and there shall
 none of it be layde vpp vntyll the mornynge.
- 16 Yf it be a vowe or a fre willofferynge that he bryng-
 eth, the same daye that he offereth it, .P. it shalbe eaten,
 17 and that which remayneth may be eaten on the morowe:
 18 but as moche of the offered flesh as remaneth vnto the
 thirde daye shalbe burned with fire For yf any of the
 flesh of the peaceoffrynges be eaten the thirde daye then
 shall he that offered it optayne no fauour, nether shall it
 be rekened vnto him: but shalbe an abhomynacion, and
 the soule that eateth of it shall beare the synne thereof.
- 19 The flesh that twycheth any vnclene thinge shall
 not be eaten, but burnt with fire: and all that be clene
 in their flesh, maye eate flesh.
- 20 Yf any soule eate of the flesh of the peaceofferynges,
 that pertayne vnto the Lorde and hys vnclennesse yet
 apon him, the same soule shall perishe from amonge
 21 his people. Moreouer yf a soule twych any vnclene
 thinge, whether it be the vnclennesse of man or of any
 vnclene beest or any abhominacion that is vnclene: and
 the eate of the flesh of the peaceoffrynges whiche per-

L. 14 ex quibus vnus pro primitiis offertur domino 18 irrita
 fiet eius oblatio, nec proderit offerenti . . anima tali se edulio
 cont., prauaricationis rea erit.

L. 18 Es wirt yhm auch nicht zu gerechnet werden, sondern
 es wirt verworffen seyn . . ist eyner missethat schuldig. 21 was sonst
 greulich ist

M. M. N. 16 By *vowes* are vnderstand the gyftes which are
 acoustomed to be offred and geuen to God by any outwarde cere-
 monye, as it was to rounde their heares, or to dryncke no wyne.
 etc. Num. vi, a.

tayne vnto the Lord, that soule shall perissh from his people.

- 22, 23 And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel ād saye. Ye shall eate no
 24 maner fatt of oxen, shepe or gootes: neuerthelater the fatt of the beest that dyeth alone ād the fatt of that which is torne with wilde beestes, maye be occupide, occupide in all maner [Fo. XII.] vses: but *employed, used*
 25 ye shal in no wise eate of it. For whosoever eateth the fatt of the beest of which mē bring an offering vnto the Lorde, that soule that eateth it shall perissh frō
 26 his people. Moreouer ye shall eate no maner of bloud, wherefoever ye dwell, whether it be of foule or of
 27 beest. What fouer foule it be that eateth any maner of bloude the same soule shal perissh frō his people.
 28, 29 And the Lorde talked with Moses sayenge: speake vnto the childrē of Israel ād saye He that offereth his peaceofferynge vnto the Lord, shall bringe his gifte
 30 vnto the Lord of his peaceoffrynges: his owne handes shal bringe the offrynge of the Lorde: euē the fatt apō the brest he shall bringe with the brest to waue it a
 31 waueoffrynge before the Lorde. And the preast shall burne the fatt apon the alter, ād the brest shalbe Aarōs
 32 ād his sonnes. And the right shulder they shall geue vnto the preast, to be an heueoffrynge, of their peace-
 33 offringes. And the same that offreth the bloud of the peaceoffringes ād the fatt, amōg the sōnes of Aarō,
 34 shall haue the right shulder vnto his parte, for the wauebrest ād the heueshulder I haue takē of the childern of Israel, euen of their peace offringes, ād haue geuē it vnto Aarō the prest and vnto his sonnes: to be a dutie for euer of .℞. the childern of Israel.
 35 This is the anoyntinge of Aaron ād of the sacryfices of the Lorde, in the daye when they were offered to

℞. 21 interibit de populis suis, (peribit vv. 25, 27.) 25 adipem, qui offeri debet in incensum domini 30 tenebit manibus adipem . . . cumque ambo oblata domino 32 armus quoque dexter . . . cedet in primitias sacerdot. 35 in ceremoniis domini

℞. 30 mit seyner hand hertz zu bringen 32 zur Hebe von yhren tödopffern. 34 zum ewigen recht. 35 vberantwort worden priester zu feyn

36 be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the daye when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. *dutie, law,*
 37 This is the lawe of burntoffrynges, of *statute.*
 meatoffrynges, of synneoffrynges, of trespacoffrynges,
 38 of fulloffrynges, of peaceoffrynges, which the Lorde commaunded Moses in the mount of Sinai, in the daye when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wilder nesse of Sinai.

The .VIII. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 2 saynge: take Aaron and his *anoyntyng*
 sonnes with hi, and the vestures *and consecra-*
 and the anoyntinge oyle, and *cyon of Aaron*
 an oxe for a synneofferynge and two *and his on-*
 3 rammes and a baskett of swete bred: and *nes.*
Hence the
 comentye, gather all the comentye to- *pope sett hol-*
 3 *community, congregation* gether vnto the dore of the *owenge of*
 4 tabernacle of witnesse. And Moses dyd *chirches, al-*
 as the Lorde commaunded him, and the *ters, font,*
 people gathered them selues together vnto *belles and so*
 the doore of the tabernacle of witnesse. *forthe, and*
 5 And Moses sayde vnto the people: this is the thinge *the anoynt-*
 which the Lorde commaunded to do. *inge of bish-*
 6 [Fo. XIII.] And Moses broughte Aaron and his *opes preastes,*
 7 sonnes, and wasshed them with water, and put upon *and soch like.*
 him the albe and gyrde him with a girdel and put
 upon him the tunycle and put the Ephod thereon, and
 gyrded him with the broderd girdel of the Ephod,

V. 2 canistrū cū azymis 6 Cumque lauisset eos

℞. 36 zum ewigen recht 37 fulleopffer . . tödopffer. viii, 6 wusch sie mit wasser.

8 and bounde it vnto him therewith. And he put the
breftlappe thereon, ād put in the breftlappe lighte ād
9 perfectneffe. And he put the myter apon his heed
ād put apō the myter euē apō the forefrōt of it, the
golden plate of the holy croune, as the Lorde com-
maunded Mofes.

10 And Mofes toke the anyntyng oyle and anoynted
the habitacion and all that was therein and sanctified
11 them, and ſprynkled thereof apon the alter .vii. tymes
and anoynted the alter and all his veffels, and the lauer
12 with hys ſote, to ſanctifie them. And he poured of the
anyntyng oyle apon Aarons heed and anoynted him
13 to ſanctifie him. And he broughte Aarons ſonnes and
put albes apon them, and gyrde them with gyrdels,
ād put bonettes apō their heedes: as the Lorde cō-
maunded Mofes

14 And the ſynneoffryng was brought. And Aaron
and his ſonnes put their handes apon the heed of the
15 oxe of the ſynneoffryng. And when it was ſlayne,
Mofes toke of the bloude, and put it apon the hornes
of the alter rounde .P. aboute with his finger and puri-
fied it, ād poured the bloud vnto the botome of the
16 alter ād ſanctified it ād reconcyled it. And he toke
all the fatt that was apon the inwardes ād the kal that
was on the lyuer ād the two kydneyes with their fatt
17 ād burned it apō the alter. But the oxe, the hide,
his fleſh ād his donge, he burnt with fire without the
hoſte, as the Lorde commaunded Mofes.

18 And he broughte the ram of the burntofferyng,
and Aaron ād his ſonnes put their handes apon the
19 heed of the ram, and it was kylled. And Mofes ſprink-
20 led the bloud apō the alter rōude aboute, ād cutt the
ram in peces ād burnt the heed, the peces ād the fatte,
21 ād waſhed the inwardes ād the legges in water, and
burnt the ram euery whitt apō the alter. That was a

℞. 8 Vrim and Thumim

℣. 8 doctrina & veritas. 9 laminā auream cōſecratam in ſanc-
tificatione 15 quo expiato & ſanctificato

℥. 8 Liecht vnd Vollickeyt. 15 entſündiget den altar . . das er
yhn verſunet. 20 zehyeb den widder yn ſtuck

℞. ℞. N. 8 Loke in Exo. xxviii, c. & Num. xxvii. d.

burntsacrifice of a swete fauoure ād an offrynge vnto the Lorde, as the Lorde cōmaunded Moses.

22 And he broughte the other ram that was the full-offerynge, and Aaron and his sonnes put their hādes
23 apō the heed of the ram: And when it was slayne, Moses toke of the bloude of it, and put it upon the typpe of Aarons ryght eare and upon the thombe of his right hande, and upon the great too of his right fote.

24 Then were Aarons sonnes broughte, ād Mo- [Fo. XIII.] ses put of the bloude on the typpe of the right eare of them, and upon the thombes of their righte handes, and upon the great tooes of their righte fete, and sprinkled the bloud apō the alter rounde aboute.

25 And he toke the fatt ād the rompe ād all the fatt that was upon the inwardes, ād the kall of the lyuer, ād the .ii. kydneyes with their fatt ād their righte shul-
26 der. And out of the basket of swete bred that was before the Lorde, he toke one swete cake of oyled bred ād one wafer, ād put thē on the fatt ād upon the righte
27 shulder, ād put altogether apō Aarons handes ād apō his sonnes handes, ād waued it a waueofferynge before
28 the Lorde. And thā Moses toke thē from of their handes agayne ād burnt thē apō the alter, euen upon the burnt-offrynge: These are the fulloffrynges of a swete fauoure ād a sacrifice vnto the Lorde.

29 And Moses toke the breste and waued it a waueoffrynge before the Lorde, of the ram of the fulloffrynges: ād it was Moses parte, as the Lorde commaunded Moses.

30 And Moses toke of the anoynting oyle ād of the bloude whiche was upon the alter, and sprinkled it apō Aarō ād upon his vestimētes ād apō his sōnes ād on their vestimētes with hī ād sanctified Aarō ād his vesturs ād his sōnes .P. and his sonnes vestures also.
31 Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse,

℣. 24 reliquum fudit super altare 27 qui postquam leuauerunt
ea 28 eo quod consecrationis esset oblatio

℣. 22 widder des fulleopffers 24 gos das blut

- and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge.
- 32 Aaron and his sonnes shall eate it: ad that which remayneth of the flesh and of the brede, burne with fire.
- 33 And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For .vii.
- 34 dayes must youre hādes be filled, as they were this daye: euē so the Lorde hath commaūded to do, to
- 35 reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded.
- 36 And Aaron and his sonnes dyd all thynges which the Lorde commaunded by the hande of Moses.

¶ The .IX. Chapter.

- 1 **A**ND the .viii. daye Moses called
 2 Aaron and his sonnes and the
 elders of Israel, and sayde vnto
 Aaron: take a calfe for a synne
 offrynge, and a ram for a burntoffrynge:
 both without blemish, and brynge them
 3 before the Lorde. And vnto the childern
 of Israel he spa- [Fo. XV.] ke sayenge:
 take ye an he goote for a synneofferynge,
 and a calfe and a lambe bothe two of a
 yere olde, and without blemish for a
 4 burnt sacrifice, and an oxe and a ram for peaceoffrynges,
 to offer before the Lorde, and a meateofferyng myngled
 with oyle, for to daye the Lorde will appere vnto you.

M.C.S. The fyrst offrynges of Aaron, for hym selfe and for the people. Aaron bleffeth the people. The glorie of the Lorde is shewed. The fyre comynge from aboue consumeth the sacrifice.

¶. 31 panes quoque consecrationis edite 33 complebitur tēpus consecrationis vestre. 34 sicut impræsentiarum factum est, vt ritus sacrificii compleretur. ix, 4 immolate eos coram domino in sacrificio singulorum

¶. 33 bis an den tag, da die tage ewrs fullopfers aus sind

¶. ¶. N. 36 Loke in the .iiii. of the kinges in the .xix. ch. b.

- 5 And they brought that which Moses commaunded
vnto the tabernacle of witnesse, and all the people came
6 and stode before the Lorde. And Moses sayde, this is
the thyng which the Lorde commaunded that ye
shulde do: and then the glorye of the Lorde shall appere
7 vnto you. And Moses sayde vnto Aaron: go vnto the
alter and offer thy synneofferynge, and make an at-
tonement for the and for the people: and then offer the
offerynge of the people and reconcyle them also, as
the Lorde comaunded Moses.
- 8 And Aaron went vnto the alter, and slewe the calfe
9 that was his synneoffrynge. And the sonnes of Aaron
broughte the bloude vnto him, and he dypte his finger
in the bloude and put it apon the hornes of the alter,
and poured the bloude vnto the botome of the alter.
10 And the fatt and the two kydneyes with the kall of
the lyuer of the synneoffrynge, he burnt vppon the
11 alter, as the Lorde commaunded Moses: .P. but the
flesh and the hyde, he burnt with fyre without the
hoſte.
- 12 After warde he slewe the burntofferynge, and Aarons
sonnes brought the bloude vnto him, and he sprinkled it
13 rounde aboute apon the alter. And they brought the
burntofferynge vnto him in peces and the heed also,
14 and he burnt it apon the alter, and dyd washe the
inwardes and the legges, and burnt them also apon the
burntofferynge in the alter.
- 15 And than he broughte the peoples offerynge and toke
the goote that was the peoples synneofferynge, and slewe
it and offered it for a synofferynge: as he dyd the first.
16 And then broughte the burntofferynge and offered it
17 as the maner was, and broughte the meatofferynge
and fylled his hande thereof, and burnt it apon the
alter, besydes the burntſacrifyce in the mornyng.
- 18 Then he slewe the oxe and the ram that were the

℣. 7 et deprecare pro te & pro populo. cumque mactaueris
hostiam populi, ora pro eo, sicut præcepit dominus. 15 expiatoque
altari 17 absque ceremoniis hol. matutini.

℣. 7 deyn fundopffer vnd deyn brandopffer . . versüne dich
vnd das volck 13 zu yhm zústucket vnd den kopff 17 auff der
morgens brandopffer.

peoples peaseofferynges, and Aarons sonnes broughte the bloude vnto him, and he sprinkled it apou the alter
 19 rounde aboute, and toke the fatt of the oxe and of the
 ram: the rōpe and the fatt that couereth the inwardes
 20 and the kydneyes and the kall of the lyuer: and put
 them apou the brestes and burnt it apou the alter:
 21 but the brestes and the righte shulders Aaron waued
 before the Lorde, as the Lorde cō- [Fo. XVI.] maunded
 Moses.

22 And Aaron lifte vpp his hande ouer the people and
 blessed thē, and came doune from offerynge *Of soch places*
 of synofferynges, burntofferynges and *the bishopes*
 23 peaseofferynges. Then Moses and Aaron *toke their*
 wēt into the tabernacle of witnesse and *domme bless-*
 came out agayne and blessed the people, *ynge with*
 and the glorye of the Lorde apered vnto *.ii. fingers:*
 24 all the people. And there came a fyre *But numery*
 out from before the Lorde, and consumed *vi. thou maist*
 apou the alter: the burntofferynge and the fatt. And *read the good-*
 all the people sawe it and showted, and fell on their *ly prayer of*
 faces. *his blessinge.*

■ The .X. Chapter

1 **A**ND Nadab and Abihu the sonnes of Aaron toke ether of them
 his censor and put fyre there-
 in and put cens apō, and
 broughte straunge fyre be-
 fore the Lorde: which he
 2 cōmaunded thē not and there
 went a fyre out frō the Lorde

Hereof ye se the frute of a mans good entent with out Gods word. As we maye

M.C.S. Nadab and Abihu are slayne. Israel mourneth for them. The Preastes are forbydden wyne. The resydew of the sacrifice the Preastes eate.

¶. 24 turbæ, laudauerunt dominū x, 1 ignem alienum

¶. 22 steyg herab vom werck 24 frolocketen sie. x, 1 frembd feur

¶. ¶. N. 1 Herof ye se the frute of a mans good entent wythout Goddes word. As we maye do no lesse, so doeth thys ensample teache that we may do no moare then is commaunded.

*do nolcffe, so doeth this en-
sample teach
that we mayc
do no moare
than is cō-
maunded.* and cōsumed thē, and they dyed before the
Lorde. Then Moses sayde vnto Aarō this
is it that the Lorde spake sa- *God is sanc-
tified when
we obey him
ād mortify
oure wyll
to doo his.*
ynge: I will be sanctified in
them that come nye me, ād
before all the people I wilbe glorified.

And Aaron helde his peafe.

4 And Moses called Misael and Elefaphā the sonnes
of Vfiel the vnclē of Aaron, and sayde vnto thē: goo
to and carye youre brethrē from the holy place out
5 of the hoste. And they went to them and caryed
them in their albes out of the hoste, as Moses bad.

6 .P. And Moses sayde vnto Aaron and vnto Eleazar
and Ithamar his eldest sonnes: vncouer not youre heed
nether rent youre clothes, lest ye dye and wrath come
apon all the people lett youre brethren the hole house
of Israel, bewepe the burnynge which the Lorde hath
7 burnt. But goo ye not out from the dore of the taber-
nacle of wytnesse, lest ye dye: for the anoyntyngē oyle of
the Lorde is apōn you. And they dyd as Moses bad.

8 And the Lorde spake vnto Aaron sa- *Oure prelates
be dronke
wyth desyre
of honoure
and haue
brought the
world oute
of their wittes
to satisfie their
lustes, and
liue not sobir-
ly to teach vs
what christ
commaunded
by the handes
of the appost-
els..*
9 ynge: drynke no wyne nor stronge drynke,
nether thou nor thi sonnes with the: when
ye go in to the tabernacle of witnesse, lest
ye dye. And let it be a lawe foreuer vnto
10 youre childern after you: that ye maye
put difference betwene holy and vnholē,
11 and betwene vnclene and clene, and that
ye maye teach the childern of Israel:
all the ordynaunces which the Lorde
hath cōmaunded them by the handes of
Moses.

12 And Moses sayde vnto Aaron and vnto Eleazar ād

V. 3 tacuit Aaron. 5 tulerunt eos sicut iacebant . . . vt sibi fu-
erat imperatum. 6 incendium, quod dominus suscitauit 10 vt ha-
beatis scientiam discernendi

L. 3 schwyg stille. 6 brand . . gethan hat 10 das yhr kund vn-
terscheyden

M. N. 3 God is sanctified when we obey hym, and mor-
tyfye oure wyll to do his. 4 Loke in Gen. xiii, b. 9 *For euer*,
it is here taken for a tyme that hath an ende, and not euer last-
ing as it is also in Gen. xiii, d & Ex. xii, c.

- Ithamar his sonnes that were lefte: take the meat-offerynge that remayneth of the sacrifices of the Lorde, and eate it without leuen besyde the alter, for it is
 13 most holy: eate it therfore in the holy place, because it is thy dutye and thi sonnes dutye of the dutye [often], sacrifice of the Lorde: for so I am com- *due*
 14 maunded. And the [Fo. XVII.] wauebrest and heue-shulder eate in a clene place: both thou and thy sonnes and thy doughters with the. For it is thy dutye and thy sonnes dutye with the, of the peace-offerynges off the childern of Israel. For the heue-shulder ad the wauebrest whiche they brynge with the sacrifices of the fatt, to waue it before the Lorde, shal-be thyne and thy sonnes with the, and be a lawe for euer, as the Lorde hath commaunded.
- 16 And Moses foughte for the goote that was the synneofferynge, and se, it was burnt. And he was angrie with Eleazar and Ithamar the sonnes of Aaron,
 17 which were lefte alyue sayenge: wherefore haue ye not eaten the synneofferynge in the holy place, seyng it is most holye: and for as moch as it is geuen you to bere the synne of the people, and make agreement for them
 18 before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore shulde ye haue eaten it in the holy place as I commaunded.
- 19 And Aaron sayde vnto Moses: behold, this *The offeringes must haue bene eaten in gladnesse: but Aaron coude not but morne for his sonnes.*
 daye haue they offered their synneoffrynge and their burntoffrynge before the Lorde, and it is chaunced me after thys maner. Yf I shulde eate of the synneofferynge to
 20 daye, wolde the Lorde be content with all? And when Moses herde that, he was content.

V. 17 portetis iniquitatem multitudinis & rogetis pro ea 18 sicut præceptum est mihi? 19 mihi autem accidit quod vides . . . aut placere domino in cerem. mente lugubri? 20 recepit satisfactionem.

L. 17 misse that der gemeyne tragen . . . sie versunet 19 es ist myr gangen, wie es da ist . . . vnd gutter ding seyn 20 lies ers yhm gefallen.

M. N. 19 The offringes must haue bene eatē in gladnesse, but Aaron coude not but morne for hys sonnes.

.P. The .XI. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 and Aaron sayenge: speake
 vnto the childrē of Israel and
 saye, these are the beestes

*M.C.S. Of
 beastes which
 be cleane &
 which vn-
 cleane.*

whiche ye shall eate amonge all the beestes that
 3 are on the erth: what soeuer hath hofte and dyuyd-
 eth it in to two clawes ād cheweth cud among the
 4 beestes, that shall ye eate. Neuerthelesse, these shall
 ye not eate of them that chewe cud and haue hofes.
 The camel, for he cheweth cud but he deuydeth not
 the hofte in to two clawes therfore he shall be vnclene
 5 vnto you. And the Conye, for he cheweth the cud
 but deuydeth not the hofte in to two clawes, therfore
 6 he is vnclene to you. And the hare, for he likewise
 cheweth the cud, but deuydeth not the hofte in to two
 7 clawes, he is therfore vnclene to you. And the swyne,
 for though he deuyde the hofte in to two clawes,
 yet he cheweth not the cud ād therfore is vnclene to
 8 you, Of their flesh see that ye eate not ād their car-
 kasses se that ye twych not for they are vnclene to you.
 9 These shall ye eate of all that are in the waters:
 what soeuer hath finnes and skales in the waters, sees
 10 and ryuers, that shall ye eate And all that haue not
 finnes ād skales in the sees ād ryuers of all that moue
 and lyue in the waters, [Fo. XVIII.] shall ye abhorre.
 11 Se that ye eate not of their flesh, ād also that ye ab-
 12 horre their carkases: for all that haue no finnes nor
 scales in the waters, shalbe abhominacion vnto you.
 13 These are the foules which ye shall abhorre and
 which shall not be eaten, for they are an abhomina-
 14 cion. The egle, the gooshauke, the cormoraunte, the
 15 kyte, the vultur and all his kynd and all kynde of

*V. 5 Chirogryllus 7 Et fus . . . ruminat. 8 horum carnibus
 9 tam in mari quam in fluminibus & stagnis 11 morticina vitabitur.
 13 Aquilam, & gryphē, & haliaëtum 14 miluū . .*

*¶. 5 die Canynchen 7 Vnd eyn schweyn 9 ynn wassern, ym
 mehr vnd bechen*

16 rauens, the eſtrich, the nightcrowe, the cocow, the
 17 ſparowhauke, and al the kynde: the litle oule, the
 18 ſtorcke, the great oule the backe, the pellicane,
 19 the pye, the heron, the Iaye with the kynde, the
 20 lappwyngē ād the ſwalowe. And all foules that
 crepe ād goo apō all .iiii. ſhalbe an abhominacion
 vnto you.

21 Yet theſe maye ye eate of all the foules that moue
 and goo apon .iiii. fete: euen thoſe that haue no knees
 aboue vppon their fete to lepe with all apon the erthe,
 22 euen theſe of them ye maye eate: the arbe and all
 his kynde: the Soleam with all his kynde: the Har-
 gol and all the kynde, ād the Hagab ād all his kynd.
 23 Al other foules that moue ād haue .iiii. fete, ſhalbe
 24 abhominacion vnto you. In ſoch ye ſhalbe vnclene
 whoſoeuer touch the carkeſſe of thē ſhalbe vnclene
 25 vnto the euen, ād whoſoeuer bereth the carkeſſe of thē,
 ſhal waſh his clothes ād ſhalbe .℞. vnclene vntyll euen.

26 Amonge all maner beeftes, they that haue hoffes
 and deuyde them not in to two clawes or that chewe
 not the cud, ſhalbe vnclene vnto you: and all that
 27 twicheth them ſhalbe vnclene. And all that goeth
 apon his handes amonge all maner beeftes that goo
 on all foure, are vnclene vnto you: and as many as
 twych their carkeſſes, ſhalbe vnclene vntyll the euen.
 28 And he that beareth the carkeſſe of them, ſhall waſſhe
 his clothes ād be vnclene vntyll the euen, for ſoch are
 vnclene vnto you.

℞. 22 Selaam . . kynde, the Hagab 27 foure fete

℥. 16 larum, & accipitrem 17 bubonem et mergulum et ibin
 18 cygnum et onocrotalum, et porphyryonem, 19 herodionem,
 charadryon . . vpupam . . vespertilionem. 21 longiora retro crura
 22 brucus . . attacus . . ophiomachus, ac locuſta 25 & ſi neceſſe
 fuerit vt portet

℥. 21 das keyne knye oben an den beyen hat, da mit es auff
 erden hupffe 27 auf tappē geht

℞. ℞. X. 22 *Arbe*, *Selaū*, *Hargol*, *Hagab* are kyndes of
 beaſtes that crepe or ſcraul on the grounde which the Hebrues
 them ſelues do not now a dayes know.

℥. ℞. X. 22 Diſe vier thier ſind ynn vnſern landen nicht, wie
 wol gemeyniglich *Arbe* vnnd *Hagab*, fur Hewſchrecken gehaltē
 werden, die auch vierfuſſige vogel ſind, aber es iſt gewiſſer, diſe
 Ebreiſche namen zu brauchen, wie wyr mit *alleluia* vnd andern
 frembder ſprach namen thun.

29 And these are also unclene to you amonge the
 thinges that crepe apon the erth: the wesele the
 30 mouse, the tode and all his kynde, the hedgehogge,
 31 stellio, the licerte, the snayle and the moule. These
 are vnclene to you amonge all that moue, and all
 that twych them when they be dead, shalbe vnclene
 32 vntyll the euen. And what soeuer any of the dead
 carkeffes of them fall apon, shalbe vnclene: what
 soeuer vessel of wodd it be, or rayment, or skynne,
 or bagge or what soeuer thinge it be that any worke
 is wroughte with all. And they shalbe plunged in
 the water and be vnclene vntill the euē, and then
 they shalbe clene agayne.

33 All maner of erthen vessel where in to any of them
 falleth, is vnclene with all that therein [Fo. XIX.] is:
 34 and ye shall breake it. All maner meate that is eaten,
 yf any soch water come apon it, it shall be vnclene.
 And all maner drynke that is drōke in all maner soch
 vessels, shalbe vnclene.

35 And whether it be ouen or kettel, it shalbe broken.
 For they are vnclene and shalbe vnclene vnto you:
 36 Neuerthelater, yet the fountaynes ād welles and
 pondes of water, shalbe clene styll. But whosoever
 twycheth their carkeffes, shalbe vnclene.

37 Yf the dead carkeffe of any soch fall apō any seed
 38 vsed to sowe, yt shall yet be clene styll: but ād yf
 any water be poured apō the seed, ād afterward the
 dead carkeffe of them fall thereō, then it shalbe vn-
 clene vnto you.

39 Yf any beest of whiche ye eate dye, he that twitch-
 eth the dead carkeffe shalbe vnclene vntyll the euen.
 40 And he that eateth of any soche dead carkeffe, shall
 wasshe his clothes and remayne vnclene vntyll the
 euen. And he also that beareth the carkeffe of
 it, shall wasshe his clothes and be vnclene vntyll
 euen.

V. 29 mus & crocodilus 30 migale, & chamæleon, & stellio &
 lacerta 32 pelles & cilicia 34 fusa fuerit super eum 36 & omnis
 aquarum congregatio

1. 35 es sey ofen odder kessel

- 41 All that *scrauleth* vpon the erth, is an *scrauleth,*
 abhominacyon and shall not be eaten. *crawlēth,*
creepeth v. 42
- 42 And what *foeuer* goeth ap^{on} the brest
 ād what *foeuer* goeth ap^{on} .iiii. or moo fete amonge
 all that *scrauleth* ap^{on} the erth, of that se ye eate
 not: for they are abhomynable. Make not youre soules
 43 .P. abhominable. Make not youre soules abhomynable
 with no thinge that *crepeth*, nether make youre soules
 vnclene with them: that ye shulde be defiled thereby.
- 44 For I am the Lorde youre God, be sanctified therfore
 that ye maye be holy, for I am holy: and defile not
 youre soules with any maner thinge that *crepeth* ap^{on}
 45 the erth. For I am the Lorde that brought you out
 of the londe off Egipte to be youre God: be holy ther-
 fore, for I am holy.
- 46 This is the lawe of beest and foule and off all
 maner thinge that lyueth ād moueth in the water
 47 ād of all thinges that *crepe* ap^o the erth, that ye may
 put differēce betwene vnclene ād clene, ād betwene
 the beestes that are eatē and the beestes that are
 not eaten.

¶ The .XII. Chapter.

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. A*
 2 and sayde: speake vnto the *lawe howe we*
 childern of Israel ād saye: whē *men shulde be*
 a womā hath conceaued ād *purged after*
their delyuer-
ance.
 hath borne a man childe, she shalbe vnclene .vii. dayes:
 euen in like maner as when she is put aparte in tyme
 3 of hir naturall diseafe. And in the .viii. daye the flesh

M. 42 *omits* Make not youre soules abhominable

F. 42 quadrupes graditur, & multos habet pedes 43 Nolite
 cōtaminare animas 47 differētias noveritis

L. 41 was auff erden schlecht (42, 44) 42 auff vier odder mehr
 fussen 43 seelen vervnreynigen

M. N. 2 Some call it the monethes dysfeate, some the
 floures.

- 4 of the childes foreskynne shalbe cut awaye. And she
shall cōtynue in the bloude of hir purifienge .xxxiii
dayes, she shal [Fo. XX.] twytch no halowed thinge
nor come in to the sanctuary, vntyll the tyme of hir
5 purifienge be out. Yf she bere a maydechilde, then she
shalbe vnclene two wekes as when she hath hir naturall
diseafe. And she shall contynue in the bloude of hir
purifienge .Lxvi. dayes.
- 6 And when the dayes of hir purifienge are out:
whether it be a sonne or a doughter, she shall brynge
a lambe of one yere olde for a burntoffrynge and a
yonge pigeon or a turtill doue for a synneoffrynge
vnto the dore of the tabernacle of witnesse vnto the
7 preast: which shall offer them before the Lorde and
make an attonement for her, and so she shalbe
purged of hir yssue of bloude. This is the lawe of
her that hath borne a childe, whether it be male or
female.
- 8 But and yf she be not able to bringe a shepe, then
let her brynge two turtyls or two yonge pigeons: the
one for the burntofferynge, and the other for the
synneofferynge. And the preast shall make an attone-
ment for her, ād she shalbe clene.

¶ The .XIII. Chapter.

- 1 **A**ND the Lord spake vnto Moses
2 **A**d ūto Aarō saynge: whē there apeareth a ryfinge in
any mās flesh ether a scabbe
or a gliftrige .P. whyte: as though the
- M.C.S. The
Preastes are
appoynted to
iudge who
are the Lep-
ers.*

F. 7 mundabitur a profluuio sanguinis sui 8 Quod si non in-
uenerit manus eius, nec pot. offerre agnum . . . orabitque pro ea
sacerdos. xiii, 2 diuersus color siue pustula

℥. 4 tage yhrer reynigung aus sind 5 da heym bleyben ynn
dem blut yhrer reynigung. 6 aus sind 7 reyn von yhrem blutgang
8 Vermag aber yhre hand nicht eyn schaff. . . versünen. xiii, 2 eyt-
ter weys (4, 19, 23, 39).

- plage of leprosy were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes the preastes, and let the preast loke on the fore that is in the skynne of his fleshe. Yf the heer in the fore be turned vnto whyte, and the fore also seme to be lower than the skynne of his fleshe, then it is fuerly a leprosy, and let the preast loke on him and make hym vnclene.
- 4 Yf there be but a white plecke in the skynne of his fleshe and seme not to be lower than the other skynne nor the heer thereof is turned unto white: then let the preast shitt him vpp seuen dayes. And let the preast loke apon him the .vii. daye: yf the fore seme to him to abyde styll and to go no further in the skyne, then let the preast shitt him vppe yet .vii. dayes moo.
- 6 And let the preast loke on him agayne the .vii. daye. Then yf the fore be waxed blackesh and is not growen abroad in the skynne, let the preast make him clene, for it is but a skyrfe. And let him wasshe his clothes, and then he is clene. But and yf the scabbe growe in the skynne after that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abroad in the skynne, let him make him vnclene: for it is fuerly a leprosy.

This chapter maketh not for cōfession in the care, but is an exāple of ex-communication off open sinners. As these prestes make vnclene and sende out of company, euen so ours binde and ex-communicat out of the cōgregaciō: and as these make cleane, so doo ours lowse, and absolue. Now the that sinne secretly thei binde with preachinge gods word and yf thei repent, with preachinge thei lowse the agayne.

℞. 3 iudge hym vnclene.

℞. 3 humiliorem cute & carne reliqua . . . et ad arbitrium eius separabitur. 7 & redditus munditiæ . . adducetur ad eum, 8 & immunditiæ condēnabitur.

℞. 3 vrteylen 4 verschließen sieben tage 6 mal geschwungen

℞. ℞. N. 2 The lepre signifyeth properly mannes doctrine, whyche spreadeth abroad lyke a canker: & to be short all infecyon of vngodlynes, therefore must the Leuytes geue dylygent hede therto: for a lytell leuen foureth the whole louppe of doughe.

℞. ℞. N. 4 Hie ist offinbar das Moses *ausatz* heyst allerley grind vnd blattern odder mal, da ausatz aus werden kan oder dem aufsatz gleych ist. Ausatz aber bedeut eygentlich, menschen lere außer der lere Gottlichs wort, die selbe bluet vnngrunet fur den leuten vnd frisset vmb sich, darumb den priestern hie mit fleys auffzusehen gepotten wirt.

9 [Fo. XXI.] Yf the plage of leprofye be in a man, let
 10 hi be broughte vnto the preast, and let the preast se
 him. Yf the ryfinge apeare white in the skynne and
 haue also made the heer white, and there be rawe flesh
 11 in the fore also: then it is an olde leprofye in the
 skynne of his flesh. And the preast shall make him
 vnclene, and shall not shutte him vp for he is vnclene.
 12 Yf a leprofye breake out in the skynne and couer all
 the skynne from the heed to the fote ouer all where-
 13 soeuer the preast loketh, then let the preast loke apon
 him. Yf the leprofye haue couered all his flesh, let
 him make the disease clene: for in as moch as he is
 14 altogether white he is therfore cleane. But and yf
 there be rawe flesh on him when he is sene, then he
 15 shalbe vncleane. Therefore when the preast seeth the
 rawe flesh, let him make him vnclene. For in as moch
 as his flesh is rawe, he is vnclene and it is suerly a true
 16 leprofye. But and yf the rawe flesh departe agayne
 and chaunge vnto white, then let him come to the
 17 preast and let the preast se him: Yf the fore be
 chaunged vnto white, let the preast make the disease
 cleane, and then he is cleane.
 18 When there is a byele in the skynne ^{byele [often],}
 19 of any mans flesh and is heled and after ^{boil}
 in the place of the byele there appeare a whyte ryfing
 ether . . . a shynyng white somewhat redysh, let him
 20 be sene of the preast. Yf when the preast seeth hi it
 appeare lower than the other skynne and the heer
 thereof be chaunged vnto white, let the preast make
 hi vncleane: for it is a very leprofye, that is broken
 21 out in the place of the byele. But and yf when the

℞. 11 iudge him vnclene 13 iudge the disease 15 iudge
 17 iudge 20 iudge

V. 11 inolita cuti. 12 quicquid sub aspectu oculorum cadit
 15 sacerdos iudicio polluetur, & inter immundos reputabitur
 18 Caro autem et cutis

L. 10 rho fleysch ym geschwyr

℞. ℞. N. 13 *Couered all his flesh*, etc. Here is that called
 a leper which yet is none in dede, but femyth to be one: whereas
 the rotneffe of humoures brekyng forth into the vtter partes all
 the body ouer, is called a leper, and yet must it be iudged to be
 cleane.

preaft loketh on it there be no white heeres therein
 nether the scabbe lower than the other skynne and be
 fomewhat blackesh, then the preaft shall shutt him
 22 aparte .vii. dayes. Yf it sprede abroad in the meane
 feason, then let the preaft make him vncleane: for it is
 23 a leprofye. But ad yf the gliftringe white abyde styll in
 one place and go no further, then it is but the prynte
 of the byele, and the preaft shal make him cleane.

24 When the skynne of any mās flesh is burnt with fire
 that it be rawe and there apere in the burnynge a
 gliftringe white that is fomewhat redyfh or altogether
 25 white, let the preaft loke apon it. Yf the heer in that
 brightnesse be chaunged to white and it also appeare
 lower than the other skynne, than it is a leprofye that
 is broken out in the place of the burnynge. And the
 preaft shall make him vncleane, for it is a leprofye. But
 26 and yf (when the preaft loketh on it) he se that there
 is no white heer in the bryghtnesse and that it is no
 lower than the other [Fo. XXII.] skynne and that it
 is also blackesh, then let the preaft shutt him upp feuen
 27 dayes. And yf (when the preaft loketh on him the
 feuenth daye) it be growen abroad in the skynne, lett
 28 him make him vncleane: for it is a leprofye. But and
 yf that bryghtnesse abyde styll in one place and goo
 no further in the skynne ad be blackesh, than it is but
 a ryfyng in the place of the burnynge, and the preaft
 shall make hym cleane: for it is but the prynte of the
 burnynge only.

29 Whē ether man or woman hath a breakinge
 30 out apon the heed or the beerde, let the preaft
 se it. And yf it apeare lower than the other skynne
 and there be therein golden heeres ad thyn, let the
 preaft make him vncleane, for it is a breaking out
 31 of leprofye apō the heed or berde. yf (whē the

℞. 22 iudge 23 iudge 25 out of the place . . iudge 27 iudge
 30 iudge

℥. 23 vlceris est cicatrix 28 quia cicatrix est combusturæ.
 30 capillus flauus

℥. 23 die narbe von der druß 28 geschwyr des brandmals
 30 har dasselbs gulden vnd dunne

preaft loketh on the breakige out) he fe that it is no lower thā the other skynne ād that there are blacke
 32 heeres therein let hī fhutt hī vp .vii. dayes. And let the preaft loke on the difeafe the feuenth daye: ād yf the breakynge oute be gone no forther nether be any golden heeres therein nether the fcabbe be lower than
 33 the other skynne, then lett him be fhauen, but lett hym not fhaue the fcabbe, and let the preaft fhutt him vpp feuen .ᵑ. dayes moo. And let the preaft loke on the breakynge out the .vii. daye agayne: Yf the breakynge out be gone no further in the skynne nor moare lower thē the other skynne, then lett the preafte make him cleane, and let him waffhe his clothes and then he is
 35 cleane. Yf the breakynge out growe in the skynne after that he is once made cleane, let the preaft fee him. Yf it be growne abroad in dede in the skynne, let the preaft feke no further for ony golden heeres, for
 37 he is vncleane. But and yf he fe that the fcabbe ftonde ftyll and that there is blacke heer growne vpp there in, thē the fcabbe is healed and he is cleane: and the preaft fhall make him cleane.

38 Yf there be founde in the skynne of the flefh of man
 39 or woman a glifteryng white, let the preaft fe it. Yf there appeare in their flefh a glifteryng white fomewhat blackefh, thē it is but frekels growē vpp in the skynne: ād he is cleane

40 Yf a mans heer fall of his heed, thē he is heedbaulde
 41 and cleane. yf his heer fall before in his foreheade, then he is foreheadbalde and cleane. yf there be in the baulde head or baulde forehead a redyfh white fcabbe, then there is leprofye ſpronge vpp in his baulde
 43 head or baulde foreheade. And let the preaft fe it: and yf the ryfyng of the fore be reddyfhwhite in his baul- [Fo. XXIII.] de heade or foreheade after the
 44 maner of a leprofye in the skynne of the flefh, then he is a leper and vncleane: ād the preaft fhall make him vncleane, for the plage of his heede.

℣. 34 iudge 35 iudged 37 iudge 44 iudge

℣. 37 hom. fanatum eſſe, & confid. eum pronuntiet mundum.
 43 cōdemnabit eum . . lepræ

℣. 31 nicht ſalb 44 ſolchs mals halben auff ſeym heubt

- 45 And the leper in whome the plage is, shall haue his clothes rent and his heade bare and his mouth moffeld, and shalbe called vncleane.
- 46 And as longe as the dysease lefteth apon him, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, and even without the host shall his habitacion be.
- 47 When the plage of leprosy is in a cloth: whether it be
 48 linnen or wollen, yee and whether it be in the warpe or wolfe of the linnen or of the wollen: ether wolfe [often], in a skynne or any thinge made of skynne, *woof*
- 49 yf the diseafe be pale or somewhat redyfh in the cloth or skynne: whether it be in the warpe or the wolfe or any thinge that is made of skynne, thē it is a very leprosy
 50 and must be shewed vnto the preast. And whē the preast seeth the plage, lett him shutt it vpp .vii. dayes,
 51 and let him loke on the plage the seuenth daye. yf it be increased in the cloth: whether it be in the warpe or wolfe or in a skynne or in anythyng that is made of skynne, then the plage is a fretynge lep- *fretynge*
 52 rosy and it is vncleane: And that cloth [often], *eaten away*; cf. shalbe burnt, ether warpe or wolfe, *freten*, v. 53, whether it be wollen or linnen or any *and xiv, 44,* thyng that is made of skynne where in *and German fressen.* the plage is, for it is a fretyn- .P. ge leprosy, and shalbe burnt in the fyre.
- 53 Yf the preast se that the plage hath freten no further in the cloth: ether in the warpe or wolfe or in what
 54 foeuer thyng of skynne it be, then let the preast cōmaunde thē to wasshe the thyng wherein the plage is,
 55 and let him shutt it vpp .vii. dayes moo. And let the preast loke on it agayne after that the plage is wasshed: Yf the plage haue not chaunged his fascion though it be spred no further abrode, it is yet vncleane.
- And se that ye burne it in the fyre, for it is fretē inwarde: whether in parte or in all together.

M. 55 freat

V. 45 contam. ac sordidum se clamabit.

L. 45 vnreyn genennet werden 51 fressend mal

M. M. N. 47 Of the leprosy of clothes which was vsed amonge the Iewes, let thē iudge. This is euydēt that we in oure tyme suffer ouer many leproyes in clothes.

- 56 But and yf the preast se that it is fomwhat blackyfh
after that it is waffhed, let him rent it out of the clothe,
or out of the fkyne or out of the warpe or wolfe.
- 57 But and yf it apeare any moare in the cloth ether in
the warpe or in the wolfe or in anythyng made of
fkyne, than it is a waxynge plage. And fe that ye
- 58 burne that with fyre, where in the plage is. More-
ouer the cloth ether warpe or wolfe or what foeuer
thinge of fkyne it be which thou haft waffhed and
the plage be departed from it, fhallbe waffhed once
agayne: and then it is cleane.
- 59 This is the lawe of the plage of leprosy in a cloth
whether it be wollē or lynyen: eyther whether it be in
the warpe or wolfe or in any thyng made of fkyynes,
to make it cleane or vncleane.

[Fo. XXIII.] .XIII. Chapter.

- 1 **A**ND the Lorde fpake vnto Moſes *M.C.S. The*
2 ſaynge: this is the lawe of a *cleansynge of*
leper when he ſhalbe clenſed. *the leper, and*
he ſhalbe broughte vnto the *of the houſe*
that he is in.
- 3 preaſt, and the preaſt ſhall goo out without the hoſte
and loke apō him. Yf the plage of leproſye be healed
- 4 in the leper, thē ſhall the preaſt commaunde that there
be brought for hī that ſhalbe clenſed .ii. lyuyng byrdes
that are cleane, ād cypreſſe wodd, and a pece of purple
- 5 cloth and yſope. And the preaſt ſhall cōmaunde that
one of the byrdes be kylled ouer an erthē veſſell of
- 6 runnyng water. And the preaſt ſhall take the lyu-
yng byrde and the cypreſſe wodd and the purple ād
the yſope, ād ſhall dyppe thē and the lyuyng byrde
in the bloude of the ſlayne byrde and in the rēnyng
- 7 water and ſprinkle it apō him that muſt be clenſed

℞. 59 iudge. xiiii, 4 cedar wodd 5 in an erthen 6 cedar

℥. 58 pura ſunt, ſecundo, & munda erunt. xiiii, 4 præcipiet
ei qui purificatur . . paſſeres . . lignum cedrinum (vv. 49, 50, 51,
52) 5 in vaſe fictile ſuper aquas viuentes

℥. 4 cedern holtz (throughout the chapter) 6 tuncken am le-
bendigen waſſer

of his leprosy .vii. tymes and clense him, and shall
8 let the lyuyng byrde goo fre in to the feldes.

And he that is clēsed shall wasshe his clothes and shau
off all his heer ād wasshe himselfe in water, and thē he
is cleane. And after that he shall come in to the
9 hoste, but shall tarye without his tēt .vii. dayes. Whē
the seuenth daye is come, he shall shau off al his heer
both apō his heade ād his berde ād on his browes:
ād euē all the heer that is on him, shalbe shauen off.
And he shall wasshe his clothes and his flesh in water,
and then he shalbe cleane.

10 .¶. And when the .viii. daye is come, let him take
ii. lambes without blemysch and a yewelambe of a
yere olde without blemysch, and .iii. tenthdeales of fyne
floure for a meatofferynge myngled with oyle, and a
11 logge of oyle. Than let the preast that maketh him
cleane, brynge the man that is made cleane with those
thynges before the Lorde vnto the dore of the taber-
12 nacle of witnesse. And lett the preast take one of
the lābes and offer him for a trespassofferynge, and
the logge of oyle: and waue them before the Lorde.
13 And than let him flee the lambe in the place where
the synofferynge and the burntofferynge are slayne:
euē in the holy place. for as the synofferynge is, euē
so is the trespass offerynge the preastes: for it is most
holy.

14 Than lett the preast take of the bloude of the tres-
paceofferynge, and put it apō the typpe of the right
eare of him that is clenfed, and apon the thombe of
his righte hande and apon the greate too of his righte
15 fote. Then let the preast take of the logge of oyle
16 and poure it in to the palme of his lefte hande, ād
dippe his righte finger in the oyle that is in the
palme of his lefte hand, ād let him sprinkle it with
17 his fynger .vii. tymes before the Lorde. And of the

¶. 7 vt in agrum auolet 10 et seorsum olei sextariū.

¶. 7 frey feld 10 Log oles 15 aus dem Log nemen

¶. ¶. N. 15 *A logge of oyle* is a certayn measure contain-
yng .vi. egges, in Grec *Sextarius*.

¶. ¶. N. 10 *Log* ist eyn kleyn maslyn auff Ebreisch also ge-
nennet, aber noch vngewis wie gros es sey.

rest of the oyle that is in his hande, shall the preast
 put upon the tpye of the righte eare of him that [Fo.
 XXV.] is clenfed, and upon the thombe of his righte
 hande, and upon the great too of his righte fote: euē
 18 upon the bloude of the trespacofferynge. And the
 remnaunte of the oyle that is in the preastes hande,
 he shall poure upon the heede off hym that is clenfed:
 and so shall the preaste make an attonement for him
 before the Lorde,

19 Then let the preast offer the synneofferynge, ād
 make an attonement for him that is clenfed for his
 20 vnclēneffe. And thā let the burntoffrynge be slayne,
 ād let the preast put both the burntofferynge and the
 meateoffrynge apō the alter; ād make an attonement
 for him, ād thā he shalbe cleane.

21 Yf he be poore ād can not gett so moch, thā let
 him bringe one lambe for a trespacoffrynge to waue
 it and to make an attonement for him, ād a tenth
 deale of fine floure myngled with oyle for a meatoff-
 22 ryngē ād a logge of oyle, ād two turtyll doues or two
 yonge pygeons which he is able to gett ād let the one
 be a synneoffryngē and the other a burntoffryng.
 23 And let him bryngē them the .viii. daye for his clen-
 syngē vnto the preast to the dore of the tabernacle of
 witnesse before the Lorde.

24 And let the preast take the lambe that is the tref-
 25 paceoffryngē and the logge of oyle, ād wa- .℞. ue them
 before the Lorde. And whē the lambe of the trespac-
 offryngē is kylded, the preast shall take of the bloude of

℣. 19 faciet sacrificium

℣. 21 mit seyner hand nicht so viel erwirbt 22 mit seyner hand
 erwerben kan

℣. 21. X. 21 Gleych wie der ausatz bedeut falsch lere, falschen
 glauben, vnnd falsch heyligs leben, sonderlich das auff eygen werck
 vnnd nicht auff lauter Gottis gnade Also bedeut dis reynigen wie
 man ketzerey vnnd solch falsch lere vertreyben sol. Nemlich dz die
 prediger sollen dz ole yn der hand haben vnd mit dem finger
 handeln, dz ist sie sollen das Gottis wort von der gnaden ym leben
 beweyfen vnd ynn geyst krafft predigen, damit die leut gehorchen
 vnd mit der hand fassen vnd folgen das dis sprengen fur dem herrn
 vnnd das salben der leut nichts anders ist, Denn das Euangelion
 fur Gott predigen vnd die leut also vom yrthum furen. Denn
 fewr vertilget keyn ketzerey sondern alleyn Gottis wortt ym geyst
 gefurt.

- the trespacoffrynge, and put it apon the typpe of his
 righte eare that is clenfed, and apon the thombe of
 26 his righte hande, and apon the greate too of hys righte
 fote. And the preast fhall poure of the oyle in to his
 27 righte hande, and fhall fpinkle with his finger of the
 oyle that is in his lefte hande .vii. tymes before the Lorde.
 28 And the preast fhall put of the oyle that is in his
 hande (apon the typpe of the righte eare of hi that is
 clenfed, and apō the thombe of his righte hande and
 apon the great too of his righte fote: euen in the place
 where the bloude of the trespacofferynge was put,
 29 And the refte of the oyle that is in his hande, he fhall
 poure apon the heede of him that is clenfed: to make
 30 an attonemēt for him before the Lorde. And he fhall
 offer one of the turtyll doues or of the yonge pigeons,
 31 foch as he can gett: the one for a fynneofferynge and
 the other for a burntoffrynge apō the alter. And fo
 fhall the preast make an attonemēt for him that is
 32 clenfed before the Lorde. This is the lawe of him
 that hath the plage of leprofye, whose hand is not
 able to gett that which pertayneth to hys clenfyng.
 33 [Fo. XXVI.] And the Lorde fpake vnto Moſes ād
 34 Aarō ſaynge: when ye be come vnto the lond of Ca-
 naan which I geue you to poſſeſſe: yf I put the plage
 of leprofye in any houſſe of the lande of youre poſſeſ-
 35 ſion, let him that oweth the houſe go ād tell the
 preaſt ſaynge, me thinke that there is as it were a
 36 leprofy in the houſſe. And the preaſt fhall cōmaunde
 them to ryd all thinge out of the houſſe, before the
 preaſte goo in to ſe the plage: that he make not all
 that is in the houſſe vncleane, and then the preaſt fhall
 goo in and ſe the houſſe.
 37 Yf the preaſt ſe that the plage is in the walles of
 the houſſe ād that there be holowe ſtrakes pale or

M. 28 put on the oyle

I. 29 vt placet pro eo dominum 35 Quasi plaga lepræ videtur
 mihi eſſe in domo mea.

M. M. N. 37 The lepre of the howſes is any thyng ther to
 pertaynyng, wherby the dweller might take harme in helth of
 body, in hurtyng of hys goodes or otherwyſe as yf it ſtoode in
 an euel ayre etc.

rede which seme to be lower than the other partes of
 38 the wall, then let the preast go out at the housse dores
 39 ād shett vp the housse for .vii. dayes. And let the
 preast come againe the seuenth daye ād se it: yf the
 40 plage be encreased in the walles of the housse, let the
 preast cōmaunde thē to take awaye the stones in which
 the plage is, ād let thē cast thē in a foule place with-
 41 out the citie, ād scrape the house within rounde aboute,
 ād poure oute the dust without the citie in a foule
 42 place. And let them take other stones and put them
 in the places of those stones, and other mortar: ād
 playster the housse with all.

43 .P. Yf now the plage come agayne ād breake out
 in the housse, after that they haue taken awaye the
 stones and scraped the housse, and after that the
 44 housse is playsterd anew: let the preast come and se
 it. And yf then he perceaue that the plage hath eatē
 further in the housse, then it is a fretynge leprosyē that
 45 is in the housse ād it is vncleane. Then they shall
 breake doune the housse: both stones, tymbre ād all
 the mortar of the housse, and carye it out of the citye
 46 vnto a foule place. Moreouer he that goeth in to the
 housse all the whyle that it is shett vp, shalbe vncleane
 47 vntyll nighte. And he that slepeth in the housse shall
 wasshe his clothes, and he also that eateth in the housse
 shall wasshe his clothes.

48 But and yf the preast come and se that the plage
 hath sprede no further in the housse after that it is new
 playstered, thē let him make it cleane for the plage is
 49 healed. And let hym take to clense the housse with
 all: two birdes, cypresse wodd, ād purple clothe ād
 50 ysope. And let him kyll one of the birdes ouer an
 51 erthen vessel of runnyng water, ād take the cipresse
 wodd, the ysope, the purple ād the lyuyng byrde, ād
 dyppe them in the bloude of the slayne byrde and in
 the running water, and sprinkle apon the housse seuen

℞. 49 cedar wodd 50 byrdes in 51 cedar wodd

℥. 42 & luto alio liniri domum. 51 in sanguine pass. . . in aquis
 viuentibus

℥. 41 ringfumb schaben 42 das haus bewerffen 44 ein fressen-
 der ausatz 50 ynn eym erden gefess an eym lebendigen wasser.

52 tymes, and clense the housse with [Fo. XXVII.] the
 bloude of the byrde, and with the runninge water, ād
 with the lyuyng byrde, ād with the cypresse wodd, ād
 53 the ysope ād the purple clothe And he shall lett
 the lyuyng bird flee oute off the towne in to the
 wyld feldes, and so make an attone- wylde, open,
 ment for the housse, and it shalbe cf. wyde xvii, 5
 cleane.

54 This is the lawe of all maner plage of leprofye and
 55 breakyng out, and of the leprofye off clothe and
 56 housse: and of rysynges, scabbes and glysterynge white,
 57 to teache when a thinge is vncleane or cleane. This
 is the lawe off leprofye.

¶ The .XV. Chapter.

1 **A**ND the Lorde spake vnto Moses M.C.S. The
 2 and Aaron sayenge, speake maner of purg-
 vnto the children of Israel ing the vn-
 and saye vnto them: euery clennes bothe
of men and
women.

mā that hath a runnyng yssue in his flesh, is vncleane
 3 by the reason of his yssue. And hereby shall it be
 knowne when he is vncleane. Yf his fleshe runne, or
 yf his flesh congele by the reason off his yssue, than he
 4 is vncleane. Euery couche whereon he lyeth ād euery
 thinge whereon he fytteth shalbe vncleane

5 He that twitcheth his couch, shall wassh his clothes
 ād bath him selfe with water, ād be vncleane vntyll
 the euen.

6 He that fytteth on that whereon he satt, shall .P.
 wassh his clothes and bathe him selfe with water and
 7 be vncleane vntill the euenyng And he that twicheth
 his flesh shall wasshe his clothes and bathe him selfe in

M. 52 cedar wodd

L. 53 orabit pro domo & iure mūdabitur. 54 lepræ et per-
 cussuræ, xv, 2 patitur fluxū feminis 3 cū per singula momenta
 adhæserit carni eius, atque cōcreuerit fœdus humor.

L. 56 beulen, gretz vnd eytter weys. xv, 2 seym fleyfch eyn
 flus fleusset 3 eyttert odder wund gefressen wirt

8 water and be vncleane vnto the euen. Yf any soch
 spytt apon him that is cleane, he must wasshe his
 clothes and bathe him selfe in water and be vncleane
 vntill euen.

9 And what soeuer sadell that he rydeth apō shalbe
 10 vncleane. And whosoever twicheth any thinge that
 was vnder him, shalbe vncleane vnto the euē. And
 he that beareth any soch thinges shall wassh his clothes
 and bathe hī self in water ād be vncleane vnto the
 11 euē, ād whosoever he twicheth (yf he haue not first
 washed his handes in water) must wasshe his clothes,
 ād bathe him selfe in water, ād be vncleane vn to the
 12 euenynge. And yf he twych a vessell off erth, it shalbe
 broken: and all vessels of wodd shalbe renfed in the
 water.

13 When he that hath an yssue is clenfed of his yssue,
 let him numbre .vii. dayes after he is cleane, ād wasshe
 his clothes, and bathe his fleshe in runnyng water,
 14 ād then he is cleane. And the .viii. daye let him take
 two turtill doues or two yonge pigeons, and come be-
 fore the Lorde vnto the dore of the tabernacle of wit-
 15 nesse ād geue them vnto the preast. And the preast
 [Fo. XXVIII.] shall offer them: the one for a synne-
 offerynge, and the other for a burntofferynge: and
 make an attonement for him before the Lord, as cō-
 cernynge his yssue.

16 Yf any mans seed departe frō him in his slepe, he
 shall wash his flesh in water ād be vncleane vntill euē.
 17 And all the clothes or fures whereon fures, *skins*
 soch seed chaunceth shalbe washed with water ād be
 18 vncleane vnto the euē. And yf a womā lye with soche
 a whone, they shall wash thē selues with water and be
 vncleane vntyll euen.

19 Whē a womās naturall course of bloud rūneth, she
 shalbe put aparte .vii. dayes: ād whosoever twycheth
 20 her shalbe vncleane vnto the euē. And all that she

¶. 12 rynded in water.

¶. 11 quē tetigerit qui talis est 15 rogabitque pro eo . . . vt
 emūdetur a fluxu feminis fui. 18 Mulier cū qua coierit

¶. 18 Eyn weyb, . . . follen sie sich mit wasser baden 19 sieben
 tage beseyt gethan

lyeth apō as longe as she is put aparte shalbe vnclene.
 21 And whosoever twicheth hir couch shall wash his clothes
 and bathe hī selfe with water ād be vncleane vnto the
 22 euē. And whosoever twicheth any thinge that she
 satt apō, shall wassh his clothes ād washe him selfe also
 23 in water, ād be vncleane vnto the euē: so that whether
 he twich her couche or any thige whereō she hath setē,
 24 he shalbe vnclene ūto the euē. ād yf a mā lye with
 her in the meane tyme, he shalbe put aparte as well
 as she ād shalbe vncleane .vii. dayes, ād all his couch
 wherein he slepeth shalbe vncleane.

25 .¶. When a womans bloude runneth longe tyme:
 whether out of the tyme of hyr naturall course: as
 longe as hir vnclennesse runneth, she shalbe vncleane
 26 after the maner as when she is put aparte. All hir
 couches whereon she lyeth (as lōge as hir yssue lasteth)
 shalbe vnto her as hir couch when she is put a parte.
 And what soeuer she sytteth apon, shalbe vncleane, as
 27 is hir vnclennesse whē she is put a parte. And who-
 soeuer twicheth them, shalbe vncleane, ād shall wasshe
 his clothes ād bathe him selfe in water ād be vncleane
 vnto euen.

28 And when she is clenfed of hyr issue, let hyr counte
 29 hir seuen dayes after that she is cleane. And the .viii
 day let her take two turtills or two yonge pigeons and
 brynge them vnto the preast vnto the dore of the tab-
 30 ernacle of witnesse. And the preast shall offer the one
 for a synneoffrynge, and the other for a burntofferynge:
 and so make an attonement for her before the Lorde.
 as concernynge hir vncleane yssue.

31 Make the childern of Israel to kepe them selues frō
 their vnclēnesse, that they dye not in their vnclēnesse: whē
 they haue defiled my habitacion that is amonge them.

¶. 20 And all y she lyeth or sytteth vpō as longe as she
 24 aparte was well 25 longe tyme: out of 28 But yf she be cleane
 of hir yssue

¶. 25 non in tempore menstr. vel quæ post menstr. sanguin.
 fluere non cessat 30 rogabitque pro ea . . & pro fluxu immunditiæ
 eius.

¶. 20 bey seyt gethan ist 25 nicht allein zur gewonlicher zeyt,
 sonder auch vber die gew. zeyt. 30 versunen fur dem HERRN
 vber dem flus yhrer vnreynickeyt.

32 This is the lawe of him that hath a runnyng fore,
and of him whose seed runneth from [Fo. XXIX.] him
33 in his slepe and is defiled therewith, and of her that
hath an yssue of bloude as longe as she is put a parte,
and of whosoever hath a runnyng fore whether it be
man or woman, and of him that slepeth with her that
is vncleane.

The .XVI. Chapter.

1 **A**ND the Lorde spake vnto Mo- *Æ.C.S. What*
ses after the deeth of the two *Aarō must do*
sonnes of Aaron, when they *or he enter into*
had offered before the Lorde *the holy place.*
2 and dyed: And he sayde vnto Moses: *The cleansyng*
speake vnto Aaron thy brother that he *of the sanc-*
go not at all tymes in to the holy *tuary or holy*
place, that is within the vayle that *place. Of*
hangeth before the mercyseate which is *the feaste of*
apon the arcke that he dye not. For *cleansyng.*
By the cloud I will appeare in a clowde *Aaron cōfess-*
vnder stonde vpon the mercyseate. *eth the synnes*
the smoke off But of this maner shall *of the chyl-*
3 *the cence.* Aaron goo in in to the holy place: with a yonge oxe *dren of Israel*
for a synneofferynge, and a ram for a burntoffrynge. *ouer the lyue*
4 And he shall put the holy linnen albe apon him, and shall *goote & put-*
shall haue a linnen breche vpon his flesh, and shall *teth the vpon*
gyrde him wyth a linnen gyrdell, and put the linnen *hys heed.*
mytre apon his heede: for they are holy raymentes.
And he shall wasshe his flesh with water, and put them
5 on. And he shall take of the multitude of the childern

Æ. 3 with a bullock

V. 32 Ista est lex eius qui pat. fluxū sem., & qui poll. coitu,
33 & quæ men. temp. separatur, vel quæ iugi fluit sang., & hom.
qui dormier. cum ea. xvi, 2 super oraculum 3 nisi hæc ante fe-
cerit 4 cū lotus fuerit

L. 33 vnd wer eyn flus hat, es sey man odder weyb

Æ. Æ. N. 2 By the cloud vnderstāde the smoke of the cence.

of Israēl two gootes for a synneoffrynge and a ram for a burntofferynge.

6 .¶ And Aaron shall offer the oxe for his synneoffrynge and make an attonement for him ād for his
7 houffe. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle
8 of witnesse. And Aarō cast lottes ouer the .ii. gootes: one lotte for the Lorde, ād another for a scapegoote.
9 And Aaron shall bringe the goote apō which the Lordes
10 lotte fell, and offer him for a synneofferynge. But the goote on which the lotte fell to scape, he shall sett alyue before the Lorde to recōcyle with ād to let him
11 goo fre in to the wilderneffe. And Aaron shall bringe the oxe of his synoffrynge, ād reconcyle for him selfe ād for his housholde, and kyll him.

12 And thā he shall take a censer full of burninge coles out of the alter that is before the Lorde, and his handfull of swete cens beten small and bringe them
13 within the vayle and put the cens apon the fire before the Lorde: that the cloude of the cens maye couer the mercyseate that is apon the witnesse, that he dye not.
14 And he shall take of the bloude of the oxe ād sprinkle it with his finger before the mercyseate eastwarde: euen vii. tymes.

15 Then shall he kyll the goote that is the peoples synneofferynge, and brynge hys bloude within the vayle, and doo with his bloude as [Fo. XXX.] he dyd with the bloude of the oxe, and let him sprinkle it toward the mercyseate and before the mercyseate:
16 ād reconcyle the holy place frō the vnclennesse of the childern of Israēl, and from their trespasses ād all there synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, euē among their vnclenneses.

℣. 6 bullock 11 bullock 14 bullock 15 bullock

℣. 8 capro emissario 11 His rite celebratis 12 thuribulo quod de prunis altaris impleuerit 14 contra propitiatorium ad orientem. 15 Cumque mactauerit hircum . . vituli, vt aspergat eregione oraculi 16 quod fixum est inter eos

℣. 8 dem freybock 12 eyn pfannen von glut 14 gegen dem Gnadenstuel sprengen fornē an 16 von yhrer vbertretung, ynn allen yren funden . . . bey yhn ist, vnter yhrer vnreynickyt.

17 And there shalbe no bodye in the tabernacle of
 witnesse, when he goeth in to make an attonement in
 the holy place, vntyll he come out agayne. And he
 shall make an attonement for him selfe and for his
 18 housholde, ād for all the multitude of Israel. Then he
 shall goo out vnto the alter that stondeth before the
 Lorde, and reconcyle it, and shall take of the bloude
 of the oxe and of the bloude of the goote, and put it
 19 apou the hornes of the altare rounde aboute, and
 sprynckle of the bloude apou it with his finger seuen
 tymes, and clense it, and halowe it frō the vnclenneses
 of the childern of Israel.

20 And whē he hath made an ende of recōcylinge the
 holy place and the tabernacle of witnesse ād the alter,
 21 let him bringe the lyue goote ād let Aarō put both
 his handes apou the heede of the lyue goote, and con-
 fesse ouer him all the myfdeades of the childern of
 Israell, .℞. and all their trespasses, and all their
 synnes: and let him put them apō the heed of the
 goote ād sende him awaye by the handes of one that
 22 is acoynted in the wyldernesse. And the acoynted, *ac-*
 goote shall bere apou him all their myf- *quainted*
 deades vnto the wildernesse, and he shall let the goote
 goo fre in the wildernesse.

23 And let Aaron goo in to the tabernacle of wytnesse
 and put off the lynē clothes which he put on when he
 24 wēt in in to the holy place, ād leaue them there. And
 let him wasshe his flesh with water in the holy place,
 and put on his owne rayment, and then come out and
 offer his burntofferynge and the burntofferynge of the
 people, and make an atonemēt for him selfe ād for the
 25 people, and the fatt of the synofferynge let him burne
 26 apou the alter. And let him that caryed forth the
 scapegoote, wasshe his clothes and bathe hys flesh in
 water, and then come in to the hoste agayne.

℞. 18 bullock 21 Israell, and their trespasses

℥. 18 domino est, oret pro se, et sumptum 21 omnes iniquitates
 . . . vniuersa delicta atque peccata . . . per hominem paratum

℥. 21 alle yhre vbertretung, ynn yhren sunden . . . eyn man der
 furhanden ist

27 And the oxe of the synofferynge and the goote of
the synofferynge (whose bloude was brought in to make
an atonemēt in the holy place) let one carye out with-
out the hoſte and burne with fyre: both their ſkynnes,
28 their fleſh ād their donge. And let him that burneth
them, waſſhe his clothes ād bathe his fleſh in water,
and thē come in to the hoſte agayne.

29 [Fo. XXXI.] And it ſhalbe an ordynaunce for euer
vnto you. And euē in the tenth daye of the ſeuenth
moneth, ye ſhall humble youre ſoules and ſhall doo no
worke at all: whether it be one of youre ſelues or a
30 ſtraunger that fogeorneth amonge you. for that daye
ſhall an attonemēt be made for you to clenſe you from
all youre ſynnes before the Lorde, and ye ſhalbe cleane.
31 It ſhal be a ſabbath of reſt vnto you, and ye ſhall
humble youre ſoules, and it ſhalbe an ordynaunce for
euer.

32 And the preaſt that is anoynted and whoſe hande
was fylled to myniſtre in his fathers ſteade, ſhall make
the attonemēt and ſhall put on the holy lynē veſti-
33 mētes, and reconcyle the holy ſanctuary and the tab-
ernacle of witneſſe ād the alter, and ſhall make an
attonemēt alſo for the preaſtes and for all the people
34 of the congregacion. And this ſhalbe an euerlaſtynge
ordynaunce vnto you to make an atonement for the
childern of Iſrael for all their ſynnes once a yere: and
it was done euē as the Lorde commaunded Moſes.

℞. 27 bullock

℥. 30 In hac die expiatio erit veſtri atque mundatio 31 reli-
gione perpetua 32 manus initiatæ

℥. 31 Ein ewig recht ſey das.

℞. ℥. N. 29 *Humble youre ſoules*: Looke in the .xxiii. chap-
ter, e. 34 *Euerlaſtinge*: Loke in Geneſis .xiii, d.

¶ The .XVII. Chapter.

- 1 **A**ND the Lorde talked with Mo-
 2 ses saynge: speake vnto Aarō
 and vnto his sonnes and vnto
 all the childern of Israel ad
 faye .P. vnto them, this is the thyng
 3 which the Lorde charged saynge: what-
 soeuer he be of the housse of Israel that
 kylleth an oxe, lambe or goote in the hoste or out of
 4 the hoste and bryngeth thē not vnto the dore of the
 tabernacle of witnesse, to offer an offerynge vnto the
 Lorde before the dwellynge place of the Lorde, bloude
 shalbe imputed vnto that man, as though he had shed
 bloude, and that man shall perysh from amonge his
 people.
- 5 Wherefore let the childern of Israel brynge their
 offerynges they offer in the wyde felde, vnto the
 Lorde: euen vnto the dore of the tabernacle of wit-
 nesse and vnto the preast, and offer thē for peaseoffer-
 6 ynges vnto the Lorde. And the preast shall sprinkle
 the bloude apou the alter of the Lorde in the dore
 of the tabernacle of wytnesse, and burne the fatt to
 7 be a swete sauoure vnto the Lorde. And let them no
 moare offer their offerynges vnto deuyls, after whom
 they goo a whoorynge. And this shalbe an ordynaūce
 for euer vnto you thorow out youre generacyons.
- 8 And thou shalt saye vnto them: what soeuer man
 it be of the housse of Israel or of the straungers that
 fageorne amonge you that offereth a burntofferynge
 9 or any other offerynge and bryngeth it not vnto the

*M.C.S. All
sacrifyce must
be brought to
the dore of the
tabernacle. To
deuels may
they not offer.
Bloude and all
karen is for-
bydden them.*

M. 5 offerynges y they offer . . the peace offerynges

V. 4 sanguinis reus erit 5 hostias suas quas occidunt in agro
7 dæmonibus, cum quibus fornicati sunt.

L. 4 des bluts schuldig seyn 5 yhre tödopffer dem Herrn opffern
7 vnd mit nichte yhre opffere hyn fort . . . mit den sie huren

M. M. N. 7 He offreth vnto deuilles, that offereth vnto any
other thinge thē only to God, or that doth hys offeringes after
any other maner then God willeth him to do, & the same goeth
a whorehuntynge after the deuell as in Psal. lxxii, d.

dore of the taber- [Fo. XXXII.] nacle of wytnesse to offer vnto the Lorde, that felow shall perysh from amonge his people.

10 And what soeuer man it be of the housse of Israel or of the straungers that soiourne amonge you that eateth any maner of bloude, I will set my face agaynst that soule that eateth bloude, and will destroy him
11 from amonge his people. for the life of the flesh is in the bloude, and I haue geuen it vnto you upon the alter, to make an attonement for youre soules, for bloude
12 shall make an attonemēt for the soule. And therefore I sayde vnto the childern of Israel: fe that no soule of you eate bloude, nor yet any straunger that soiourneth amonge you.

13 Whatsoeuer man it be of the childern of Israel or of the straungers that soiurne amonge you that hunteth and catcheth any beest or foule that maye be eatē, he shall poure out the bloude ād couer it with erthe.
14 for the life of all flesh is in the bloude, therefore I sayde vnto the childern of Israel, ye shall eate the bloude of no maner of flesh. for the life of all flesh is in his bloude,
15 and whosoever therefore eateth it shall perysh. And what soeuer soule it be that eateth that which dyed alone or that which was torne with wyld beestes: whether it be one of youre selues or a straunger, he shall wasshe his .℥. clothes ād bathe him selfe in water, ād shalbe vncleane vnto the euē, ād thā is he cleane.
16 But ād yf he wasshe them not nor wasshe his flesh he shall beare his synne.

℣. 10 obfirmabo faciem meam contra animam illius 11 dedi illum vobis, vt super altare meum expietis pro animabus vestris . . pro animæ piaculo 13 si venatione atque aucupio 14 anima enim omnis carnis in sanguine est.

℟. 10 widder den will ich meyn antlitz setzen 11 denn des leybs feel ist ym blut, vnd ich habs euch zum alltar geben 13 sehet auff der iaget 14 denn alles fleyfch lebt ym blut . . Denn alles fleyfch leben ist ynn feym blut.

¶ The .XVIII. Chapter.

- 1 **A**ND the Lorde talked with Mo- *M.C.S. What*
 2 ses saynge: speake vnto the *degrees of*
 childern of Israel, ad faye vnto *kynred may*
 them, I am the Lorde youre *marrye to gea-*
ther & what
not.
 3 God Wherfore after the doynges of the land of
 Egipte wherein ye dwelt, se that ye doo not: nether
 after the doynges of the lande of Canaan, whether
 I will bringe you, nether walke ye in their ordi-
 4 naunces, but doo after my iudgemētes, and kepe
 myne ordynaunces, to walke therein: for I am the
 5 Lorde youre God. Kepe therfore myne ordinaunces,
 ad my iudgemētes whiche yf a man doo he shall lyue
 thereby: for I am the Lorde.
 6 Se that ye goo to none of youre nygheft kynred
 for to vncouer their secrettes, for I am the Lorde.
 7 The secrettes of thy father and thy mother, se thou
 vnheale not: she is thy mother, therfore vnheale, un-
 8 shalt thou not discouer hir secrettes. The *cover [often]*
 secrettes of thy fathers wife shalt thou not *discouer, un-*
cover [often]
 discouer, for they are thy fathers secrettes.
 9 Thou shalt not discouer the preuyte of thy syfter,
 the doughter of thy father or of thy mother: whe-
 [Fo. XXXIII.] ther she be borne at home or without.
 10 Thou shalt not discouer the secrettes of thy sonnes
 doughter or thy doughters doughter, for that is
 11 thyne awne preuyte: Thou shalt not discouer the
 secrettes of thy fathers wyues doughter, which she
 bare to thy father, for she is thy suster: thou shalt
 12 therfore not discouer hir secrettes. Thou shalt not
 vncouer the secrettes of thy fathers syfter, for she
 13 is thy fathers nexte kyn. Thou shalt not dyscouer

M. 12 nexte kynswoman

V. 3 iuxta cōsuetudinem terræ Æg., . . . iuxta morem regionis
 chan. 6 ad proximam sanguinis sui . . . turpitudinem 12 turp. fo-
 roris patris . . . quia caro est patris tui.

L. 3 nach den wercken [*bis*] 6 nehisten blutfreundyn thun,
 yhr scham zu bloffen 12 deyns vaters nehiste blutfreundyn.

the secrettes off thy mothers fyfter, for she is thy mothers nexte kyn.

14 Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife,
15 for she is thyne awnte. Thou shalt not discouer the secrettes of thy doughter in lawe she is thy sonnes
16 wyfe: therfore vncouer not hir secrettes. Thou shalt not vnheale the secrettes of thy brothers wife, for
17 that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife ad hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter to vncouer their secrettes: they are hir nexte
18 kyn, it were therfore wikydnesse. Thou shalt not take a wife and hir sister thereto, to vexe hir that thou wold-
19 est open hir secrettes as longe as she lyueth. Thou shalt not goo vnto a woman to open hir secrettes, as .P. longe as she is put aparte for hir vnclennesse.

20 Thou shalt not lye with thy neighbours wife, to
21 defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

22 Thou shalt not lye with mankynde as with wo-
23 mankynde, for that is abominacion. Thou shalt lye with no maner of beeste to defile thy selfe there-

℞. 13 nexte kynswoman 14 Thou shalt not vncouer

℥. 13 caro sit matris tuæ. 14 quæ tibi affinitate coniungitur. 15 ignominia eius. *Et uxorem fratris sui nullus accipiat.* 17 Turpitud., . . . ignominiam eius . . . quia caro illius sunt, & talis coitus incæstus est. 18 in pellicatum illius . . . adhuc illa viuenta. 19 reuelabis fœditatem eius. 20 nec feminis commistione maculaberis. 21 vt confecretur idolo

ℒ. 13 deyner mutter nehiste blutfreundyn. 17 vnd ist eyn laster. 18 weyb nemen sampt yhrer Schwester . . . weyl sie noch lebt. 20 sie zu besamen 21 dem Molech verbrant werde

℞. ℞. N. 21 *Thy seede*, that is thy generacion, thy sonnes, thy daughters etc.—*Moloch* loke in the .xx. chap. of Leu. 1, a.

ℒ. ℞. N. 21 *Molech* war eyn abgott, dem sie yhr eygen kinder zu dienst verbrantten, wie Manasse thet der konig Iuda, vnd meyneten Gott damit zu dienen wie Abraham thet da er Isaac feynen son opffert, Aber weyl das Gott nicht befolhen hatte, wie er Abraham thet, war es unrecht, darumb spricht hie Gott, das feyn name da durch entheyligt werde, Denn es geschach vnter Gottis namē vnd war doch teuffelisch, wie auch itzi klostergelubd vnd ander menschen auff setze viel leutt verderben, vnter gottlichem namen als fey es Gottis dienst.

with, nether shall any woman stonde before a beest to lye doune thereto, for that is abhominacion.

24 Defile not youre selues in any of these thinges, for
with all these thinges are these nacions defiled whiche
25 I cast out before you: and the lande is defiled, and I
will visett the wykednesse thereof apon it. and the
26 lande shal spewe out hir inhabiters. Kepe ye ther-
fore myne ordinaunces and iudgementes, and se
that ye commytt none of these abominacions: ne-
ther any of you nor ony straunger that soiourneth
27 amonge you (for all these abhominacions haue the
men of the lande done whiche were there before
28 you, and the lande is defiled) lest that the lande
spewe you out when ye haue defiled it, as it spewed
29 out the nacions that were there before you. For
whosoeuer shall cōmytt any of these abhominacions,
the same soules that [Fo. XXXIIII.] commytt them
30 shall perish from amonge their people. Therefore se
that ye kepe myne ordinaunces, that ye commytt
none of these abhominable customes which were com-
mytted before you: that ye defile not youre selues
therewith for I am the Lorde youre God.

¶ The .XIX. Chapter.

1 **A**ND the Lorde spake vnto Moses
2 sayenge: speake vnto all the
multitude of the childern of
Israel, and saye vnto them.

Be holy for I the Lorde youre God am
3 holye. Se that ye feare: euery man his
father and his mother, and that ye kepe
my Sabbathes, for I am the Lorde youre
4 God. Ye shall not turne vnto ydolls nor
make you goddes of metall: I am the
Lorde youre God.

*M.C.S. A rep-
etition of cer-
tain lawes
pertayning to
the .x. com-
maundemētes.
A consydera-
cion for the
poore. How
we ought to
iudge right-
eously. How
we ought not
to be auenged.
Wytchcraft is
forbydden.*

V. 23 non succumbet iumento . . . quia scelus est.

L. 23 thier zu schaffen haben

- 5 When ye offre youre peaceofferynges vnto the
 Lorde, ye shall offer them that ye maye be accepted.
 6 And it shalbe eaten the same daye ye offer it and
 on the morowe, but what soeuer is lefte on the
 7 thirde daye shalbe burnt in the fire. Yf it be eaten
 the thirde daye, it shalbe vncleane *ād* not accepted.
 8 And he that eateth it shall bere his synne: because
 he hath defiled the halowed thinges of the Lorde,
ād that soule shall perishe from amonge his people.
- 9 .*P*. When ye repe doune the rype corne of youre
 lande, ye shal not repe doune the vtmost borders of
 youre felde, nether shalt thou gather that which is
 10 left behynd in thy haruest. Thou shalt not pluck in
 all thy vyneyarde clene, nether gather in the grapes
 that are ouerscaped. But thou shalt *ouer*scaped,
 leaue them for the pore *ād* straunger. *overlooked*
 I am the Lord youre God.
- 11 Ye shall not steale nether lye, nether deale falsely
 12 one with another. Ye shal not swere by my name
 falselye: that thou defilest not the name of thy God,
 I am the Lorde.
- 13 Thou shalt not begile thy neyghboure *cauellacions,*
 with *cauellaciōs*, nether robbe him vio- *overreaching,*
fraud
 lently, nether shall the workmans laboure abide with
 the vntyll the mornynge.
- 14 Thou shalt not curse the deaffe, nether put a stom-
 blinge blocke before the blynd: but shalt feare thy
 God. I am the Lorde.
- 15 Ye shall doo no vnrightuoufnes in iudgement. Thou
 shalt not fauoure the poore nor honoure the mightye,
 but shalt iudge thy neyghboure rightuoufly.
- 16 Thou shalt not go vp *ād* doune a * *Yes for God*
ād with his
 preuy accuser amōge thy people, nether *awne cōfessiō*

V. 7 prophanus erit & impietatis reus 9 vsque ad solum 13 Non
 facies calumniam 15 Non facies quod iniquum est, nec iniuste
 iudicabis. Non consyderes personam pauperis, nec honores vultū
 potentis. 16 criminator nec susurro in populis.

L. 9 an den enden vmbher abschneyden 16 keynen verleumb-
 der vnter deynem volck

M. N. 10 Here shuld we lerne to make a prouisyon for
 the poore.

- shalt thou helpe to shed the bloude of thy neyghboure: I am the Lorde. *shalt thou accuse him, to stablishe the holye fathers kingdome,*
- 17 Thou shalt not hate thy brother in thyne hart [Fo. XXXV.] but shalt in any wyse rebuke thy neghbour: that thou bere not synne for his sake.
- 18 Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neghbour euē as thy self I am the Lorde.
- 19 Kepe myne ordinaunces. Let none of thy catell gendre with a cōtrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on any garment of lynyen and wollen
- 20 Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor fredome geuen her, there shalbe a payne apon it: but they shall not dye, *payne, punishment*
- 21 because she was not made fre. And he shall brynge for his trespacofferynge vnto the Lorde: euen vnto the dore off the tabernacle of witnesse, a ram for a trespacoffrynge. And the preast shall make an attonement for him with the ram of the trespacofferynge before the Lord, for his synne which he hath done: and it shalbe forgeuen him, as concerninge the synne which he hath done.
- 22

℞. 16 . . . stabis contra sanguinem 18 iniuriæ ciuium tuorum
19 ex duobus texta 20 ancilla etiam nobilis . . . vapulabunt ambo

℞. 19 wolle vnd leyn gemenget 20 vnd von eym andern verrucket

℞. ℞. N. 19 Catell maye not gēdre with a cōtrarykinde agaynst the order of nature: moche lesse reasonable creatures made to the ymage of God as mē & wemē. ¶ The felde maye not be sowed wyth mixt feede, that is, oure dedes & wordes maye not be myngled with ypocresy. Nether maye our garmētes be made of lynē & wollē, that is we maye not myngle false doctrine wyth true, or shew a carnall and worldly lyfe vnder pretence of relygion.

℞. ℞. N. 20 *Verruckt*: dis gesetz redet vō solchē weyb, das zuuor von yemand beschlaffen vnd doch nicht zur ehe genomen ist, wie es seyn solt nach dem gesetz am. 21 capitel ym andern buch, vileicht, das sie yhr herr dem nicht hat wollen geben, vnd als nu gleych eyner witwyn ist vnd zum andern mal beschlaffen wirt, wilchs denn widder ehebruch noch hurerey ist, vnd doch fund, die strefflich ist.

- 23 And when ye come to the lande ād haue plāted
all maner of trees where of mē eate, ye shal holde
them vncircumcised as concerning their frute: euē
thre yere shal they be vncircūcyfed vnto you ād
24 shal not be eatē of, ād the fourth .℞. yere all the
frute of thē shalbe holy ād acceptable to the Lorde.
25 And the fifth yere maye ye eate of the frute of thē,
ād gather in the encrease of them: I am the Lorde
yours God.
- 26 Ye shall eate nothings with the bloude, ye shall
vse no witchcrafte, nor obserue dismall ^{dismall, *evil*,}
27 dayes, ye shall not rounde the lockes of ^{*unlucky*; xx,} 6, 27
yours heedes, nether shalt thou marre the tuftes of
thy beerde.
- 28 Ye shall not rent yours flesh for any soules sake, nor
prunte any markes apon you: I am the Lorde.
- 29 Thou shalt not pollute thi doughter, that thou wold-
est maintene her to be an whoore: lest the lāde fall to
30 whoredome, ād waxe ful of wekednesse. ¶ Se that
ye kepe my Sabbathes and feare my sanctuary: I am
the Lorde.
- 31 Turne not to thē that worke with sprites, nether re-
garde thē that obserue disemall dayes: that ye be not
defiled by thē, for I am the Lorde yours God.
- 32 Thou shalt ryse vp before the hoorehed, ^{hoorehed,}
ād reuerence the face of the old mā ād ^{*hoary head*}
33 dread thy god, for I am the Lorde. Yf a straunger
foiourne by the in yours lande, se that ye vexen him
34 not: But let the straunger that dwelleth with you, be
as one of yours selues, and loue him as thi selfe, for
ye were straungers in the lande of [Fo. XXXVI.]
Egipte. I am the Lorde yours God.
- 35 Ye shall do no vnrightuousnes in iudgemēt nether
36 in meteyerde, weyght or measure. But ye shal haue

℞. 23 ligna pomifera, auferetis præputia 26 augurabimini, nec
obf. fomnia. 29 impl. piaculo. 31 declinetis ad magos, nec ab ari-
olis aliquid sciscitemini 33 Si habitauerit aduena . . & moratus
fuerit

℥. 23 beuwme pflantz. . . vorhaut beschneytten 26 vogel ge-
schrey achten noch tage welen. 28 buchstaben . . psetzen 31 war-
sagern . . . zeychen deutern

true balāces, true weightes, A true Epha ād a true hin. I am the Lorde youre god which broughte you
 37 out of the land of Egipte, that ye shulde obserue all myne ordinaunces and iudgementes and that ye shulde kepe them: I am the Lorde.

■ The .XX, Chapter,

1 **A**ND the Lorde talked with Mofes
 2 saynge: tell the childern of Israel, whosoever he be of the childern of Israel or of the
 3 straungers that dwel in Israel, that geueth of his seed vnto Moloch he shall dye for it: the people off the lande shall stone hi
 4 with stones. And I will sett my face apon that felowe, and will destroye him from amonge his people: because he hath geuen of his seed vnto Moloch, for to defile my sanctuary and to polute myne holy
 5 name. And though that the people of the lande hyde their eyes from that felowe, when he geueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face apon that man and apon his houffholde, and will destroy him and all that goo a whooringe with him and cōmytt hoordome with Moloch from amonge their people.

M.C.S. They that geue of their seede to Moloch shall dye therfore. Other goodly lawes necessarye to be used in cōmen wealthes.

If we transgresse gods commaundemētes we may happelye escape worldlye iudges, but we cā not avoid the firste wrath of god, but it wil surely find vs out.

M. 5 and vpon hys generacion

V. 36 iustus modius, æquusque sextarius. xx, 4 Quod si negligens populus terræ, & quasi paruipendens imperium meum, dimiserit hominem 5 et cognationem eius

L. 36 recht Epha, recht Hin. xx, 4 durch die finger sehen wurd, dem menschen

M. M. N. 2 *Moloch*, vnder this name moloch is forbidden almaner of ydolatrie, specially the exercisyng of children therto for that is abhominable before the Lorde. Moloch was an Idolle of the children of Ammon, whose Image was holowe hauyng in it feuē clofettes, one was to offer therein syne floure, another for turtell dowues, the thyrd for a shepe, the fourth for a Ram, the fyfth for a calffe, the syxt for an oxe, And for hym that wolde offre his sonne was opened the feuēth clofet. And the face of this Idoll was lyke the face of a calffe, his handes made playne ready to receaue of them that stode by.

- 6 ¶ Yf any foule turne vnto them that worke with
spirites or makers of dysemall dayes and goo a whoor-
yng after them, I wil put my face apone that foule
7 and will destroye him from amonge his people. Sanc-
tifie youre selues therfore and be holie, for I am the
8 Lorde youre God. And se that ye kepe myne ordi-
naunces and doo them. For I am the Lorde which
sanctifie you.
- 9 Whosoever curseth his father or mother, shall dye
for it, his bloude on his heed, because he hath cursed
his father or mother.
- 10 He that breaketh wedlocke with another mans
wife shall dye for it: because he hath broke wed-
locke with his neighbours wife, and so shall she
likewise.
- 11 Yf a man lye with his fathers wife and vncouer his
fathers secrettes, they shall both dye for it, their bloude
be apone their heedes.
- 12 Yf a man lye with his doughter in lawe thei shall
dye both of them: they haue wrought abhominacion,
their bloude vpon their heedes.
- 13 Yf a man lye with the mankynde after the maner
as with womā kynd, they haue both comitted an ab-
hominacion and shall dye for it. Their bloude be apone
their heed.
- 14 Yf a man take a wife and hir mother thereto, it is
wekednesse. Mē shall burne with fire both [Fo.
XXXVII.] him and them, that there be no weked-
nesse amonge you.
- 15 Yf a man lye with a beest he shall dye, and ye shall
flee the beest.
- 16 Yf a womā go vnto a beest and lye doune thereto:
thou shalt kyll the womā and the beest also they shal
dye, and their blood be apō their hedes

¶. 6 him to enchaūters or expounders of tokens 9 his blood
on his head 13 with mankynde . . heades.

¶. 6 Anima quæ declin. ad magos & ariolos 9 sanguis eius
fit super eum. 11 dormierit cum nouerca sua 15 iumento & pecore
16 Mulier qui succubuerit

¶. 6 warfagern vnd zeychen deuttern 11 feyns vaters weyb
schlefft

- 17 Yf a mā take his fyfter his fathers doughter or his mothers doughter, ād ſe hir ſecrettes, and ſhe ſe his ſecrettes alſo: it is a weked thinge.

Therefore let them periſh in the ſyghte of their people, he hath ſene his fyſters ſecretneſſe, he ſhall therefore bere his ſynne.

- 18 Yf a man lye with a woman in tyme of hyr naturall diſeaſe and vnheale hir ſecrettes and vncouer hir fountayne, ād ſhe alſo open the fountayne of hir bloude, they ſhall both periſhe from amonge their people.

- 19 Thou ſhalt not vncouer the ſecrettes of thy mothers fyſter nor of thy fathers fyſters, for he that doth ſo, vncouereth his nexte kyn: ād thei ſhall bere their myſdoynge.

- 20 Yf a mā lye with his vncles wife, he hath vncouered his vncles ſecrettes: they ſhall bere their ſynne, and ſhall dye childleſſe.
- 21 Yf a mā take his brothers wife, it is an vnclene thinge, he hath vncouered his brothers ſecrettes, they ſhalbe childleſſe therefore.

Thei ſhall dye immediatly ād not tary the byrth, as Iuda wolde haue burnt Thamar being great with childe.

- 22 .P. Se that ye kepe therefore all myne ordinaunces and all my iudgementes, and that ye doo them: that the londe whether I brynge you to dwell therein, ſpewe you not oute. And ſe that ye walke not in the maners of the nacyons whiche I caſt oute before you: For they commytted all theſe thinges, and I abhorred them.

- 24 But I haue ſayde vnto you that ye ſhall enioye their londe, and that I will geue it vnto you to poſſeſſe it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue ſeparated you from
25 other nacyons: that ye ſhulde put difference betwene cleane beaſtes and vncleane, and betwene vncleane foules and them that are cleane. Make not youre foules therefore abhominable with beaſtes ād foules,

M. 18 vncouer her ſecrettes and open 19 father fyſter

V. 17 turpitudinem ſuam mutuo reuelauerint 19 ignom. carnis ſuæ 20 vxore patruī, vel auunculi ſui, & reu. ignom. cognationis ſuæ . . abſque liberis morientur.

M. M. N. 20, 21 They ſhall dye immediatly & not tary the byrth as Iuda wolde haue burnt Thamar being great wyth chylde. Gen. xxviii, f.

and with all maner thinge that crepeth apone the
grounde, which I haue separated vnto you to holde
26 them vncleane. Be holy vnto me, for I the Lorde am
holy and haue seuered you from other nacjons: that
ye shulde be myne.

27 Yf there be mā or womā that worketh with a sprite
or a maker of dysemall dayes, thei shal dye for it. Mē
shal stone them with stones, ād their bloude shalbe
apone them.

☞ The .XXI. Chapter.

[Fo. XXXVIII.] XXI. Chapter.

1 **A**ND the Lorde sayde vnto Mo-
ses: speake vnto the preastes
the sonnes of Aaron and saye
vnto them. A preast shal
defile him selfe at the deth of none of
2 his people, but apone his kyn that is nye
vnto him: as his mother, father, sonne,
3 doughter and brother: and on his syfter
as lōge as she is a mayde ād dwelleth
nye him and was neuer geuen to man:
4 on her he maye defile him selfe. But
he shal not make him selfe vncleane
vpon a ruelar of his people to polute
him selfe with all.

5 They shal make thē no baldnesse
apone their heedes or shaue off the lockes
of their beerdes, nor make any markes
6 in their flesh. Thei shalbe holy vnto
their God, ād not polute the name of

*M.C.S. The
preast is for-
byddē to be at
the death of
any of his
people, a fewē
of his kynne
except. Prea-
stes may not
be shaue ne-
ther on the
head nor yet
of the bearde.
The prea-
stes wyfemust
be a mayde.
The preastes
doughter may
not be an har-
lott.*

*=
Of the hethē
preastes ther-
fore toke our
prelates the
ensample off
their balde
pates.*

¶ 27 or that expoundeth tokens

¶ 27 pythonicus, vel diuinationis fuerit spiritus xxi, 2 nisi
tantum in consanguineis, ac propinquis 6 Incensum enim domini

¶ 27 warfager oder zeychen deutter

¶ *¶* N. 1 The preastes be warned that they shal not come
at the cōmē waylynges & lamētacyons of the deed lest they shuld
therby be the moare vnape to do their sacryfices wherunto they
were properly appoynted, and lest they shulde by their wepyng geue
an occasion to destroye the beleue of the resurreccion of the dead.

their god, for the sacrifices of the Lorde ad the bred
of their God thei do offer: therfore they must be holy.

7 Thei shall take no wife that is an whoore, or po-
luted, or put frō hir husbonde: for a preast is holy
8 vnto his God. Sanctifie him therfore, for he offereth

vp the bred of God: he shal therfore be
holy vnto the, for I the Lorde whiche
sanctifie you, am holy.

*By bred vn-
derstonde all
fode, flesh,
frute, or
whatsoever it
be.*

9 Yf a preastes doughter fall to playe
the whore, she poluteth hir father: ther-
fore she shall be burnt with fire.

10 He that is the hye preast among his brethern .P.
vppon whose heed the anoyntyng oyle was poured
and whose hande was fylled to put on the vesti-
mētes, shall not vncouer his heed nor rent his clothes,
11 nether shall goo to any deed body nor make him
12 selfe vncleane: no not on his father or mother, ne-
ther shall goo out of the sanctuarie, that he polute
not the holy place of his God. for the croune of the
anoyntyng oyle of God, is apō him.
I am the Lorde.

*The anoynt-
yng was the
coronacion
both of kynges
ad of prestes
also*

13 He shall take a mayden vnto his wife:
14 but no wedowe nor deuorfed nor poluted
whoore.

But he shall take a mayden of his awne people to
15 wife, that he defyle not his seed apō his people. for
I am the Lorde which sanctifye him.

16, 17 And the Lorde spake vnto Moses saynge, speake
vnto Aaron and saye: No man of thi seed in their
generacions that hath any deformyte
prese, a p- apō him, shall prese for to
proach, v. 21. offer the bred of his God.
18 ffor none that hath any blemyshe shall come
nere: whether he be blynde, lame, snott

*The pope for-
bideth all such
lyke wise tyll
they haue
payd for dis-
pensaciōs.*

¶ 17 preace 18 any mysshapē mēbre

V. 7 marito: quia consecratus est deo suo, 8 & panes propos.
offert. 10 vestitusque est sanctis vestibus 12 oleum sanctæ vnctionis
. . super eum 14 repudiatam, & sordidam, atque meretricem
15 stirpem generis sui vulgo gentis suæ 18 torto naso

¶ 10 vnd seyne hand gefullet ist, das er anzogen wurde mit
den kleydern 12 die kron des salboles 15 nicht seynen famen
entheyliche vnter seym volck 18 vngeheurem gelied

19 noſed, or that hath any monſtrous mēbre, or broken
 20 foted, or broken handed, or croke backed, or perleyed,
 or gogeleyed, or maunge or ſkaulde, or hath his ſtones
 broken.

21 No man that is deformed of the ſeed of Aaron
 the preaſt, ſhall come nye to offer the ſacrifyces of the
 Lorde. Yf he haue a deformyte, he ſhall not preſe
 to offer the bred of his God.

22 [Fo. XXXIX.] Notwithſtondynge he ſhall eate of
 the bred of his God: euen as well of the moſt holy,
 23 as of the holy: but ſhall not goo in vnto the vayle
 nor come nye the alter, becauſe he is deformed that
 he polute not my ſanctuary, for I am the Lorde
 24 that ſanctifye them. And Moſes tolde it vnto Aaron
 and to his ſonnes, and vnto all the childern of Iſrael.

¶ The .XXII. Chapter.

1 **A**ND the Lorde comened with *M.C.S. What*
 2 *maner per-*
 Moſes ſaynge: byd Aaron and *ſones ought to*
 his ſonnes that they abſteyne *abſtayne from*
 from the halowed thynges of *eatyng the*
 the childern of Iſrael which they haue *thynges that*
 halowed vnto me, that they polute not *were offred.*
 myne holy name: for I am the Lorde. *How, what,*
 3 Saye vnto them: whoſoeuer he be of all *& when they*
 youre ſeed amonge youre generacion after you, that *ſhulde be off-*
 goeth vnto the halowed thinges which the childern *erd.*
 of Iſrael ſhall haue halowed vnto the Lorde, his vn-
 clennes ſhalbe apon him: and that ſoule ſhal peryſh
 from out of my ſyghte. I am the Lorde.

M. 21 preace

V. 20 ſi lippus, ſi albuginem 24 Iſrael cuncta quæ fuerāt ſibi
 imperata. xxii, 2 & non cōtaminent nomen ſanctificatorum mihi,
 quæ ipſi offerunt. 3 in quo eſt immunditia

L. 20 fell auffem auge . . ſchehl 21 nicht erzu thun zu opffern
 . . . nicht nahen

- 4 None of the feed of Aaron that is a leper or that hath
a runnyng fore, shall eate of the halowed thynges vntill
he be cleane. And whofoeuer twytcheth any vncleane
soule or man whose feed runneth frō him by nyghte,
5 or whofoeuer twitcheth any worme that ^{worme, any}
is vncleane to him, or man that is vn- ^{creeping thing}
cleane to him, what- .p. foeuer vncleanness he hath:
6 the same soule that hath twyched any soch thyng,
shalbe vncleane vntill euen, and shall not eate of the
halowed thynges vntill he haue wasshed his flesh with
7 water. And than when the sonne is doune he shalbe
cleane and shall afterward eate of the halowed thynges:
8 for they are his fode. Off a beest that dyeth alone or
is rent with wyld beasts, he shall not eate, to defyle
9 him selfe therewith: I am the Lorde. But let them
kepe therefore myne ordynance, lest they lade synne
apō them and dye therein when they haue defyled
them selues: for I am the Lorde which sanctifye them.
- 10 There shall no straunger eate of the halowed
thynges, nether a gest of the preastes, or an hyred
11 seruaunte. But yf the preast bye any soule with
money he maye eate of it, and he also that is borne
in his housse maye eate of his bred.
- 12 Yf the preastes doughter be maryed vnto a straun-
ger, she maye not eate of the halowed heueoffer-
13 ynges. Notwithstandyng yf the preastes doughter
be a wedowe or deuorced and haue no childe but is
returned vnto hir fathers housse agayne, she shall eate
of hir fathers bred as wel as she dyd in hyr youth.
But there shall no straunger eate there of.
- 14 Yf a man eate of the halowed thynges vn- [Fo. XL.]
wyttlingly, he shall put the fyfte parte there vnto, and
15 make good vnto the preast the halowed thyng. And

℞. 6 that hath any soch thyng

℥. 4 patiens fluxum seminis 5 & quodlibet immundum 9 non
fubiaceant peccato 12 cuilibet ex populo nupta 13 sicut puella
confueuerat

℥. 5 gewurm . . . das yhm vnreyn . . menschen der yhm vn-
reyn ist, vnd alles was yhn vervnreynigt 7 seyn Futter. 9 fund
auff sich laden 12 nicht von der Hebe der heylickeyt 13 wie
andere dyren.

let the preastes see, that they defyle not the halowed thynges of the childern of Israel which they haue
 16 offered vnto the Lorde, lest they lade them selues with mysdoynge and trespase in eatynge their halowed thinges: for I am the Lorde which halowe them.

17, 18 And the Lorde spake vnto Moses saynge: speake vnto Aaron and his sonnes and vnto all the childern of Israel and saye vnto them, what soeuer he be of the housse of Israel or straunger in Israel that will offer his offerynge: what soeuer vowe or frewillofferynge it be which they will offer vnto the Lorde for a
 19 burntofferynge to reconcyle them selues, it must be a male without blemyshe of the oxen, shepe or gootes.
 20 let them offer nothyng that is deformed for they shall gett no fauoure there with.

21 Yf a man will offer a peaseoffrynge vnto the Lorde and separate a vowe or a frewill offerynge of the oxen or the flocke, it must be without deformyte, that it maye be accepted. There maye be no blemyshe
 22 therein: whether it be blide, brokē, wounded or haue a wen, or be maunge or scabbed. se that ye offre no soch vnto the Lorde, nor put an offerynge of any soch apou the alter vnto the Lorde.

23 .P. An oxe or a shepe that hath any membre out of proporcion, mayst thou offer for a frewillofferynge: but
 24 in a vowe it shal not be accepted. Thou shalt not offer vnto the Lorde that which hath his stones broosed brokē, plucked out or cutt awaye, nether shalt make
 25 any soch in youre lande, nether of a straungers hande shall ye offer an offerynge to youre God of any soch. For they marre all in that they haue deformytes in them, and therefore can not be accepted for you.

26, 27 And the Lorde spake vnto Moses saynge: when an oxe, a shepe or a goote is brought forth, it shalbe seuē dayes vnder the damme. And from the .viii

℞. 24 that which is broosed, broken, plucked

℞. 18 domini, 19 vt auferatur per vos 23 Bouem & ouem aure & cauda amputatis 25 non offeretis panes deo . . quia corrupta & maculata sunt omnia, non suscipietis ea. 27 sub vbere matris

℞. 21 tödopffer 23 vngehewre gelied oder keyn schwantz

daye forth, it shalbe accepted vnto a gifte in the sacri-
 28 fice of the Lorde. And whether it be oxe or shepe, ye
 shall not kyll it, and hir yonge: both in one daye.

29 When ye will offre a thankofferynge vnto the
 Lorde, ye shall so offre it that ye maye be accepted.
 30 And the same daye it must be eatē vp, so that ye
 leaue none of it vntill the morowe. For I am the
 31 Lorde, kepe now my commaundementes and do them,
 for I am the Lorde.

32 And polute not my holy name, that I maye be
 halowed amonge the childern of Israel. For I am
 33 the Lorde which halowe you, and broughte you out
 of the londe of Egipte, to be youre [Fo. XLI.] God:
 for I am the Lorde.

¶ The .XXIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 saynge: speake vnto the chil-
 dern of Israel, and saye vnto
 them. These are the feastes
 off the Lorde which ye shal call holy
 3 feastes. Sixe dayes ye shall worke, ad
 the seuenth is the Sabbath of rest an holy
 feast: so that ye maye do no worke there-
 in, for it is the Sabbath of the Lorde,
 wheresoeuer ye dwell.

*M.C.S. Of
 the holy dayes,
 as the Sab-
 oth, Ester,
 whytsonyde,
 the feast of
 the fyrst
 frutes. The
 feast of cleanf-
 yng. The
 feast of trom-
 pettes. The
 feast of the
 tabernacles.*

4 These are the feastes of the Lorde whiche ye shall
 5 proclayme holy in their ceasons. The .xiiii. daye of
 6 the first moneth at euē is the Lordes Passeouer, And
 the .xv. daye of the same moneth is the feast of swete
 bred vnto the Lorde: .vii. dayes ye must eate vn-
 leuended bred.

7 The first daye shalbe an holy feaste vnto you, so

V. 3 sabbathi requies 5 phase domini 6 azymorum domini

L. 3 feyr des Sabbaths

M. M. N. 29 *A thankofferynge*, that is, an offeryng of thanckes
 geuyng. Thankes geuyng is when the benefytes of God are
 recyted, wherby the fayth to Godward is strēgthened the more
 fastly to loke for the thyng that we desyre of God. Eph. v, a.
 1 Tim. iii, a. & b.

8 that ye maye do no laborious worke therein But ye shall offer sacrifices vnto the Lorde .vii. dayes, and the seuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.

9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israell and saye vnto them: when ye be come in to the lande whiche I geue vnto you and repe doune youre haruest, ye shall brynge a shefe
11 of the first frutes of youre haruest vnto the preast, and he shall wa- .P. ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the
12 daye when he waueth the shefe, a lābe without blemyshe
13 of a yere old for a burntofferynge vnto the Lorde: and the meatoffrynge thereof, two tenth deales of fine floure mengled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drinkofferinge thereto, the
14 fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor furmentye of new corne: vntyll the selfe same daye that ye haue broughte an offrynge vnto youre God. And this shalbe a lawe for euer vnto youre childern after you, where soeuer ye dwell.

15 And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the
16 sheffe of the waueoffrynge, .vii. wekes complete: euen vnto the morow after the .vii. weke ye shall numbre L. dayes. And thē ye shal bringe a newe meatoffrynge
17 vnto the Lorde. And ye shall brynge out of youre habitacions two waueloaves made of two tenthdeales off fine floure leuended and baken, for first frutes vnto
18 the Lorde. And ye shall bringe with the bred seven lambes without deformyte of one yere of age, and one yonge oxe, and .ii. rambes, [Fo. XLII.] which shall

V. 8 dies autem septimus erit celebrior & sanctior 10 manipulos spicarum 11 eleuabit fasciculum 14 ex ea deo vestro. 17 panes primitiarum

L. 10 garben der erstling ewr erndten

M. M. N. 10 The *fyrstfrutes* & *tythes* were the sygnes of the faith knowleagyng to haue receaued their goodes & catell of the Lorde, as it is sayde Ex. xxii, d. and .xxiii, c.

serue for burntoffrynges vnto the Lorde, with meat-offrynges and drinkoffrynges longinge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

19 And ye shall offer an he goote for a synneofferinge:
and two lambes of one yere old for peaceoffrynges,
20 And the preast shall waue thē with the bred of the first
frutes before the Lorde, and with the two lambes.
And they shalbe holy vnto the Lorde, and be the
21 preastes. And ye shall make a proclamaciō the same
daye that it be an holy feast vnto you, and ye shall do
no laborious worke therein: And it shalbe a lawe for
euer thorowe out all youre habitacions vnto youre
childern after you,

22 When ye repe doune youre haruest, thou shalt not
make cleane ryddaunce off thy felde, nether shalt thou
make any aftergatheringe of thy haruest: but shalt leue
them vnto the poore and the straunger. I am the
Lorde youre God.

23, 24 And the Lorde spake vnto Moses saynge: speake
vnto the childern of Israel ād saye. The first daye of
the seuenth moneth shalbe a rest of remembraunce vnto
25 you, to blowe hornes in an holy feast it shalbe, and ye
shall do no laborious worke therein, and ye shall offer
sacrifice vnto the Lorde.

26, 27 ¶. And the Lorde spake vnto Moses sayenge: also
the tenth daye of the selfe seuēth moneth, is a daye
of an attonement, and shalbe an holy feast vnto you,
ād ye shall humble youre soules and offer sacrifice vnto
28 the Lorde. Moreouer ye shall do no worke the same
daye, for it is a daye of attonement to make an at-
29 tonemēt for you before the Lord your God. For
what soeuer soule it be that humbleth not him selfe
that daye, he shalbe destroyde from amonge his peo-
30 ple. And what soeuer soule do any maner worke that
daye, the same I will destroye from amonge his peo-

¶. 20 cedēt in vsum eius. 22 vsque ad solum 27 dies expiat.
erit celeberrimus . . . affligetisque animas

¶. 22 nicht gar auff demfeld eynschneytten 27 seelen demutigen
[3 times cf. vv. 29, 32.]

¶. ¶. X. 27 *To humble the soule* is, to chaſtyce the bodye by
abſtynence & affliction, as is ſayde Eſaie, lviii. a.

31 ple. Se that ye do no maner worke therfore. And it
shalbe a lawe for euer vnto youre generacions after
32 you in all youre dwellynges. A sabbath of reste it
shalbe vnto you, and ye shall humble youre soules.

The .ix. daye of the moneth at euen and so forth
from euē to euen agayne, ye shall kepe your Sabbath.
33, 34 And the Lorde spake vnto Moses sayenge: speake
vnto the childern of Israel ād saye: the .xv. daye of
the same seuenth moneth shalbe the feast of tabernacles
35 vii. dayes ūto the Lorde. The first daye shalbe an
holy feast, so that ye shall do no laborious worke there-
36 in. Seuen dayes ye shall offer sacrifice vnto the Lorde,
and the .viii. daye shalbe an holy feast vnto you
[Fo. XLIII.] ād ye shall offer sacrifice vnto the Lorde.
It is the ende of the feast, and ye shall do no laborious
worke therein.

37 These are the feastes of the Lorde whiche ye shall
proclayme holy feastes, for to offer sacrifice vnto the
Lorde, burntofferings, meatofferings, and drink-
38 offrynges euery daye: besyde the sabbathes of the
Lorde, ād besyde youre giftes, and all youre vowes,
and all your frewillofferings whiche ye shall geue
vnto the Lorde.

39 Moreouer in the .xv. daye of the seuenth moneth
after that ye haue gathered in the frutes of the lande,
ye shall kepe holy daye vnto the Lorde .vii. dayes
longe. The first daye shall be a daye of rest, and the
40 viii. daye shalbe a daye of rest. And ye shall take you
the first daye, the frutes of goodly trees and the
braunches off palme trees and the bowes of thicke

℞. 32 & affligetis animas vestras 35 dies primus vocabitur
celeberrimus atque sanctissimus 36 & septem diebus offeretis
holocausta domino. dies quoque octavus erit celeberr. atque
sanct. et offer. holocaustum . . cœtus atque collectæ 37 libamen-
ta iuxta ritum vniuscuiusque diei. 40 fructus arboris pulcherrimæ

℥ 36 es ist der steur tag

℥. ℥. N. 32 *Sabbathes, festes & newe mones* sygnifie the
loye & gladnes of the consciēce the renewyng of mā and the rest
wherin we rest from oure awne woorkes, not doynge oure wylles
but godes, which woorketh in vs thorou hys Gospell & glad
tidynges whyle we earnestly beleue it. Ezech. xx, b.

℥. ℥. N. 36 *Steuer*: Das ist die collect odder samlung, da man
zusammen trug vnd gab den armen als ynn ein gemeynen beuttel.

trees, ad wylowes of the broke, and shall reioyse be-
 41 fore the Lorde .vii. dayes. And ye shall kepe it holy
 daye vnto the Lorde .vii. dayes in the yere. And it
 shalbe a lawe for euer vnto youre childern after you,
 42 that ye kepe that feast in the feuenth moneth. And
 ye shall dwell in bothes feuen dayes: euen all that are
 43 Israelites borne, shall dwell in bothes, that youre chil-
 dren after you maye knowe howe that I made .P. the
 childern of Israel dwell in bothes, when I broughte them
 out of the lande of Egipte: for I am the Lorde youre
 44 God. And Moses told all the feastes of the Lorde
 vnto the childern of Israel.

☞ The .XXIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 saynge: commaunde the chil-
 dern of Israel that they bringe
 vnto the, pure oyle olyue betē
 for lightes to poure in to the lampes all-
 3 waye, without the vayle of testimonye
 within the tabernacle of witnesse. And
 Aaron shall dresse them both euen and
 morninge before the Lorde alwayes. And
 it shalbe a lawe for euer amōge youre childern after
 4 you. And he shal dresse the lampes upon the pure
 candelsticke before the Lorde perpetually.
 5 And thou shalt take fine floure ad bake .xii. wastels
 thereof, two tenthdeales shall euery wastell
 6 be. And make two rowes of them, fixe on
 7 a rowe upon the pure table before the Lorde, and put
 pure frankencens vppon the rowes. And it shalbe bred
 8 of remembraunce, ad an offerynge to the Lorde. Euery

*M.C.S. The
 oyle for the
 lampes and
 lyghtes of the
 bredde of re-
 membraunce
 or shewbrede.
 He that curs-
 eth must be
 stoned. He
 that kylleth
 shalbe kylled
 etc.*

M. 3 vayle of wytnesse
V. 3 velum testimonii in tabernaculo fœderis . . cultu ritūque
 perpetuo 7 panis in monumentum oblationis domini.

L. 2 bawm ole 3 furhang des zeugnis ynn der hutten des
 zeugnis. 7 Denckbrot zum opffer dem HERRN

M. M. N. 5 *Wastels.* The shewe bredes or the halowed
 loues.

Sabbath he shall put them in rowes before the Lorde euermore, geuen off the childern of Israel, that it be
 9 an euerlastyng couenaunte. And they shal- [Fo. XLIIII.] be Aarons and his sonnes, and they shall
 eate them in the holy place. For they are most holy
 vnto him of the offerynges of the Lorde, *dutye, law,*
 and shalbe a dutye for euer. *statute*

10 And the sonne of an Israelitish wife whose father
 was an Egiptian, went out amonge the childern of
 Israel. And this sonne off the Israelitish wife and a
 11 man of Israel, strooue together in the hoste. And the
 Israelitish womans sonne blasphemed the name and
 cursed, and they broughte him vnto Moses.

And his mothers name was Selamyth, the doughter
 12 off Dybri off the trybe of Dan: and they putt him in
 warde, that Moses shulde declare vnto them what the
 Lorde sayde thereto.

13, 14 And the Lorde spake vnto Moses sayenge, bringe
 him that cursed without the hoste, and let all that herde
 him, put their handes apō his heed, and let all the mul-
 15 titude stone him. And speake vnto the childern of
 Israel sayenge: Whosoever curseth his God, shall bere
 16 his synne: And he that blasphemeth the name of the
 Lorde, shall dye for it: all the multitude shall stone him
 to deeth. And the straunger as well as the Israelite
 yf he curse the name, shall dye for it.

17, 18 .¶ He that kylleth any man, shall dye for it: but
 he that kylleth a beest shall paye for it, beest for beest.
 19 Yf a man mayme his neyghboure as he hath done, so
 20 shall it be done to him agayne: broke for broke, *breach,*
 broke, eye for eye and toth for toth: euen *fracture*

¶. 14 hym that blasphemed

¶. 11 nomen domini 12 donec noſſent quid iuberet dominus.
 16 nomen domini 17 percuss. & occiderit 18 animam pro anima

¶. 11 nennet den namen 12 bis yhn aus gelegt wurd durch
 den mund des HERRN. 15 soll seyne fund tragen 16 den namen
 nennet 18 Seele vmb Seele.

¶. ¶. N. 11 Hebrue *schem* that is, name that is blessed aboue
 all names. 15 *Curseth*: he curseth God & blasphemeth the name
 of God, that despyeth and desyeth godes ordynaunces statutes &
 commaundemētes, or that magnifyeth mennes tradicions and
 lawes aboue Godes, or setteth as moch therby, as by the pre-
 ceptes of the most mercyfle God.

as he hath maymed a man, so shall he be maymed
 21 agayne. So now he that kylleth a beest, shall paye
 for it: but he that kylleth a man, shall dye for it.
 22 Ye shall haue one maner of lawe amonge you: euē for
 the straunger as wel as for one of youre selues, for I
 am the Lorde youre God.
 23 And Moses tolde the childern of Israel, that they
 shulde bringe him that had cursed, out of the hoste,
 and stone him with stones. And the childern of Israel
 dyd as the Lorde cōmaunded Moses.

¶ The .XXV. Chapter.

1 **A**ND the Lorde spake vnto Moses *M.C.S. The*
 in mount Sinai sayenge, speake *Saboth of the*
 2 vnto the childern of Israel and *vii. yeres and*
 saye vnto thē. When ye be *of the yere of*
 come in to the lande whiche I geue you, *iubelie, other-*
wyse called
thefyftyeyere.
 3 let the londe rest a Sabbath vnto the Lorde. Sixe
 yeres thou shalt sowe thi felde, and sixe yere thou shalt
 4 cut thi vynes and gather in thy frutes. But the seuenth
 yere shall be a Sabbath of [Fo. XLV.] rest vnto the
 londe. The Lordes Sabbath it shalbe, ad thou shalt
 nether sowe thi felde, nor cut thy vynes.
 5 The corne that groweth by it selfe thou shalt not
 repe, nether gather the grapes that growe without thy
 dresseynge: but it shalbe a Sabbath of rest vnto the
 6 londe. Neuerthelesse the Sabbath of the londe shalbe
 meate for you: euen for the and thy seruaunte and for
 thy mayde and for thy hyred seruaunte and for the
 7 straunger that dwelleth with the: and for thi catell
 and for the beestes that are in thy londe, shall all the
 encrease thereof be meate.

¶. 21 Qui perc. iumentum, reddet aliud. Qui perc. hominem,
 punietur. 23 lapidibus opprefferunt. xxv, 2 sabbathizet sabbathum
 domino. 4 sabbathum erit terræ requietionis domini . . vineam non
 putabis.

¶. 3 weynberg beschneyttist 4 weynb. beschn. solt. 7 alles
 getreyde soll speyse seyn.

- 8 Then numbre feuen wekes of yeres, that is, feuen
 tymes feuen yere: and the space of the feuen wekes of
 9 yeres will be vnto the .xlix. yere. And then thou shalt
 make an horne blowe: euen in the tenth
 daye of the feuenth moneth, which is the
 daye of attonement. And then shall ye
 make the horne blowe, euen thorowe out
 10 all youre lande. And ye shal halowe the
 fiftith yere, and proclayme libertie thorowe
 out the lande vnto all the inhabiteurs there-
 of, It shalbe a yere of hornes blowynge
 vnto you and ye shall returne: euery man
 vnto his possession and euery man vnto
 11 his kynred agayne. A yere of hornes blowynge shall
 that fiftieth yere be vnto you. Ye shall not sowe
 nether re- .¶. pe the corne that groweth by it felse, nor
 gather the grapes that growe without thi labour
 12 For it is a yere of hornes blowinge and shalbe holy vnto
 you: how be it, yet ye shall eate of the encrease of the
 13 felde. And in this yere of hornes blowinge ye shall
 returne, euery man vnto his possession agayne.
- 14 When thou sellest oughte vnto thy neyghboure or
 byest off thy neyghbours hande, ye shall not oppresse
 15 one another: but accordynge to the numbre of yeres
 after the trompett yere, thou shalt bye of thy neygh-
 boure, and accordynge vnto the numbre off frute-

*This horne
 in ebrue is
 called iobel, and
 of this tokethe
 pope an occa-
 sion to make
 euery .l. yere
 a iubelye, so
 that he con-
 tra faiteth
 god in euery
 point and wyl
 not be one ace
 behinde him.*

¶. 10 a yere of iubilee 11 a yere of iubilee 12 a yere of iubelye
 13 a yere of iubelye 15 iubelye yere

¶. 9 clanges buccina 10 ipse est enim iubileus. 12 ob sanctifica-
 tionem iubilei, sed statim oblata comedetis. 14 cōtristes fratrem tuum

¶. 8 die zeyt der sieben iar Sabbath 9 hall der posfaunen 10 denn
 es ist das Halliar [and so throughout the chapter] 14 bruder
 schinden

¶. ¶. N. 8 *Wekes of yeres:* A weke is sometyme taken for
 the nombre of .vii. dayes as before. xxiii, c. sometyme for the
 nombre of feuen yeres, as here & in Daniel .ix, f. g. 10 *Iubelye*
 of this Hebrewes woorde iobell, which in Englyshe sygnifieth a
 trumpet. A yere of synguler myrth and ioye and of moche rest,
 wher in their corne and all their frutes cam forth wythout sow-
 ynge, tyllynge or any other labours. 15 By this *iubelye* is syg-
 nified the restorynge of all thinge vnto his perfeccion, which shal
 be after the generall iudgement in that florysshynge worlde, when
 the chofen shal be admytted in to lybertye frō all wretchednes, pou-
 ertye, anguysh & oppression, when all shalbe fully restored againe
 in Christ, that thorow the synne of the fyrst man was taken awaye.

16 yeres, he shall sell vnto the. Accordinge vnto the multitude of yeres, thou shalt encrease the price thereof and accordinge to the fewnesse of yeres, thou shalt mynifh the price: for the numbre of frute he shall sell
17 vnto the. And see that no mā oppresse his neyghboure, but feare thi God.

18 For I am the Lorde youre God. Wherefore do after myne ordinaunces and kepe my lawes ād doo them,
19 that ye maye dwell in the lande in fastie. And the lande shall geue her frute, and ye shall eate youre fille and dwell therein in fastie.

20 Yf ye shall saye, what shall we eate the seue- [Fo. XLVI.] nth yere in as moche as we shall not sowe nor
21 gether in oure encrease. I wyll sende my bleffynge apou you in the sixte yere, and it shall brynge forth
22 frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntill the .ix. yere, and euen vntyll hir frutes come, ye shall eate of olde stoare.
23 Wherefore the londe shall not be solde for euer, because that the lande is myne, and ye but straungers and so-
24 iourners with me: and ye shall thorowe oute all the lande of youre possession, let the londe go home fre agayne.

25 When thy brother is waxed poore and hath solde awaye of his possession: yf any off his kyn come to redeme it, he shall by out that whiche his brother solde.
26 And though he haue no man to redeme it for him, yet yf hys hande can get sufficyent to bye it oute agayne,
27 then let him counte how longe it hath bene solde, and delyuer the rest vnto him to whome he solde it, ād so
28 he shall returne vnto his possession agayne. But and yf his hande cā not get sufficiēt to restore it to him agayne, then that whiche is solde shall remayne in the hande of him that hath boughte it, vntyll the horneyere: and in the horne yere it shall come out, and he shall .ᵑ. returne vnto his possession agayne.

¶. 28 the yere of iubelye [*bis*], so vv. 30, 31, 33, 40, 50, 52, 54.

ᵑ. 16 tempus enim frugum 17 Nolite affligere contribules vestros 19 nullius impetum formidantes. 23 & vos aduenæ & coloni mei 27 sicque recipiet possessionem suam. 28 non inuenerit manus eius

ᵑ. 18 ym land sicher wonen mugt

29 Yf a man sell a dwellynge house in a walled cytie,
 he maye bye it out agayne any tyme withī a hole yere
 after it is folde: and that shalbe the space in which he
 30 maye redeme it agayne. But and yf it be not bought
 out agayne within the space of a full yere, then the
 housse in the walled cytie shalbe stablished for euer
 vnto him that boughte it and to his successoures after
 31 hī and shall not goo out in the trompet yere. But the
 housses in villagies which haue no walles rounde aboute
 them, shalbe counted like vnto the felde of the cuntre,
 and maye be boughte out agayne at any season, and
 shall goo out fre in the trompett yere.

32 Notwithstondynge the cityes of the leuytes and the
 housses in the cities of their possessiōs the leuytes maye
 33 redeme at all ceasons. And yf a man purchase ought
 of the leuytes: whether it be house or citie that they
 possesse, the bargayne shall goo out in the trōpet
 yere. for the housses of the cyties of the leuites, are
 34 their possessions amonge the childern of Israel. But
 the felde that lye rounde aboute their cyties, shall
 not be bought: for they are their possessions for euer.

35 Yf thi brother be waxed poore ād fallē in decaye
 with the, receaue him as a straunger or [Fo. XLVII.]
 36 a soiourner, and let him lyue by thc. And thou shalt
 take none vsurye of him, nor yet vantage. But shalt
 feare thi God, that thi brother maye lyue with the.
 37 Thou shalt not lende him thi money apon vsurye, nor
 38 lende him of thy fode to haue auantage by it for I am
 the Lorde youre God which broughte you out of the
 lande of Egipte, to geue you the lande of Canaan and
 to be youre God.

39 Yf thi brother that dwelleth by the waxe poore and
 sell him selfe vnto the, thou shalt not let him laboure
 40 as a bondseruaunte doeth: but as an hyred seruaunte
 and as a soiourner he shalbe with the, and shall serue
 41 the vnto the trompetyere, and then shall he departe

Ṛ. 29 intra vrhis muros, hab. licentiam redimendi 31 villa . .
 quæ muros non habet, agrorum iure vendetur. 35 & infirmus manu
 37 frugum superabundantiam non exiges. 40 mercennarius & colonus

ℒ. 35 frembdligen oder hausgnofs 37 deyn speyſc auff vber-
 fatz austhun.

frō the: both he and his childern with him, and shall
 returne vnto his awne kynred agayne and vnto the
 42 possessions of his fathers. for they are my seruantes
 which I brought out of the lande of Egipte, and shall
 43 not be solde as bondmen. Se therfore that thou reigne
 not ouer him cruelly, but feare thi God.

44 Yf thou wilt haue bondseruantes and maydens,
 thou shalt bye them of the heythen that are rounde
 45 aboute you, and of the childern of the straungers that
 are sojourners amonge you, and of their generaciōs that
 46 are with you, which they begate in youre lāde. And
 ye shall possesse .^p. them and geue them vnto youre
 childern after you, to possesse them for euer: and they
 shalbe youre bond men: But ouer youre brethern the
 childern of Israel, ye shall not reigne one ouer another
 cruelly.

47 When a straunger and a sojourner waxeth rych by
 the and thi brother that dwelleth by him waxeth poore
 and sell him selfe vnto the straunger that dwelleth by
 48 the or to any of the straungers kyn: after that he is
 solde he maye be redemed agayne. one of his brethren
 49 maye bye him out: whether it be his vnclē or his
 vnclē sonne, or any that is nye of kynne vnto him of
 his kynred: ether yf his hande can get so moch he
 50 maye be loosed. And he shall reken with him that
 boughte him, from the yere that he was solde in vnto
 the trompet yere, and the pryce of his byenge shalbe
 acordynge vnto the numbere of yeres, and he shalbe
 51 with him as a hyred seruante. Yf there be yet many
 yeres behynde, acordynge vnto them he shali geue
 agayne for his delyueraunce, of the money that he was
 52 solde for. Yf there remayne but few yeres vnto the
 trompet yere, he shall so counte with him, and acord-
 ynge vnto his yeres geue him agayne for his redemp-
 53 cion, and shalbe with him yere by yere as an hyred
 seruante, [Fo. XLVIII.] and the other shall not reygne

℣. 43 affligas eum per potentiā 46 fratres . . ne opprimatis per
 potentiam 47 inualuerit apud vos manus 53 non affliget eum vio-
 lēter in cōspectu tuo

℣. 43 mit der strenge vber sie hirschen 50 vnd sol seyn tagelon
 der gantzen zeyt mit eyn rechen [*bis*].

54 cruelly ouer him in thi syghte. Yf he be not bought
fre in the meane tyme, then he shall goo out in the
55 trompet yere and his childern with him. for the chil-
dern of Israel are my seruauntes which I broughte out
of the lande of Egipte. I am the Lorde youre God.

xxvi, 1 Ye shall make you no ydolles, nor grauen
ymage, nether rere you vpp any piler, nether ye shall
sett vp any ymage of stone in youre lande to bowe
youre selues there to: for I am the Lorde youre God.
2 kepe my sabbathes and feare my sanctuary. for I am
the Lorde.

¶ The .XXVI. Chapter.

3 **Y**F ye shall walke in myne ordy- *M.C.S.*Im-*
naunces and kepe my com- *ages are for-*
maundmentes and do them, *bydden. Bless-*
4 then I will sende you rayne *ed are they*
in the ryght ceason ad youre londe shall *that kepethose*
yelde her encrease and the trees of the *thynges that*
5 felde shall geue their frute. And the *God byddeth*
threshynge shall reach vnto wyne har- *and most*
uest, and the wyneharuest shall reach *curfed are*
vnto sowyng tyme, and ye shall eate *they that kepe*
youre bred in plenteousnes and shall *them not. [*In*
6 dwell in youre lande peasably. And I *Matthew's Bi-*
wil sende peace in youre londe, that *ble this chap-*
ye shall .P. slepe, and no man shal *ter begins*
make you afrayde. And I will ryd euell *with xxvi, 1*
as in the Au-
thorized Ver-
sion, while
Tyndale con-
nects xxvi, 1, 2
with ch. xxvi.]

¶. 2 pauete ad sanctuarium meum. 4 terra gignet germō suum,
& pomis arbores replebuntur. 5 absque pauore

¶. 4 bewme auff dem felde 5 sicher ynn ewrm land

¶¶. X. 2 *Feare my sanctuary:* To feare the sanctuarie, is
dilygently to performe the true worshyppyng & seruyce of God,
to leue of nothyng, to obserue and kepe the purenes both of
bodye & mynde, verely & not ypocritelike to beleue that he know-
eth, beholdeth, doeth & ruleth all thynges: to bewarre of offend-
ynge hym and with all feare and dilygence to walke in the pathes
of his lawes.

beeſtes out of youre londe, and there ſhall no ſwerde
goo thorowe out youre lande.

7 And ye ſhall chace youre enemyes, and they ſhall
8 fall before you vppon the ſwerde. And fūe of you
ſhall chace an hundred, and an hundred of you ſhall
put .x. thouſande to flighte, and youre enemyes
9 ſhall fall before you apon the ſwerde. And I wil
turne vnto you and encreaſe you and multiplie
10 you, and ſett vpp my teſtament with you. And
ye ſhall eate olde ſtore, ād caſt out the olde for
11 plentuouſnes of the newe. I will make my dwellynge
place amonge you, and my ſoule ſhall not loothe
you.

12 And I will walke amonge you and wilbe youre
13 God, and ye ſhalbe my people. For I am the Lorde
youre God whiche broughte you out off the lande of
the Egyprians, that ye ſhulde not be their bondemen,
and I brake the bowes of youre yockes, and made you
go vp righte.

14 But and yf ye will not harken vnto me, nor will
15 do all theſe my commaundementes, or yf *Note well.*
ye ſhall deſpyſe myne ordinaunces ether yf youre ſoules
refuſe my lawes, ſo that ye wil not do all my com-
maundementes: but ſhall breake myne appoyntment:
16 then I will do this agayne vn- [Fo. XLIX.] to you:
I will viſet you with vexations, ſwellynge and feuers,
that ſhall make youre eyes daſell and with ſorowes
of herte. And ye ſhall ſowe youre ſeed in vayne, for
17 youre enemyes ſhall eate it. And I will ſet my face
agenſte you and ye ſhal fall before youre enemyes, and
they that hate you ſhal raigne ouer you, ād ye ſhal
flee whē no man foloweth you.

18 And yf ye will not yet for all this herken vnto me,

7. 9 firmabo pactum meum 13 cōfregi catenas ceruicū veſtrarū
14 omnia mandata mea 15 ſed ſpreu. leges meas, & iudicia mea
cont. vt non fac. ea quæ a me conſtituta ſunt, & ad irritum per-
duc. pactum meum 16 velociter in egeſtate & ardore, qui conficiat
ocul. veſt. & conſumat animas veſtras.

8. 8 Ewr ſunffe . . . iagen . . . iagen 9 bund . . . auffrichten
11 ſeele . . nicht verwerffen 15 meynen bund laſſen anſtehen 16
ſchwulſt vnd fiber 17 fliehen . . niemant iaget.

- than will I punish you seven tymes more
 19 for youre synnes, and will breake the pride off youre strength. For I will make the heauē ouer you as harde as yerne, and
 20 youre londe as hard as brasse. And so youre laboure shalbe spent in vayne. For
 youre londe shall not geue hir encrease, nether the trees of the londe shall geue their frutes.
- 21 And yf ye walke contrary vnto me and will not herken vnto me, I will bringe seven tymes moo plagges
 22 apon you acordinge to youre synnes. I will sende in wylde beestes apon you, which shall robbe you of youre childern and destroye youre catell, and make you so fewe in numbre that youre hye wayes shall growe vnto a wilder nesse.
- 23 And yf ye will not be lerned yet for all this
 24 but shall walke contrarye vnto me, then will I also walke contrarye vnto you and will punish .vii.
 25 you yet seven tymes for youre synnes. I will sende a swerde apon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonge you, ye shall be delyuered in to the handes of youre enemyes.
- 26 And when I haue broken the staffe of youre bred: that .x. wyues shall bake youre bred in one ouen and men shall delyuer you youre bred agayne by weyghte, thā shal ye eate and shall not be satisfied.
- 27 And yf ye will not yet for all this harken vnto me,
 28 but shall walke contrarye vnto me, then I will walke contrary vnto you also wrathfully and will also chastice you seven tymes for youre synnes: so that ye shall

V. 18 addam correptiones vestr. 19 superbiam duritiæ 23 Quod si nec sic 25 gladium ultorem fœderis mei. 28 & ego incedam aduersus vos in furore contrario

L. 19 hoffart ewr stercke 20 ewr muhe vnd erbeyt 25 ein rachschwerd

M. M. N. 18 God begineth & augmenteth his plagges moare and moare as the people harden their hertes agenste him. 21 *Seven tymes:* by that nombre vnderstande all tymes, as in this chapter, c. 26 *To breake the staffe of their breade,* is, to breake the strength therof and to mynishe hyt so that they shuld not haue ynoughe to lyue by.

eate the flesh of youre sonnes and the flesh of youre
 30 doughters. And I will destroye youre alters bylt
 apon hye hylles, and ouerthrowe youre images, and
 cast youre carkasses apon the bodies of youre ydolles,
 31 and my soule shall abhorre you. And I will make
 youre cities desolate, and bringe youre sanctuaries
 vnto nought, and will not smell the fauoures of youre
 swete odoures.

32 And I will bringe the londe vnto a wildernesse: so
 that youre enemyes which dwell there in shall wondre
 33 at it. And I will strawe you amonge the heethen, and
 will drawe out a swerde after you, and youre lande
 34 shall be wast, and [Fo. L.] youre cities desolate. Then
 the lande shall reioyse in hir Sabbathes, as longe as
 it lyeth voyde and ye in youre enemies londe: euen
 then shall the londe kepe holye daye and reioyse in
 35 hir Sabbathes. And as longe as it lyeth voyde it
 shall rest, for that it coude not reste in youre Sabbathes,
 when ye dwelt therein.

36 And vppon them that are left alyue of you, I
 will sende a feyntnesse in to their hertes in the londe
 of their enemies: so that the fonde of a leef that
 falleth, shall chace them and they shall flee as though
 they fled a swerde, and shall fall no man folowinge
 37 them. And they shall fall one vppon another, as it
 were before a swerde euen no man folowinge them,
 and ye shall haue no power to stande before youre
 38 enemyes: And ye shall perishe amonge the hethen, and
 the londe of youre enemyes shall eate you vpp.

39 And they that are left of you, shall pyne awaye in
 their vnrighteousnes, euen in their enemies londe, and
 also in the mysdeades of their fathers shall they con-
 40 sume. And they shall confesse their mysdedes and the
 mysdeades of their fathers in their trespasses which they

¶. 30 Cadetis inter ruinas idol. vestrorum, & abhominabitur
 vos anima mea 35 sabbathizabit, & req. in sabbathis . . . solitudinis
 suæ 36 terrebit eos sonitus folii volantis 37 quasi bella fugiētes
 39 tabescent in iniquit., . . . affligentur: 40 donec confiteantur

¶. 30 ewre hohen altar . . ewre leychnam . . gotzen leychnam
 31 ewre kirchen eynreyssen 36 eyn feyg hertz machen . . . eyn
 rausschend blat iagen 39 verwesen ynn der feynde land

haue trespassed against me, and for that also that they
 41 haue walked contrary vnto me. Therefore I also will
 walke contrary vnto them, and will brynge them in
 to the londe of their enemyes.

.P. And then at the leest waye their vncircumcyfed
 hertes shall be tamed, ād then they shall make an
 attonement for their misdeds.

42 And I wil remembre my bonde with *Mercy is neuer*
 Iacob and my testamēt with Isaac, and *denyed vnto*
 my testament with Abraham, and will *him that re-*
penteth:
 thinke on the londe.

43 For the londe shall be leste of them and shall haue
 pleasure in hir Sabbathes, while she lyeth wast with-
 out them, and they shall make an attonement for
 their misdeades, because they despyfed my lawes and
 44 their soules refused myne ordinaunces. And yet for
 all that when thei be in the londe of their enemyes,
 I will not so cast them awaye nor my soule shall not
 so abhorre them, that I will vtterlye destroye thē ād
 breake myne appoyntment with them: for I am the
 45 Lorde their God. I will therefore remēbre vnto thē
 the first couenaunt made when I broughte them out
 of the lond of Egipte in the fighte of the hethen to
 be their God: for I am the Lorde.

46 These are the ordinaunces, iudgemōtes, ād lawes
 which the Lorde made betwene him ād the childern
 of Israel in mount Sinai by the hāde of Moses.

¶ The .XXVII. Chapter.

M. 44 lande of their enemye

P. 41 donec erubescat incircūcisa 43 Ipsi vero rogabunt pro
 peccatis suis 44 non penitus abieci eos 45 record. fœd. mei prist.

L. 41 vnbeschnyttens hertz 46 satzung vnd rechte vnd gesetze

M. M. N. 42 Mercy is never denyed vnto him that repenteth

XXVII. Chapter. [Fo. LI.]

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. Of*
 2 *diuerse vowes*
and the re-
demyng of
the same. Of
tythes? &c.
 them: Yf any man will geue
 a fynguler vowe vnto the Lorde acord-
 3 ynge to the value of his soule, then shall the male from
 xx. yere vnto .Lx. be set at fyftie fycles of fyluer, after
 4 the fycle of the sanctuary, and the female at .xxx
 5 fycles. And from .v. yeres to .xx. the male shalbe set
 6 at .xx. fycles, and the female at .x. fycles. And from
 a moneth vnto .v. yere, the male shalbe set at .v. fycles
 7 of fyluer, and the female at thre. And the man that
 is .Lx. and aboue, shalbe valowed at .xv. ficles, ad the
 8 woman at .x. Yf he be to pore so to be set, thē let him
 come before the preast: and let the preast value him,
 acordynge as the hande of him that vowed is able
 to gete.
 9 Yf it be of the beestes of which men bringe an offer-
 inge vnto the Lorde: all that any man geueth of soch
 vnto the Lorde, shalbe holy.
 10 He maye not alter it nor chaunge it: a good for a
 bad or a bad for a goode. Yf he chaunge beest for
 beest, then both the same beest and it also where with
 11 it was chaunged shall be holy. Yf it be any maner
 of vncleane beest of which men maye not offer vnto
 the Lorde, let him brynge the beest before the preast
 12 and let the preast value it. And whether it be good
 or bad .ᵑ. as the preast setteth it, so shall it be. And
 yf he will bye it agayne, let him geue the fyfte part
 moare to that it was set at.

ᵑ. 2 & spospōderit deo animam suam, 3 sub æstimatione dabit pretium. 8 & viderit eū posse reddere, tantū dabit. 12 malum sit, statuet pretium.

ᵑ. 2 besonder glubde 3 schetzen auff [throughout] 8 priester sol yhn ichetzen, Er sol yhn aber schetzen nach dem feyne hand, des der gelobd hat, erwerben kan.

- 14 Yf any man dedicate his housse, it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad, and as the preast hath set it, so it shalbe.
- 15 Yf he that sanctified it will redeme his housse, let him geue the fyfte parte of the money that it was iudged at thereto, and it shalbe his.
- 16 Yf a man halowe a pece of his enhereted londe vnto the Lorde, it shalbe set acordynge to that it beareth. Yf it bere an homer of barlye, it shall be set at fyftie
- 17 sicles of syluer. yf he halowe his felde immediatly from the trumpet yere, it shalbe worth acordynge as it
- 18 is estemed. But and if he halowe his felde after the trôpetyere, the preast shall rekē the price with him acordynge to the yeres that remayne vnto the trôpet yere, âd there after it shalbe lower sett.
- 19 Yf he that sanctified the felde will redeme it agayne, let him put the fyfte parte of the pryce that it was set
- 20 at, there vnto and it shalbe his yf he will not it shalbe
- 21 redemed nomoare. But when the felde goeth out in the trumpet yere, it shalbe holy vnto the Lorde: euen as a thinge dedycated, âd it shall be the preastes possession.
- 22 Yf a man sanctifie vnto the Lorde a felde. [Fo. LII.] which he hath boughte and is not of his enheritaunce,
- 23 then the preast shall reken with him what it is worth vnto the trumpet yere, and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the
- 24 Lorde. But in the trumpet yere, the felde shall re- turne vnto him of whome he boughte it, whose en- heritaunce of londe it was.
- 25 And all settinge shalbe acordinge to the holy fycle. One fycle maketh .xx. Geras.

℞. 17 yere of iubely 21 yere of iubelye 23 yere of iubelye 24 yere of iubelye

℞. 14 confyderabit eam sacerdos . . . & iuxta pre. quod ab eo fuerit constitutum, venundabitur 18 post aliquantulum temporis 21 & possessio cōsecrata ad ius pertinet sacerdotum. 24 in sortem possessionis suæ. 25 viginti obolos

℞. 21 wie eyn verbanet acker, vnd sol des priesters erbgut seyn.

℞. ℞. X. 16 To *halow* & to *sanctifie* are bothe one, what sanctyfieng is loke Gen. iii, a. 25 *Holy fycle* or *fycle of the sanctuarye*: they be both one.

- 26 But the firstborne of the beestes that pertayne vnto
the Lorde, maye no mā sanctifie: whether it be oxe or
27 shepe, for they are the Lordes allredy. Yf it be an
vncleane beest, then let him redeme it as it is sett at,
and geue the fīfte parte moare thereto. Yf it be not
redemed, thē let it be solde as it is rated.
- 28 Notwithstondinge no dedicated thinge that a man
dedicateth vnto the Lorde, of all his goode, whether
it be man or beest or lande off his enheritaunce, shalbe
solde or redemed: for all dedicate thīges are most holy
29 vnto the Lorde. No dedicate thinge therfore that is
dedicate of mā, may be redemed, but must nedes dye
- 30 All these tithes of the londe, whether it be of the
corne of the felde or frute of the trees, shalbe holy vnto
31 the Lorde. Yf any man will redeme oughte of his
tithes, let him adde the fīfte .ᵑ. parte moare thereto.
- 32 And the tithes of oxen and shepe and of all that
goeth vnder the herdemans kepinge, shalbe holye tithes
33 vnto the Lorde. Men shal not loke yf it be good or
bad nor shall chaunge it. Yf any man chaunge it then
both it and that it was chaunged with all, shalbe holy
and maye not be redemed.
- 34 These are the commaundmentes whiche the Lorde
gaue Moses in charge to geue vnto the childern of
Israel in mount Sinai.

¶ The ende of the thyrde boke
of Moses.

ᵑ. 29 Et omnis consecratio . . morte morietur. 32 sub pastoris
virga transeunt

ᵑ. 28 keyn verbantes verkeuffen . . . verbannet . . . verbante
29 verbanten . . todts sterben. 32 was vnter der rutten gehet

¶ A prolo

ge in to the fourth boke of

Mofes, called Nu

meri.

¶ A Prologe in to the fourth boke of Mo- ses, called Numeri.

IN the seconde and thirde boke they receaved
 y lawe. And in this .iiii. they begynne to
 worke and to practyse. Of which practis-
 ynge ye se many good ensamples of vnbe-
 5 leffe & what frewill doth, when she taketh in hand to
 kepe the lawe of her awne power with out help of fayth
 in the promyses of god: how she leueth her masters
 carkeffes by the way in the wildernesse and bringeth
 them not in to the londe of rest. Why coude they not
 10 entre in? Because of their vnbeleffe Hebre. iii. For
 had they beleved, so had they bene vnder grace, and
 their old synnes had bene forgeuen the, and power shulde
 haue bene geue them to haue fulfilled the lawe thence-
 forth & they shuld haue bene kepte from all temptaciōs
 15 that had bene to stronge for them. For it is wrytten
 Iohan .i. He gaue them power to be the sonnes of
 god, thorow belevynge in his name. Nowe to be the
 sonne of god is to loue god and his commaundmentes
 and to walke in his waye after the ensample of his
 20 sonne Christ. But these people toke vpon them to
 worke without faith as thou seyeste in the .xiiii. of this
 boke, where they wold fight and also did, without the
 worde of promysse: euē when they were warned that
 they shuld not. And in y .xvi agayne they wolde
 25 please god .¶. with their holye faithlesse workes (for
 where gods worde is not there can be no faith) but y
 fyre of god consumed their holy workes, as it did Na-
 dab and Abihu Leui. x. And frō these vnbeleuers turne
 thyne eyes vnto the pharesyes which before the com-
 30 ynge of Christ in his flesh, had layde the fundacion of
 frewill after the same ensample. Wher on thei bilt

holy workes after their awne imaginacion with out
 faith of the worde, so fervently that for the greate zeles
 of them they flew the kinge of all holy workes and the
 lorde of frewill which only thorow his grace maketh
 5 the will free and lowfeth her from bondage of synne,
 and geueth her loue and lust vnto the lawes of god,
 and power to fulfyll them. And so thorowe their holye
 workes done by the power of frewill, they excluded
 them selues out of the holy rest of forgeuenesse of
 10 synnes by faith in the bloude of Christ.

And then loke on oure ypocrites which in like
 maner folowinge the doctryne of Aristotle and other
 hethen paganes, haue agenste all the scripture sett vpp
 frewill agayne, vnto whose power they ascribe the
 15 kepyng of y^e cōmaundmētes of god. For they haue
 set vp wilfull povertie of a nother maner then any is
 cōmaunded of god. And the chasteite of matrimony
 vtterlye defyed, they haue set vp a nother wilfull
 chasteite not required of god, whiche they swere, vowe
 20 & professe to geue god, .℞. whether he will geue it
 them or no, and compell all their disciples there vnto,
 sayenge that it is in the power of euery mans frewill
 to obserue it, contrarye to Christ and his apostle Paule.

And the obedience of god and man excluded they
 25 haue vowed a nother wilfull obedience condemned of
 all the scripture whiche they will yet geue God whether
 he will or wyll not.

And what is become of their wilfull pouertie? hath
 it not robbed the whole worlde & brought all vnder
 30 them? Can there be ether kynge or emperoure or of
 what soeuer degre it be, excepte he will hold of them
 and be sworne vnto them to be their seruaunte, to go
 and come at their luste and to defende their quarels
 be they false or true? Their wilfull pouertie hath all
 35 readye eaten vpp the whole worlde & is yet still gredyar
 then euer it was in so moche that ten worldes mo were
 not ynough to satiffye the hongre thereof.

Moreouer besydes dayly corruptinge of other mens
 wyues and open whoredome, vnto what abominacions
 40 to fylthye to be spokē off hath their voluntarie chasteite
 broughte them?

And as for their wilfull obediēce what is it but ŷ
disobediēce & the diffiaūce both of all ŷ lawes of god
& mā: in so moch ŷ yf any price begine to execute any
law of mā vppō thē, .¶. they curse him vnto the botom
5 of hell & proclayme him no right kinge & that his
lordes ought no lenger to obaye him, and interdite his
comen people as they were hethē turkes or faracenes.
And yf any man preache them gods lawe, him they
make an heretike and burne him to asšhes. And in
10 ſteade of gods lawe and mans, they haue sette vpp one
off their awne imaginacion which they obserue with
dispenſacions.

And yet in theſe workes they haue ſo greate confi-
dence that they not onlye truſte to be ſaued therby,
15 and to be hyer in heauen then they that be ſaued
thorow chriſt: but alſo promeſſe to all other forgeue-
neſſe of their ſynnes thorow the merites of the ſame.
Wherin they reſt and teach other to reſt alſo, ex-
cludynge the whole worlde from the reſte of forgeuenefſe
20 of ſynnes thorowe faith in Chriſtes bloude.

And now ſeynge that faith oniy letteth a mā in
ūto reſt & vnbeleffe excludeth hī, what is the cauſe of
this vnbeleffe? verely no ſynne ŷ the world ſeyth, but
a pope holynefſe & a rightuouſnes of theire awne im-
25 aginacion as Paule ſayeth Roma. x. They be ignoraūte
of ŷ rightuouſnes wherwith god iuſtifieth & haue ſet
vp a rightuouſnes of their awne makige thorow which
they be disobediēt vnto ŷ rightuouſnes of god. And
Chriſt rebuketh not the phariſeys for groſſe ſynnes
30 whiche .¶. the worlde ſawe, but for thoſe holye deades
whiche ſo blered the eyes of the worlde that they were
takē as goddes: euē for long prayers, for faſtynge, for
tythige ſo diligētly that they leſte not ſo moch as their
herbes vntithed, for their clenneſſe in waſſhyng be-
35 fore meate and for waſhyng of cuppes, diſhes, and all
maner veſſels, for buyldinge the prophetes ſepulchres,
and for kepinge the holy daye, and for turnyng the
hethen vnto the fayth, and for gevyng of almes. For
vnto ſoch holy deades they aſcribed rightuouſnes and
40 therefore when the rightuouſneſſe of god was preached
vnto them they coude not but perſecute it, the devell

was so stronge in thē. Which thinge Christ well descri-
 beth Luce. xi. sayenge that after the devell is cast out
 he cometh agayne and fyndeth his house swepte and
 made gaye and then taketh seven worse then him selfe
 5 and dwelleth therein, and so is the ende of that man
 worse then the beginnyng. That is, when they be a
 litle clenfed from grosse synnes whiche the worlde seyth
 and then made gaye in their awne fyght with the
 rightuousnes of tradicions, then cometh seven, that is
 10 to saye the hole power of y devell, for seven with y
 hebrues signifieth a multitude without nūbre & the
 extremitie of a thinge & is a speech borrowed (I suppose)
 out of leuiticus where is so oft mencion made of seven.
 Where I wolde saye: I will punish the .P. that all the
 15 world shall take an ensample of the, there the Iewe
 wold saye, I will circumcise the or baptise the .vii. tymes.
 And so here by seven is ment all the devells of hell &
 all y might & power of the devell. For vnto what
 further blindnesse coude al the deuils in hell bringe
 20 thē, then to make them beleue y they were iustified
 thorow their awne good workes. For whē they once
 beleued y they were purged frō their synnes & made
 rightuousse thorowe their awne holie workes, what
 rowme was there lefte for y rightuousnes y is in christes
 25 bloudfhedinge? And therefore whē they be fallen in
 to this blindnesse they cā not but hate & persecute the
 light. And the more cleare & evidently their deades
 be rebuked y furiously & maliciously blind are thei
 vntill they breake out in to opē blasphemie & synnyng
 30 agenst y holy gost, which is y malicious persecutige
 of the cleare trouth so manifestly proued that they cā
 not once hijsh agenst it. As the pharisees persecuted
 Christ because he rebuked their holy deades. And
 when he proued his doctrine with y scripture & miracles,
 35 yet though they coude not improve him nor reason
 agenst him they tought y the scripture must haue some
 other meaninge because his interpretacion vndermynd
 their fundacion & plucked vpp by the rootes the sectes
 which they had plāted, & they ascribed also his mira-
 40 cles to the deuell. And in like .P. maner though oure
 ypocrites can not denie but this is scripture, yet be-

cause there can be no nother sens gathered thereof, but
that ouerthroweth their byldynges, therfore they euer
thinke that it hath some other meanyng than as the
wordes founde and that no man vnderstondeth it or
5 vnderstode it sens the tyme of the Apostles. Or yf
they thynke that some that wrote vppon it sens the
apostles vnderstode it: they yet thynke that we in like
maner as we vnderstode not the texte it selfe, so we
vnderstande not the meanyng of the wordes of that
10 doctoure.

For when thou layest the iustifyinge of holy workes
and denyest the iustifyinge of fayth, howe canst thou
vnderstond saynt Paule, Peter, Iohan and the Actes
of the apostles or any scripture at all, seyng the iusti-
15 fyinge of faith is almost all that they entende to proue.

Fynally, concernyng vows whereof thou readest
chaptre .xxx. there maye be many questyons, where-
unto I answere shortly that we ought to put salt to
all oure offerynges: that is, we ought to minstre
20 knowledge in all oure workes and to do nothinge
whereof we coude not geue a reason out of gods
wordes. We be now in the daye light, and all the
secretes of God and all his counsell and will is opened
vnto vs, and he y was promysed shuld come and
25 blesse vs, is .P. come all readye and hath shed his
bloud for vs and hath blessed vs with all maner bless-
ynges and hath obtayned all grace for vs, and in him
we haue all. Wherefore god henceforth will receaue
no moare sacrifices of beestes of vs as thou readest
30 Hebre. x. Yf thou burne vnto god the bloud or fatt
of beestes, to obtayne forgeuenesse of synnes therby or
that god shuld the better heare thy request, then thou
doest wronge vnto the bloude of christ, and christ vnto
the is dead in vaine. For in him god hath promysed
35 not forgeuenesse of synnes only, but also what soeuer
we axe to kepe vs from synne and temptacion with
all. And what yf thou burne frankencens vnto him,
what yf thou burne a candle, what yf thou burne thi
chastite or virginite vnto him for the same purposse,
40 dost thou not like rebuke vnto christes bloude?

Moreouer yf thou offer gold syluer or any other good

for the same entent, is there any difference? And
 euen so if thou go in pilgrymage or fastist or goest
 wolward or sprichest thy selfe with holy water or els
 what soeuer dead it is, or obseruest what soeuer cere-
 5 monye it be for like meynge, then it is like abhom-
 inacion. We must therefore bringe the salt of the
 knowledge of gods worde with all oure sacrifices, or
 els we shall make no swete sauoure vnto God thereof.
 Thou wilt axe me, shall I vowe nothyng at all? yes,
 10 gods .℞. commaundement whiche thou hast vowed in
 thy baptye. For what entent? verely for the loue
 of Christ whiche hath bought the with his bloude &
 made the sonne & heyre of god with him, y thou
 shuldest wayte on his will & cōmaundementes and
 15 purifye thy mēbres acordinge to y same doctryne
 that hath purifyed thyne harte, for if the knowlege
 of gods worde haue not purifyed thyne harte, so that
 thou consentest vnto the lawe of god that it is right-
 uouffe & good and sorowest, that thy membres moue
 20 the vnto the contrarye, so hast thou no parte with
 Christe.

For yf thou repent not of thy synne, so it is impos-
 sible that thou shuldest beleue that Christe had dely-
 uered the from the daunger therof. Yf thou beleue
 25 not that Christe hathe delyuered the, so is it impossible
 that thou shuldest loue goddes commaundementes.
 Yf thou loue not the commaundementes, so is Christes
 sprete not in the whiche is the erneste off forgeuenesse
 of synne and of saluacion.

30 For scripture teacheth, first repentaunce then sayth
 in Christ, that for his sake synne is forgeuen to them
 that repent: then good workes, whiche are nothyng
 saue the commaundement of god only. And the com-
 maundemētes are nothyng els saue the helpinge of
 35 oure neyghboures at their neade & the taminge
 of oure mēbres that they myghte .℞. be pure also as
 the harte is pure thorow hate of vice and loue of
 vertue as gods worde teacheth vs which workes must
 procede out of faith: y is, I must do them for the
 40 loue which I haue to god for that greate mercye
 which he hath shewed me in christ, or els I do them

not in y^e fight of god. And that I faynte not in the
 payne of the fleyinge of the fynne that is in my flesh,
 myne helpe is the promesse of the assistance of the
 power of god and y^e comforte of the rewarde to come
 5 which rewarde I ascribe vnto the goodnesse, mercye
 and truth of the promiser that hath chose me, called
 me, taught me and geuen me the earnest therof, and
 not vnto the merites of my doenges or soferiges. For
 all that I do & soffre is but y^e waye to the rewarde and
 10 not the deseruinge thereof. As if the kinges grace shuld
 promesse me to defend me at whome in myne awne
 royalme yet the waye thither is thorow the see wher-
 in I might happlye soffre no litle trouble. And yet
 for all that, yf I might lyue in rest when I come
 15 thither, I wold think & so wold other saye, that my
 paynes were well rewarded: which reward & benefyte
 I wold not proudly ascribe vnto the merites of my
 paynes takynge by the waye: but vnto the goodnesse,
 mercifulnesse and constaunt truth of the kinges grace
 20 whose gifte it is and to whome y^e prayse and thanke
 thereof belongeth of duetye and right. So now a
 rewarde is a gift geue .P. frelye of the goodnesse of
 the geuer and not of the deseruinges of the receauer.
 Thus it appeareth, that if I vowe what soeuer it be,
 25 for any other purpose then to tame my membres and
 to be an ensample of vertue and edefyenge vnto my
 neyghboure, my sacrifice is vnfaury and cleane with-
 out salt and my lāpe without oyle and I one of the
 folysh virginis and shalbe shutt out from the feast of
 30 the bruydegrome when I thinke my self most sure to
 entre in.

Yf I vowe voluntary pouerty, this must be my
 purpose, that I will be content with a competent
 lyuinge which cometh vnto me ether by succession of
 35 myne elders or which I gette truly with my laboure
 in ministringe and doyng service vnto the comen
 welth in one office or in a nother or in one occupatyon
 or other, because that riches and honoure shall not
 corrupte my mynde and drawe myne harte from god,
 40 and to geue an ensample of vertue and edefyng vnto
 other and y^e my neyghboure may haue a lyuinge by

me as well as I, if I make a cloke of diffimulacion of
 my vowe, laynge a net of fayned beggerye to catch
 superfluous aboundaunce of ryches and hye degre ad
 authorite & thorow the estimacion of false holinesse
 5 to fede and maītayne my flowthfull ydlenesse with y
 sweate, laboure, lādes, & rentes of other mē (after
 y enfample of oure spiritualtye) robbinge thē .¶. of
 their faythes and god of his honoure turnynge vnto
 myne ypocrisye that confidence, which shuld be geuē
 10 vnto y promyses of god only, am I not a wilye fox &
 a raueninge wolfe in a lābes skynne & a paynted
 sepulchre fayre without ad filthye with in? In like
 maner though I seke no worldlye promocyon therebye,
 yet if I do it to be iustified therewith ad to gett an hyer
 15 place in heauen, thinkynge that I do it of myne awne
 naturall strength & of the naturall pōwer of my frewill
 & y euery man hath might euen so to doo and that
 they do it not is their faute & negligēce and so with
 the proude pharesye in cōparyson of my self despise
 20 the synfull publicanes: what other thinge do I then
 eate y bloude & fatt of my sacrifice devowringe y my
 self which shuld be offered vnto god alone and his
 chrisite. And shortly what soeuer a man doeth of his
 naturall giftes, of his naturall witte, wisdom, vnder-
 25 stondinge, reason, will, & good entent before he be
 otherwyse & cleane cōtrary taught of goddes sprete
 & haue receaued other witt and vnderstondinge, rea-
 son ad will, is flesh, worldlye and wrought ī abomi-
 nable blidnesse, with which a man can but seke him
 30 self, his awne profyte, glory & honoure, euē in very
 spirituall matters. As if I were alone in a wildernesse
 where no man were to seke profite or prayse of yet
 if I wold seke heuē of god there, I coude of myne
 awne naturall gyftes seke it no no- .¶. ther wayes then
 35 for the merites and deseruinges of my good workes
 and to entre therein by a nother waye then by y dore
 chrisit, which were very thefte, for chrisit is lord ouer
 all and what so euer any man wil haue of god, he must
 haue it geuen him frelye for christes sake. Now to
 40 haue heauen for myne awne deseruinge, is myne awne
 prayse and not christes. For I can not haue it by

fauoure & grace in christ and by myne awne merites also: For fregeuinge and deseruinge can not stōd to gether.

Yf thou wilt vowe of thy goodes vnto god thou
 5 must put salt vnto this sacrifice: that is thou must min-
 istre knowlege in this deade as Peter teacheth. 2 pet. i.
 Thou must put oyle of gods worde in thy lāpe & do it
 accordinge to knowlege, if thou wayte for the comynge
 of the bridegrome to entre in with him in to his rest.
 10 Thou wilt hāge it aboute the image to moue men to
 deuocyon. Deuocyon is a feruent loue vnto gods cō-
 maūdmentes and a desyre to be with god and with his
 euerlastinge promyses. Now shall the sight of soch
 riches as are shewed at saynt thomas shryne or at wal-
 15 singham moue a man to loue the cōmaundmētes of god
 better and to desyre to be loosed from his flesh and to
 be with god, or shall it not rather make his poore herte
 sigh because he hath no soch at home and to wysh
 parte of it in a nother place?

20 .¶. The preast shall haue it in gods stead. Shall the
 preast haue it? Yf the preast be bought with christes
 bloude, thē he is christes seruante & not his awne &
 ought therefore to fede christes flocke with christes
 doctryne & to ministre christes sacramētes vnto thē
 25 purely for very loue & not for felthy lucre sake or to
 be lord ouer thē as Peter teacheth 1 pet. v. & paule
 Actes .xx. Besyde this christ is oures ād is a gifte geuen
 vs, & we be heyres of christ & of all that is christes
 Wherefore the preastes doctryne is oures & we heires
 30 of it, it is ȳ fode of oure soules. Therefore if he ministre
 it not truly ād frely vnto vs with out felling, he is a
 thefe & a soule murtherar: ād euen so is he if he take
 vppon him to fede vs & haue not wherewith. And for
 a like conclusyon because we also with all that we haue
 35 be christes, therefore is the preast heyre with vs also of
 all that we haue receaued of god, wherefore in as moch
 as ȳ preast wayteth on ȳ worde of god ād is oure ser-
 uante therein, therefore of right we are his dettars &
 owe him a sufficyent lyuinge of oure goodes, ād euen
 40 therto a wiffe of oure daughters owe we vnto him if he
 requyre her. And now when we haue appoynted him

a sufficiēt liuinge, whether in tythes rentes or in yere-
lye wages, he ought to be cōtent & to require no more
nor yet to receaue any more, but to be an ensample
of soberneffe & of dispyfinge worldly thinges vnto the
5 en- .¶. sample of his parysheonars.

Wilt thou vowe to offre vnto ȳ poore people? that
is pleasaunte in ȳ sight of god, for they be lefte here
to do oure almes apō in christes stead & they be ȳ
right heyres of all oure abundaūce & ouerplus. More-
10 ouer we must haue a scole to teach goddes worde ī
(though it neded not to be so costely) & therfore it is
lawfull to vowe vnto the buyldynge or mayntenaūce
therof & vnto helpinge of all good werkes. And we
ought to vowe to paye custome, tolle, rent & all maner
15 dutyes and what soeuer we owe: for that is gods
commaundmēt.

Yf thou wilt vowe pilgrimage, thou must put salt
thereto in like maner if it shalbe accepted, if thou vowe
to go ād vifet the poore or to here gods worde or
20 what soeuer edifieth thy soule vnto loue & good worke
after knowlege or what soeuer god cōmaūdeth, it is
well done and a sacrifyce that fauoreth well ye will
happlye faye, that ye will go to this or ȳ place because
god hath chōsen one place more then a nother and
25 will heare youre peticyon more in one place then a
nother. As for youre prayer it must be accordige to
goddes worde. Ye may not desyer god to take vē-
geaunce on him whō goddes worde teacheth you to
pytye & to praye for. And as for ȳ other glose, ȳ god
30 will heare you more ī one place thē in a nother, I sup-
pose it sal infatuatum, salt vnsauerye, for if it were wis-
dome how coude .¶. we excuse the deeth of steuē Acts
vii. which dyed for ȳ article that god dwelleth not in
tēples made with hādes we that beleue in god are ȳ
35 temple of god sayth paule, if a man loue god & kepe
his worde he is the tēple of god & hath god presently
dwellinge in him, as witneffeth christ Iohan .xiiii. say-
ēge: If a mā loue me he will kepe my worde, & thē my
father will loue him & we will come vnto him and
40 dwell with him. And in the .xv. he sayth: if ye abyde
in me and my wordes also abyde in you, then axe what

ye will & ye shall haue it. If thou beleue in christ & hast the promyses which god hath made the in thyne harte, thē go on pilgrymage vnto thyne awne harte ād there praye & god will heare ȳ for his mercy and
5 truthe sake and for his sonne christes sake and not for a few stonnes sakes. What careth god for the temple? The very beestes in that they haue liffe in them be moch better then an hepe of stonnes couched to gether.

10 To speake of chastite, it is a gifte not geuen vnto all persones testifyeth both christ and also his apostle Paule, wherfore all persones maye not vowe it. Moreouer there be causes wherfore many persones maye better lyue chaste at one tyme then at a nother. Many
15 maye lyue chaste at twentye and thirtye for certayne colde diseases folowinge them, which at .xl. when their helth is come can not do so. Many be occupied with wylde .ᵑ. phantasyes in their youth ȳ they care not for mariage which same when they be waxē sad shalbe
20 greatly desyrouse, yt is a daungerous thyng to make synne where none is ād to forswere ȳ benefyte of god & to bynde thy self vnder payne of dānacyon of thy foule that thou woldest not vse the remeadye that god hath created if need requyred. ¶ A nother thinge
25 is this, beware that thou gett the not a false fayned chastite made with ȳ vngodly perswasions of saynte Hierō or of Ouide in his fylthye boke of the remedye agenst loue, lest when thorow soch imaginacyons thou hast vtterlye despyfed, defyed ād abhorred all woman
30 kynde, thou come in to soch case thorow the fīrce wrath of god, ȳ thou canst nether lyue chaste nor fynde in thy harte to marye ād so be cōpelled to faule into the abhominacion of the pope agenst nature and kynde.

35 Moreouer god is a wyse father & knoweth all ȳ infirmities of his children & also mercyfull, ād therefore hath created a remedye without synne ād geuen thereto his fauoure and blessinge.

Let vs not be wyser then god with oure ymagina-
40 cyōs nor tēpte him, for as godly chastite is not euery mās gyfte: euen so he ȳ hath it to daye hath not

power to continue it at his awne pleasure, nether hath god promysed to geue it him still & to cure his infirmities with out his naturall remeadye no more then he hath promysed to flake his hongre .¶. with out meate
5 or thirst with out drinke.

Wherfore other let all thinges byde fre as wise god hath created them & nother vowe that which god requyreth not nor forswere that which god permitteth the with his fauoure and blessinge also: or els if thou
10 wilt neades vowe, then vowe godly & vnder a cōdityon, ȳ thou wilt contynue chaste, so longe as god geueth the ȳ gyfte ad as longe as nether thyne awne necessitye nether cheryte toward thy neighbour nor ȳ authorite of thē vnder whose power thou arte dryue ȳ vnto the
15 contrarye.

The purposse of thy vowe must be salted also with ȳ wisdom of god. Thou mayest not vowe to be iustefied therbye or to make satisfaction for thy synnes or to wyne heauē nor an hyer place: for then didest thou
20 wrōge vnto the bloude of christ & thy vowe were playne Idolatrye & abhominable in ȳ sight of god. Thy vowe must be only vnto ȳ furtheraunce of ȳ commaūdmētes of god, which are as I haue sayde nothinge but ȳ taminge of thy mēbres & the seruice of thy neygh-
25 boure: that is if thou thyncke thy backe to weake for the burthen of wedlocke & ȳ thou canst not rule thy wiff, children seruaūtes and make prouision for thē godlye & with out ouermoch busyenge and vnquyetynge thy self ad drounyng thy self in worldly busynesse vnchristenlye or that thou canst serue thy
30 neyghboure in some office better beyng chaste then maryed. And then .¶. thy vowe is good & lawfull. And euē so must thou vowe abstinēce of meates & drynkes so far forth as it is profitable vnto thy neygh-
35 bours & vnto ȳ taminge of thy flesh: But thou mayst vowe nether of them vnto ȳ sleynge of thy bodye. As Paule cōmaūdeth tymothe to drinke wyne & no moare water because of his diseases. Thou wilt saye ȳ timothy had not happlye forsworne wyne. I thinke the
40 same and that the apostles forswore not wedlocke though many of them lyued chaste nether yet any

meate or drincke, though they absteyned from thē, &
 that it were good for vs to folow their ensample. How
 be it though I vowe & swere ād thynke on none ex-
 ceptyon, yet is the breakynge of gods cōmaūdmētes
 5 except & all chaunces that hāge of god. As if I swere
 to be in a certayne place at a certayne houre to make
 a louedaye with out exception, yet if the kinge in the
 meane tyme commaunde me a nother waye, I must
 goo by gods commaūdmēt ād yet breake not myne
 10 othe. And in like case if my father and mother be
 seke and requyre my prefence, or if my wiff, children
 or houshold be visited that my assistence be requyred,
 or if my neyghbours house be a fyre at the same houre
 and a thousand soch chaunces: in which all I breake
 15 myne oth and am not forsworne and so forth. Read
 gods word diligently and with a good herte and it
 shall teach the all thynges.

The four

the boke of Mofes called

Numeri.

THE .IIII. BOKE OF MOSES, CALLED NUMERI.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. All*
that are apte
for batell are
nombred. The
trybe of Leuy
is appoynted
to mynistrre to
the taberna-
cle.
2 ses in the wildernesse of Sinai, *the fyrst daye of the seconde*
in the tabernacle of witnesse, *moneth, ad in the seconde yere after they*
the fyrst daye of the seconde *were come out of y londe of Egipte say-*
moneth, ad in the seconde yere after they *enge: take ye the summe of al the multi-*
were come out of y londe of Egipte say- *tude of the childern of Israel, in their kynredes and*
enge: take ye the summe of al the multi- *housholdes of their fathers and numbre the by name*
tude of the childern of Israel, in their kynredes and *all that are males, polie by polle, fro .xx. yere &*
housholdes of their fathers and numbre the by name *aboue: euen all y are able to goo forthe in to warre*
all that are males, polie by polle, fro .xx. yere & *in Israell, thou & Aarō shall nūbre the in their armies,*
aboue: euen all y are able to goo forthe in to warre *& with you shalbe of euery trybe a heed man in the*
in Israell, thou & Aarō shall nūbre the in their armies, *house of his father.*
& with you shalbe of euery trybe a heed man in the
house of his father.
5 And these are the names of y mē y shall stōde with
6 you: in Rubē, Elizur y sonne of Sedeur: In Simeō,
7 Selumiel y sonne of Suri Sadai: In y tribe of Iuda,
8 Naheffon y sonne of Aminadab: In Ifachar, Nathaneel
9 y sonne of Zuar: In Sebulō, Eliab y sonne of Helō.
10 Amōge y childern of Ioseph: In Ephraī, Elifama y
sonne of Amihud: In Manasse, Gamaliel y sōne of Peda
11, 12 zur: In Bē Iamin, Abidan the sonne of Gedeoni: In
13 Dan, Ahieser the sonne of Ammi Sadai: In Affer,
14 Pagiēl the sonne of Ochran: In Gad. Eliafaph the sōne
15 of Deguel: In Naphtaly, Ahira the sonne of Enan.

M. 5 stāde . . . of Ruben 6 of Simeon 7 of . . . of Iuda 8 of
Ifachar 9 of Zabulon 10 of Ephraim . . of Manasse 11 of Ben Ia-
min 12 of Dan 13 of Afer 15 of Nephthali

V. 1 tabernaculo fœderis 2 quicquid sexus est masculini . . .
3 omnium virorum fortium 13 Phegiel filius Ochran.

L. 2 heuser, bey der zal der namen . . . von heubt zu heubt
M. M. N. 13 or Phegiel

16 .P. These were councelers of the congregacion and
 lordes in the trybes of their fathers & captaynes ouer
 17 thoufandes in Israell. And Moses and Aaron toke
 18 these men aboue named and gathered all the congregacion
 together, the fyrst daye of the seconde moneth,
 and rekened them after their byrth & kinredes and
 houses of their fathers by name frō .xx. yere & aboue
 19 hed by hed: as the Lorde cōmaunded Moses, euē so
 he numbred them in y wilderneffe of Sinai.

20 And the childern of Ruben Israels eldest sonne in
 their generacions, kynredes ād houses of their fathers,
 whē they were numbred euery man by name, all
 that were males frō .xx. yere and aboue, as many
 21 as were able to goo forth in warre: were numbred in
 the trybe off Ruben, .xlvi. thoufande and fūe hundred.

22 Amonge the childern of Simeon: their generacion
 in their kynredes and houffes of their fathers (when
 euery mans name was tolde) of all the males from .xx.
 yeres and aboue, whatsoeuer was mete for the warre:
 23 were numbred in the trybe of Simeon .Lix. thoufande
 and .iii. hundred.

24 Amonge the childern of Gad: their generacion in
 their kynredes and housholdes of their fathers, when
 thei were tolde by name, frō .xx. yere and aboue, all
 25 that were mete for the warre: were numbred in the tribe
 of Gad .xlv. [Fo. III.] thoufande, fixe hundred and fyftie.

26 Amonge the childern of Iuda: their generacion in
 their kinredes and houffes of their fathers (by the
 numbre of names) from .xx. yere and aboue, all that
 27 were able to warre, were tolde in the trybe of Iuda
 Lxxiiii. thoufande and fixe hundred.

28 Amonge the childern of Ifachar: their generacion,

Ὶ. 18 recēfentes eos 19 Numeratique sunt in deserto Sinai.
 20 de Ruben . . procedentiū ad bellum. 24 omnes qui ad bella
 procederent 26 poterant ad bella procedere (so of Iuda, Ifachar,
 Zabulon, Ephraim, Manasse, Benjamin, Dan, Afer and Nephtali,
 and 45.)

Ὶ. 16 die namhafftigen der gemeyne . . heubter vnd fursten
 20 Ruben . . . yns heer zu zihen tuchte 24 Gad . . tuchtig war 26
 Iuda . . yns heer zu zihen tuchte (so vv. 20, 24, 28, 30, 32, 34, 36, 38.)

Ὶ. Ὶ. X. 20 Of Ruben 22 Of Simeon 24 Of Gad 26 Of Iuda
 28 Of Ifachar

in their kinredes and houfes of their fathers (when
their names were counted) from .xx. yere ād aboue,
29 what ſoeuer was apte for warre: were numbred in ſ trybe
of Ifachar .Liiii. thoufande and .iiii. hundred.

30 Amonge the childern of Sebulon: their generacion,
in their kynredes and houfes of their fathers (after the
numbre of names) from .xx. yere and aboue, whoſo-
31 euer was mete for the warre: were counted in ſ trybe
of Sebulō .Lvii. thoufande and .iiii. hundred.

32 Amonge the childern of Iofeph: fyrſt amōge the
childern of Ephraim: their generacion, in their kyn-
redes and houſſes of theyre fathers (when the names
of all that were apte to the warre were tolde) from .xx
33 yeres and aboue: were in numbre in the trybe off
Ephraim, .xl. thoufande and ſyxe hundred.

34 Amonge the childern of Manaffe: their generacion,
in their kynredes and houfes of their fathers (when
the names of all ſ were apte to warre were tolde) from
35 xx. and aboue .P. were numbred in the tribe of Ma-
naſſe .xxxii. thouſand and two hundred.

36 Amonge the childern of Ben Iamin: their gener-
acion, in their kynredes and houſſes of their fathers
(by the tale of names) from twentye yere ^{tale, number,}
and aboue of all that were mete for warre, ^{cf. German} *Zahl*
37 were numbred in the trybe off Ben Iamin .xxxv. thou-
fande and .iiii. hundred.

38 Amonge the childern of Dan: their generacion in
theyr kynreddes and houſſes off their fathers (in the
ſumme of names) off all that was apte to warre from
39 twentye yere and aboue, were numbred in the trybe
of Dan .Lxii. thoufande and .vii. hundred.

40 Amonge the childern of Aſer: their generacyon, in
their kynredes & houſes of their fathers (when thei
were ſummed by name) from .xx. yeres & aboue, all
41 that were apte to warre were numbred in the tribe
of Aſer .xli. thoufande and .v. hundred.

42 Amōge the childern of Nepthali: their generacion.

℣. 40 Aſſer . . . yns heer zihen mochte (ſo vv. 42, 45.)

℣. ℣. X. 30 Of Zabulon 32 Of Iofeph 34 Of Manaffes 36 Of
Bē Iamin. 38 Of Dan 40 Of Aſer 42 Of Nephtali

in their kynredes & houffes of their fathers (when their names were tolde) from .xx. yeres ād aboue, what soeuer was mete to warre: were numbred in the trybe
 43 of Nephtali .Liii. thoufande and .iiii. hundred.

44 These are the numbres which Mofes ād Aarō num-
 bred with ȝ .xii. princes of Israēl: of euery houffe of
 45 their fathers a man. And all the numbres of the chil-
 dern of Israēl, in [Fo. IIII.] the houffes of their fa-
 thers, from twentye yere and aboue, what soeuer was
 46 mete for the warre in Israēl, drewe vnto the summe
 47 of fyxe hundred thoufande, fyue hundred and .L. But
 the leuites in the tribe off their fathers were not num-
 bred amonge them.

48, 49 And the Lorde spake vnto Mofes sayenge: only
 fe that thou nombre not the trybe of Leui, nether take
 the summe of them amonge the childern of Israēl.
 50 But thou shalt appoynte the leuites vnto the habita-
 ciō of witnesse, and to all the apparell thereof and
 vnto all that longeth thereto. For they ^{longeth, be-}
 shall bere the tabernacle and all the ordi- ^{longeth, vi, 15}
 naunce thereof, and they shall miniftre it and shall
 51 pitche their tentes rounde aboute it. And when the
 tabernacle goeth forth the leuites shall take it doune:
 and when the tabernacle is pitched, they shall sett it
 vpp: for yf any straunger come nere, he shall dye.
 52 And the childern of Israēl shall pitch their tentes,
 euery man in his owne companye and euery mā by
 his awne standert thorow out all their hostes.

53 But the leuites shall pitche rounde aboute the habi-
 tacion of witnesse, that there fall no wrath vpon the
 congregacion of the childrē of Israēl, and the leuites
 54 shall wayte apon the habitacion of witnesse. And the
 childern of Israēl dyd acordinge to all that the Lord
 commaunded Mofes.

℞. 43 thrye and fyfty 46 fyxe hundred and thre thoufande

℥. 46 sexcēta tria millia virorum quingenti quinquaginta. 50
 vasa eius, & quicquid ad ceremonias pertinet. 52 per turmas &
 cuneos atque exercitū suum. 53 ne fiat indignatio . . & excubabunt
 in custodiis tabern.

℥. 50 wonung des zeugnis 53 Leuiten der hutt wartten an
 der wonung des zeugnis.

.P. ■ The .II. Chapter.

- 1 **AND** the Lorde spake vnto Mo-
 2 ses and Aaron sayenge: The
 childern of Israel shall pitch:
 euery man by his owne stand-
 ert with the armes of their fathers houses,
 a waye, *away* a waye from the presence of
 the tabernacle of witnesse,
 3 On the east syde towarde the rysynge
 of y^e sonne, shall they of the standert of the
 hoste of Iuda pitch with their armes: And
 Naheffon the sonne of Aminadab shalbe captaine ouer the
 4 sonnes of Iuda. And his hoste and the nombre of them
 5 Lxxiiii. thousande and .vi. hundred. And nexte vnto
 him shall the trybe of Isachar pitche and Nathaneel the
 6 sonne of Zuar captayne ouer y^e childrē of Isachar: his
 hoste and the nombre of them .Liiii. thousande and
 7 iiii. hundred. And than the trybe of Zabulon: with
 Eliab the sonne of Helon, captayne ouer the childern
 8 of Zabulon, and his hoste in the nombre of them: .Lvii
 9 thousande and .iiii. hundred. So that all they that per-
 teyne vnto the host of Iuda, are an hundred thousande
 Lxxxvi. thousande ad .iiii. hundred in their companies:
 and these shall goo in the forefront, wen they iurney.
 10 And on the southsyde, the standert of the hoste of
 Ruben shall lye with their companyes and the captayne
 ouer the sonnes of Ruben, Elizur the sonne of Sedeur,
 11 and his hoste and the nombre of them .xlvi. thousande,
 12 [Fo. V.] and .v. hundred. And fast by him shall y^e
 trybe of Simeon pitche, and the capteyne ouer y^e sonnes

*M.C.S. The
 order of the
 pytchyng of
 the tentes
 rounde aboute
 the tabernacle
 of wytnesse.
 The heades
 and chefe
 Lordes of the
 kynredes of
 Israel are
 named.*

*¶. 2 per turmas, signa atque vexilla 3 Iudas . . per turmas ex-
 ercitus sui 4 summa pugnantium 5 Issachar 6 numerus pugna-
 torum 7 Zabulon 8 exercitus pugnatorum 10 Ruben 11 & cūctus
 exercitus pugnatorum*

*¶. 2 panir vnd zeychen nach yhrer veter haus 9 Iuda . . . heer,
 (and so throughout the chapter)*

*¶. M. N. 3 On the east syde the cōpanye of Iuda, Isachar &
 Zabulon. 10 On the southsyde the companye of Ruben, Simeō
 & Gad.*

- 13 of Simeon. Selumiel the sonne of zuri Sadai, & his hoste
 and the nūbre of them .Lix. thousande and .iii. hundred
 14 And the trybe of Gad also: And the captayne ouer the
 15 sonnes of Gad, Eliafaph the sonne of Deguel and his
 hoste and the nombre of them .xlv. thousande .vi. hun-
 16 dred and .L. So that all ŷ nombre that pertayne vnto
 the hoste of Ruben, are an hundred thousande .Li
 thousande .iiii. hundred & fyftie, with their companyes,
 and they shall be the seconde in the iourney
 17 And the tabernacle of witnesse with the hoste of
 the leuites, shall goo in the myddes of ŷ hostes: as they
 lye in their têtes, euen so shall they procede in the
 iourney, euery man in his quarter aboute their standertes.
 18 On the west syde, the standarte and the hoste of
 Ephraim shall lye with their companies. And the
 captayne ouer the sonnes of Ephraim, Elisama the
 19 sonne of Amihud: & his hoste and the nombre of them
 20 xl. thousande & .v. hundred. And fast fast by, *close to*
 by him, the trybe of Manasse, and the captayne ouer
 the sonnes of Manasse, Gamaleel ŷ sonne of Peda zur
 21 and his hoste and the nombre of them .xxxii. thousande
 22 and .ii. hundred. And the trybe of Ben Iamin also: and
 the captayne ouer the sonnes of Ben Iamin, Abidan
 23 the sonne of Gedeoni, ad his hoste and the nombre of
 24 the .P. xxxv. thousande and .iiii. hundred. All the
 nūbre that perteyned vnto the hoste of Ephraim, were
 an hundred thousand .viii. thousande and an hundred
 in their hostes: and they shalbe the thryde in the
 iurneye
 25 And the standert and the hoste of Dan shall lye on
 the north syde with their companyes: & the captayne
 ouer ŷ childrē of Dan, Ahiezer the sonne of Ammi
 26 Sadai: and his hoste and the nūbre of them .Lxii. thou-

V. 12 Simeon 13 & cunctus exercitus pugnāt. (so 15, 19, 21,
 23, 26, 28, 30) 16 Omnes qui recēsi sunt 17 Leuabitur autē taber-
 nac. testim. per officia leuitarum & turmas eorum. quomodo eri-
 getur, ita et deponetur. 24 castris Ephraim . . . per turmas suas

L. 18 Gezelt vnd panier Ephraim

M. M. N. 17 The leuytes with the tabernacle in the myddes.
 18 On the west syde the cōpany of Ephraim Manasse and Ben Ia-
 min 25 On the north syde the company of Dan, Affer and Nephthali.

27 fande & .vii. hundred. And fast by him shall the trybe
 of Affer pitche: and the captayne ouer the sōnes of
 28 Affer, Pagiell the sonne of Ochran: & his hoste & the
 29 nūbre of them .xli. thousande & .v. hundred. And the
 trybe of Naphtali also, and the captayne ouer ȳ chil-
 30 dern of Naphtali: Ahira the sonne of Enan: & his hoste
 and the nūbre of them .Liii. thousande & .iiii. hūdrēd
 31 So ȳ the hole nūbre of all that perteyned vnto ȳ hoste
 of Dan, was an hūdrēd thousande .Lvii. thousande &
 vi. hūdrēd. And they shalbe the last in ȳ iurney with
 their stādertes.

32 These are ȳ sūmes of ȳ childern of Ysrael in the
 houffes of their fathers: euen all the nūbres of the hostes
 with their cōpanies .vi. hūdrēd thousande .iii. thou-
 33 sande .v. hūdrēd and fyftie. And yet ȳ leuites were
 not nūbred amōge the childern of Ysrael, as the Lorde
 34 commaunded Moses. And ȳ childern of Ysrael dyd
 acordynge to all that the Lorde cōmaūded Moses,
 & so they pitched with their stan- [Fo. VI.] dertes,
 and so they iurneyd: euery man in his kynred, and in
 the houffholde of his father.

■ The .III. Chapter.

1 **T**HESE are the generacions of *M.C.S. The*
 Aaron and Moses, when the *Leuites are not*
 Lorde spake vnto Moses in *nombred to go*
 2 Mount Sinai, and these are *to batell, but*
 the names of the sonnes of Aaron: Nadab *to mynistrē to*
 the eldest sonne, and Abihu Eleazar and *the holy place*
 3 Ithamar. These are the names of the *or sanctuary.*
 sonnes of Aaron which were preastes *They must also*
 anoynted and their handes fylled to myn- *pitch their*
tentes next to
the habyta-
cyon.

F. 31 castris Dan, fuerunt 32 per domos cognationum suarum
 & turmas diuisi exercitus 34 Castrametati sunt per turmas suas, &
 profecti per familias ac domos patrum suorum. iii, 3 vncti sunt,
 & quorū repletæ & consecratæ manus vt sacerdotio fungerentur.

L. 34 lagerten sich vnter yhre panier, vnd zogen aus, eyn ig-
 licher ynn seynem geschlecht nach yhrer veter haus. iii, 3 zu priester
 gesalbet . . hende gesullet zum priesterthum.

- 4 iftre but Nadab and Abihu dyed before the Lorde, as they broughte ſtraunge fyre before the Lorde in the wylderneſſe of Sinai, and had no childern. And Eleazar and Ithamar myniſtred in the ſyght of Aaron their father.
- 5, 6 And the Lorde ſpake vnto Moſes ſaynge brynge the trybe of leui, and ſet them before Aaron the preaſt, 7 and let them ſerue him ad wayte apon him, & apon all the multitude, before the tabernacle of witneſſe, to doo 8 the ſeruyce of the habitacion. And they ſhall wayte apō all ſ̃ apparell of ſ̃ tabernacle of witneſſe & apon ſ̃ childern of Yſrael, to doo ſ̃ ſeruyce of the habitaciō.
- 9 And thou ſhalt geue the leuites vnto Aaron & his ſonnes, for they are geuen vnto him of ſ̃ childern of 10 Yſrael. And thou ſhalt appoite Aarō & his ſonnes to wayte on their preaſtes office: & the ſtraūger ſ̃ cometh nye, ſhall dye for it.
- 11, 12 And ſ̃ Lorde ſpake vnto Moſes ſaynge: beholde, I haue takē the leuites frō amonge ſ̃ .ℙ. childern of Yſrael, for all the firſtborne that openeth the matryce amonge the childern of Yſrael, ſo that the leuites ſhall 13 be myne: becauſe all the firſt borne are myne: for ſ̃ ſame daye that I ſmote all the fyrſtborne in the lande of Egipte, I halowed vnto me all the firſtborne in Yſrael, both man and beeft, and myne they ſhall be: for I am the Lorde.
- 14 And the Lorde ſpake vnto Moſes in the wilderneſſe 15 of Sinai ſayenge: Numbre the childern of Leui in ſ̃ houſſes of their fathers and Kynredes, all ſ̃ are males 16 from a moneth olde and aboue. And Moſes numbred them at the worde of the Lorde, as he was cōmaūded.
- 17 And theſe are ſ̃ names of ſ̃ childrē of Leui: Gerſon, 18 Cahath, & Merari. And ſ̃ ſe are the ſ̃ ſe, *theſe* names of the childern of Gerſon in their kynredes:

℞ 6 vt miniſtrēt ei 7 & excubēt & obſeruēt io ſuper cultū ſacerdotii . Externus qui ad miniſtrandum acceſſerit

℞. 4 hatten keyne ſone. 7 gemeyne hutt wartten 8 hutt der kinder Iſrael zu dienen am dienſt der wonung.

℞. ℞. ℞. 12 Leuyte ſomtyme ſygnifyeth only a mynyſter or ſeruaunt, as here and Eſa. lxvi, g.

- 19 Libni and Semei. And the sōnes of Cahath in their
 kynredes were Amram. Iezehar. Hebron and Vfiel.
 20 And the sonnes of Merari in their kynredes were
 Maheli and Muſi. Theſe are the kynredes of Leui in
 the houſſes of their fathers.
- 21 And of Gerſon came the kynred of ſ̃ Libnites and
 the Semeites, which are the kynredes of the Gerſonites.
 22 And ſ̃ ſumme of them (when all the males were
 tolde) from a moneth olde and aboue, tolde, *num-*
 were .vii. thouſande and fyue hundred. *bered*
- 23 And the kynredes of the Gerſonites pitched behynde
 24 the habitacion weſt warde. And the captayne of the
 moſt awnciēt [Fo. VII.] houſſe amonge ſ̃ Gerſonites,
 25 was Eliaſaph the ſonne of Lael. And the office of the
 childern of Gerſon in the tabernacle of witneſſe was
 the habitacion and the tente with the coueringe ther-
 off and the hangynge of the dore of the tabernacle of
 26 witneſſe, and the hangyngeſ of the courte, and the
 curtayne of the dore of the courte: which courte went
 rounde aboute the dwellynge, and the alter, and the
 cordes ſ̃ pertheyned vnto all the ſeruyce therof
- 27 And of Cahath came the kynred of ſ̃ Amramites
 and the kynred of the Iezeharites & of the Hebronites
 and of the Vfielites: And theſe are the kynredes of ſ̃
 28 Cahathites. And the numbere of all the males from a
 moneth olde and aboue, was .viii. thouſande and ſixe
 29 hundred: which wayted on ſ̃ holy place. And the
 kynred of the childern of Cahath, pitched on ſ̃ ſouth
 30 ſyde of ſ̃ dwellynge And ſ̃ captayne in ſ̃ moſt aun-
 cyent houſſe of the kynredes of the Cahathites, was
 31 Elizaphan the ſonne of Vfiel, and their office was: the
 arcke, the table, the candelticke, and the alter and
 the holy veſſels to minyſtre with and the vayle with

℞. 25 was to kepe the habitacyon 31 was to kepe the arcke
 ℞. 21 De Gerſon fuere familiæ duæ 25 Et habebunt excubias
 in tab. ſœderis 26 quicquid ad ritum altaris pertinet 28 habebunt
 excubias ſanctuarii 30 Oziel 31 & cuſtodient arcam

℞. 25 vnd ſie ſollen warten 31 Heyligthums, daran ſie dienen,
 vnd des tuchs

℞. ℞. N. 21 The Gerſonites pitch on the weſt ſyde. 27 The
 Cahathites are aſſygned to the ſouthſyde.

- 32 all that serued there to. And Eleazar ŷ sonne of Aaron the preast, was captayne ouer all the captaynes of the Leuites, and had the ouer syghte of them that wayted vppon the holythynges.
- 33 And of Merari came the kynredes of the Mahelites and of the Musites: and these .℞. are the kynredes
 34 of the Merarites. And the nūbre of them (when all the males frō a moneth olde ād aboue was tolde) drewe vnto .vi. thousande & .ii. hundred. drewe vnto,
 35 And ŷ captayne of the most auncient *amounted to* houffe amonge the kynredes of the Merarites, was Zuriel the sonne of Abihail which pitched on the north
 36 syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of ŷ dwellynge & the barres, pilers with the fokettes thereof, and all the instrumētes
 37 there of & all that serued thereto: & the pilers of the courte rounde aboute and their fokettes, with their
 38 pynnes & cordes. But on ŷ fore front of ŷ habitaciō ād before the tabernacle of witnesse east warde, shall Moses and Aaron & his sonnes pytch and wayte on the sanctuary in the steade of ŷ childern of Ysrael. And the
 39 straunger ŷ cometh nye, shall dye for it. And the hole summe of the leuites which Moses & Aaron nūbred, at ŷ cōmaūdmēt of ŷ Lorde thorow out their kynredes euen, of all ŷ males of a moneth olde & aboue, was xxii. thousande.
- 40 And the Lorde sayde vnto Moses: Numbre all ŷ first borne that are males amōge the childern of Ysrael, frō a moneth olde & aboue and take ŷ nombre of their
 41 names. And thou shalt appoynte ŷ leuites to me the Lorde, for all the firstborne amōge ŷ childern of Ysrael and the catell of ŷ leuites for the firstborne of the
 42 childern of Ysrael. And Moses nūbred [Fo. VIII.] as ŷ Lorde cōmaūded him, all the firstborne of ŷ chil-

℞. 36 was to kepe ŷ bordes

℞. 32 erit super excubitores custodiæ sanctuarii. 36 Erunt sub custodia eorum tabulæ 38 habentes custod. sanctuarii in medio filiorum Israel. 42 Recensuit Moyfes

℞. 32 Eleasar . . . vber die verordnet sind zu wartten

℞. ℞. X. 33 The Merarites assygned on the north syde. 38 Moses & Aaron & their sonnes on the east side. 39 kynredes, euen

43 dern of Yſrael. And all the firſtborne males, in ſumme of names, from a moneth olde and aboue, were numbred .xxii. thouſande .ii. hundred and .Lxxiii.

44, 45 And the Lorde ſpake vnto Moſes ſayenge: take the leuites for all the fyrſtborne of the childern of Iſrael, ad the catell of the leuites for their catell: & the

46 leuites ſhalbe myne whiche am the Lorde. And for the redemyng of the two hundred and .Lxxiii. whiche are moo than the leuites in the firſtborne of the children of Iſrael, take .v. ſycles of euery pece, after the

47 ſycle of ſ holy place .xx. geras the ſycle. And geue ſ money wherewith the odde nombre of them is redemed, vnto Aaron ad his ſonnes. And Moſes toke

49 the redempciō money of the ouerplus that were moo then the leuites, amonge the firſtborne of the childern of Iſrael: & it came to a thouſande .iii. hundred &

51 Lxv. ſycles, of the holye ſycle. And he gaue that redemptionmoney vnto Aaron & his ſonnes at the worde of the Lorde, euen as the Lorde commaunded Moſes.

¶ The .III. Chapter.

1 **A**ND ſ Lord ſpake vnto Moſes & Aarō & bade thē take ſ ſumme
2 of ſ childern of Cahath frō amonge ſ ſonnes of leui, in
their kynredes and houſſes of their fathers,
3 from .xx.x. yere and aboue vntill fyftie, all that were
able to warre, for to doo the worke in .P. the tabernacle
4, 5 of witneſſe: euen in the moſt holy place. And when

¶. iiii, 4 witneſſe. [Tyndale omits the following clause] This ſhalbe the office of the chyldrē of Kahath in the tabernacie of witneſſe which is moſt holy.

¶. 47 viginti obolos. iiii, 3 qui ingrediūtur vt ſtent & miniſtrēt 4 Hic eſt cultus filiorū Caath

¶. 46 vberlengen erſten gepurten . . . vber der Leuiten zal 48 daſſelb gelt, das vberleng iſt vber yhre zal 49 Loſegelt das vberlenge war. iiii, 3 alle die yns heer tugen, das ſie thun die werck ynn der hutten des zeugnis

¶. C. S. The
offices of the
Leuytes, eu-
ery one after
the flocke that
he came of.

- y^e hofte remoueth, Aaron ad his sonnes fhall come and
 take doune the vayle and couer the arcke of witnesse
 6 there with, and fhall put there on a couerynge of
 taxus skynnes, and fhall fprede a cloth y^e is altogether
 of Iacyncte aboue all, and put the ftaves thereof in.
 7 And apou the fhewe table, they fhall fprede a cloth
 of Iacyncte, and put thereō, the difhes, fpones, flat
 peces and pottes to poure with, and the dayly bred
 8 fhall be thereon: and they fhall fpred apou them a
 couerynge of purple, and couer the fame with a couer-
 ynge of taxus skynnes, and put the ftaves thereof in.
 9 And they fhall take a cloth of Iacyncte & couer
 the candelfticke of light and hir lāpes and hir fnooffers
 and fyre pannes and all hir oyle veffels which they
 10 occupye aboute it, & fhall put apou her and on all hir
 instrumentes, a couerynge of taxus skynnes, and put
 11 it apou ftaves. And apou the golden alter they fhall
 fprede a cloth of Iacyncte, and put on hir ftaves.
 12 And they fhall take all the thiges which they oc-
 cupye to minyftre with in y^e holy place, & put a
 cloth of Iacyncte apou them and couer them with a
 couerynge of taxus skynnes and put them on ftaves.
 13 And they fhall take a waye the affhes out of the alter,
 14 and fprede a fcarlet cloth thereon: & put aboute it,
 the fyre pannes, the flefh hokes, the fho- [Fo. IX.]
 uels, the bafens, and all that belongeth vnto the alter,
 and they fhall fprede apou it a coueryng of taxus
 skynnes and put on the ftaves of it
 15 And when Aaron and his sonnes haue made an
 ende of couerynge the fanctuary ad all the thinges
 of the fanctuarye, agenft that the hofte remoue, then
 the sonnes of Cahath fhall come in for to bere,

6 velamine hyacinthinarum pellium . . . pallium totum hya-
 cinthinum 7 hyac. pallio. . . panes femper in ea erunt 8 pallium
 coccineum . . . velamento hyac. pellium 10 operimentum hyac. pel-
 lium, & inducent 11 inuoluent hyac. vestimento & ext. defuper
 oper. hyac. pellium 12 fanctuario inuoluent hyac. pallio . . . oper.
 hyac. pellium 13 altare . . . purpureo vestimento 14 simul vel. hyac.
 pellium

6 dachs fellen [fo throughout the chapter where Tyndale
 renders *taxus skynnes*] 7 fchawtifch auch eyn gel kleyd [fo
 throughout the chapter where Tyndale renders *Iacyncte*]

and so let them not twich the sanctuary lest they dye. And this ys the charge of the sonnes of Ca-
 16 hath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preast, shall haue the charge to prepare oyle for the lightes and swete cens, & the dayly meatofferynge and the anoyntinge oyle, and the ouersyghte of all the dwellynge and of all that therein is: both ouer the sanctuary & ouer all that per-tayneth thereto.

17 And the Lorde spake vnto Moses & Aaron sayenge:
 18 destroye not the trybe of the kynredes of the Cahathites,
 19 from amonge the leuites. But thus doo vnto them that they maye lyve and not dye, whē they goo vnto y^e most holy place. Aaron and his sonnes shall goo in and put them, euery man vnto his seruyce and vnto
 20 his burthen. But let them not goo in to se when they couer the sanctuarye, lest they dye.

21, 22 And the Lorde spake vnto Moses sayenge Take the summe of the childern of Gerson, in the houses of
 23 their fathers ād in their kyn- .iij. redes: from .xxx. yere and aboue, vntyll .L. all that are able to goo forth in warre, for to doo seruyce in the tabernacle of witnesse.
 24 And this is the seruyce of the kynred of the Gersonites,
 25 to serue and to beare. They shall bere the curtaynes of the dwellynge and the roffe of y^e tabernacle of witnesse and his couerynge ād the coueryng of taxus skynnes that is an hye aboue apon it, and anhye, *on high* the hangyng of the dore of the tabernacle of witnesse:
 26 and the hanginge of the courte and the hangyng of the gate of the courte that is rounde aboute the dwell- ynge and the altare, and the cordes of them, and all the instrumentes that serue vnto them and all that is

¶. 15 filii Caath vt portent inuoluta . . onera filior. Caa. in tabernaculo fœderis, 16 super quos erit Eleazar . . sacrificium quod semper offertur 18 Nolite perdere 20 Alii nulla curiositate videāt quæ sunt in sanctuario priusquam inuoluantur 22 Tolle summam etiam fil. Gerson. 23 Numera omnes qui ingred. et ministr. in tab. fœderis. 25 & tectum fœd. operimentum aliud . . . velamen hyac.

¶. 16 das tegliche speysopffer 18 nicht verderben vnter den Leuiten 20 zu schawen vnbedacht das Heyligthum 22 Gerson 23 zum heer tuchtig

27 made for them. And at the mouth of Aaron and his
 sonnes, shall all the seruyce of the childern of the Ger-
 sonites be done, in all their charges and in all their ser-
 uyce, and ye shall appoynte them vnto al their charges
 28 that they shall wayte apō. And this is the ^{wayte, watch,}
 seruyce of the kynred of the children of ^{service, charge}
 the Gersonites in y^e tabernacle of witnesse, ^{cf. Germ. Hut}
 and their wayte shalbe in the honde of Ithamar the
 sonne of Aaron the preast.

29 And thou shalt numbre the sonnes of Merari in their
 30 kynredes and in the houses of their fathers, from .xxx.
 yeres and aboue vnto .L. All that is able to goo
 forth in warre, to doo the seruyce of the tabernacle
 of witnesse.

31 And this is the charge that they must way- [Fo. X.]
 te vppon in all that they must serue in the tabernacle
 of witnesse: The bordes of the dwellynge, and the
 32 barres, pylers, and fokettes thereof, and the pylers of
 the courte rounde aboute, and their fokettes, pynnes
 and cordes with all that pertayneth and serueth vnto
 them. And by name ye shall reken the thynges that
 33 they must wayte apon to bere. Thys is the seruyce
 of the kynreddes of the sonnes of Merari in all theyr
 seruyce in the tabernacle of witnesse by the hande of
 Ithamar the sonne of Aaron the preast.

34 And Moses and Aaron and the princes of the multi-
 tude numbred the sonnes of the Cahathites in their
 35 kynredes and houffes of theire fathers, from .xxx. yere
 and aboue vnto fyftie, all that were able to goo forth in
 the hoste and to do seruyce in the tabernacle of witnesse.
 36 And the numbre of them in their kynredes were two
 37 thousande, seuen hundred and .L. These are the num-
 bres of the kynredes of the Cahathites, of all that dyd
 seruyce in the tabernacle of witnesse, whyche Moses and

℣. 27 et scient singuli cui debeant oneri mancipari. 28 eruntque
 sub manu Ithamar 29 Merari . . . recensebis 30 omnes qui ingred.
 ad officium ministerii sui & cultū fœd. testimonii. 31 Hæc sunt onera
 eorū 31 Portabunt 32 ad numerum accipient 35 omnes qui in-
 gred. ad min. tab. fœd.

℣. 29 Merari 30 alle die yns heer tugen 32 seyn teyl der last
 am gered zu warten 34 Kahathither 35 alle die yns heer tuchten

Aaron dyd numbre at the commaundment of the Lorde of by the hāde of Mofes.

38 And the sonnes of Gerson were numbred in their
 39 kynredes and in the houffes of their fathers, from .xxx
 yere vp vnto fyfthe, .℞. all that were able to goo forth
 in the hoſte for to doo ſeruyce in the tabernacle of wit-
 40 neſſe. And the numbre of them in their kynredes, and
 in the houffes of their fathers, was two thouſande, ſixe
 41 hundred and .xxx. This is the numbre of the kyn-
 redes of the ſonnes of Gerson, of all that dyd ſeruyce
 in the tabernacle of witneſſe, which Mofes and Aaron
 dyd numbre at the commaundement of the Lorde.

42 And the kynredes of the ſonnes of Merari were
 numbred in their kynredes and in the houſes of their
 43 fathers, from .xxx. yere vp vnto fyftie. all that were
 able to goo forth with the hoſte, to doo ſeruice in ſ
 44 tabernacle of witneſſe. And the numbre of them was
 in theyr kynredes, thre thouſande and two hundred.
 45 This is the numbre of the kynredes of ſ ſonnes of
 Merari, whiche Mofes and Aaron numbred at the byd-
 dyng of the Lorde, by ſ hande of Mofes.

46 The whole ſumme which Mofes, Aaron and the
 lordes of Iſraell numbred amonge the leuites in their
 47 kynredes and houſholdes of their fathers, from .xxx
 yere vpp vnto .L. euery man to doo his office and ſer-
 uyce and to bere his burthen in the tabernacle of wit-
 48 neſſe: was .viii. thouſande, fyue hundred and .Lxxx
 49 which they numbred at the commaundement of the
 Lorde by the honde of Mofes euery man vnto his ſeruyce
 and burthen: as [Fo. XI.] the Lorde commaunded
 Mofes.

℞. 38 Gerson 39 omnes qui ingred. vt min. in tab. fœd.
 41 populus Gersonitarum 42 Merari 43 omnes qui ingred. ad ex-
 plēdos ritus tab. fœd. 47 ingredientes ad ministerium tabernaculi
 & onera portanda

℥. 38 Gerson 39 alle die yns heer tuchten 42 Merari 43 alle
 die yns heer tuchten 49 zu ſeynem ampt vnd laſt

☞ The . fyfte Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 sayenge: commaunde the chil-
 dern of Israel that they put
 out of the hoste, all the lepers
 and all that haue yssues and all that are
 3 defyled apou the deed, whether they be
 males or females ye shall put them out
 of the hoste, that they defyle not the tentes
 4 amōge which I dwell. And the childern
 of Israel dyd so, and put them out of the hoste: euen as the
 Lorde cōmaunded Moses, so dyd the childern of Israel.
 5, 6 And the Lorde spake vnto Moses sayenge: speake
 vnto the childern of Israel: whether it be man or
 woman, whē they haue synned any maner of synne
 which a man doeth wherewith a man trespasseth agenst
 the Lorde, so that the soule hath done amyffe:
 7 then they shall knowlege their synnes
 which they haue done, and restore a gayne
 the hurte that they haue done in the hole,
 and put the fyfte parte of it moare there-
 8 to, and geue it vnto him whom he hath
 trespassed agenste. But and yf he that
 maketh the amendes haue no man to
 doo it to, then the amendes that is
 made shalbe the Lordes and the preastes,
 besyde the ram of the attonementoffer-
 ynge where with he maketh an attonemēt
 9 for hymselfe .ᵑ. And all heueofferynges
 of all the halowed thinges which the childern of

M.C.S. Who they be that ought to be cast out of the hoste. The knowlegynge of synne. The cleansyng of synne done of ignorauce. The lawe of the fyrst frutes & of gelousye.

knowlege, acknowledge, confesse

in the hole, in the whole, i. e. the principal

Yf ye haue false gotten goodes & no mā to restore it vnto, then bringe it vnto y pope ad he will dispēce with it.

M. 3 amōge which ye dwell.

L. 2 leprosum, & qui semine fluit 3 cum habitauerint vobiscum. 8 excepto ariete 9 Omnes quoque primitiæ

L. 2 alle die eytter flusse haben 3 darynnen ich vnter yhnen wone 6 hat die seel eyn schuld auff yhr 7 versunen mit der summa 8 priester, ausgenomen den widder

M. M. N. 6 This text is to be vnderstāded of soche trespasses, wherwith we hurt oure neybour in worldly goodes (as they cal thē) & therefore must the hurt be restored and the fyfth parte moare therto: If the partye remayned not to whom the restitution was due, ner any of his leasfull heares, then must it be the preastes wages, whiche at that tyme had no nother lyuehode.

Israell brynge vnto the preafte, ſhalbe the preafte, and
 10 euery mans halowed thinges ſhalbe his awne, but what
 ſoeuer any man geueth the preaft, it ſhalbe the preafte.
 11, 12 And the Lorde ſpake vnto Moſes ſayenge: ſpeake
 vnto the childern of Iſraell and ſaye vnto them.
 Yf any mans wyfe goo a ſyde and treſpaſe agaynſt
 13 hym, ſo that another man lye with her fleſhely and
 the thyng be hydd from the eyes of hir huſbonde and
 is not come to lighte that ſhe is defyled (for there is
 no witneſſe agenſt her) in as moche as ſhe was not taken
 14 with the maner, and the ſprete of gelouſye with the man-
 cometh apon him and he is gelouſe ouer *er, in the act*
 his wife and ſhe defyled, Or happely the ſprete of
 gelouſye cometh apon him, and he is gelouſe ouer hys
 15 wyfe and ſhe yet vndefyled. Thē let hyr huſbonde
 bringe her vnto the preafte and brynge an offerynge
 for her: the tenth parte of an Epha of barlye mee-
 le, but ſhall poure none oyle there vnto, nor put franken-
 cens thereon: for it is an offerynge of gelouſye, and an
 offerynge that maketh remembraunce of ſynne.
 16 And let the preaft brynge her and ſett her before the
 17 Lorde, and let him take holy water in an erthen veſſell
 & of the duſt that is in ȳ flore of the habytacyon, and
 18 put it in to the [Fo. XII.] water. And the preaft ſhall
 ſet the wyfe before the Lorde and vncouer *wyfe, woman*
 hir heed, and put the memoryall of the *vv. 22, 25, 31*
 offerynge in hyr handes whiche is the *& xxv, 6*
 gelouſye offerynge, and ȳ preaft ſhall haue bytter and
 19 curſyng water in his hande, and he ſhall *coniure, ad-*
 coniure her and ſhall ſaye vnto her. Yf *jure*

F. 13 hoc maritus deprehendere nō quiuerit, ſed latet adul-
 terium . . . inuenta in ſtupro 14 polluta eſt, vel falſa ſuſpicione
 appetitur 15 ſacrificium zelotypiæ eſt, & oblatio inueſtigans adul-
 terium. 18 ſacriſ. recordationis, & oblationem zelotypiæ . . . aquas
 amariffimas, in quibus cum execratione maledicta congeſſit.

L. 14 eyffergeyſt entzundet yhn 15 eyn eyffer cpffer vnd eyn
 rüge opffer, das miſſethat rüget. 18 bitter verflucht waſſer

H. N. 14 The hole lawe of gelouſie ſemeth to be a feare
 & a certen nourtour of wyues that they ſhulde be obediēt to their
 huſbādes, chaſte, manerly & ſaythfull, and ſoche as geue no oc-
 caſiō to be ſuſpect: & therto ſerued thys lawe whyle it kept thē
 vnder & gaue thē no licēs to rēne at large wherby they might
 haue come in ſome ſuſpect & ſo haue come to thys greate ſhame
 before the congregacyon.

no man haue lyen wyth the nether hafte gone a fyde,
and defyled thy selfe behynde thy husbonde, then haue
thou no harme of this bytter curfynge water.

20 But and yf thou hast gone a fyde behynde thyne
husbonde and art defyled and some other man hath
21 lyen with the besyde thyne husbonde (and let the
preaste coniure her with the coniuracyon of the curse
and saye vnto her,) the Lorde make the a curse and a
coniuracyon amonge thy people: so that the Lorde
22 make thy thye rotte, and thy bely swell and thys
bytter curfynge water goo in to the bowels of the, that
thy bely swell and thy thye rotte, and the wyfe shall
saye Amen Amen.

23 And the preast shall wrytte this curse in a byll and
24 wasshe it out in the bytter water. And when the curf-
25 ynge water ys yn her that it is bytter, then let the
preast take the geloufyofferynge out of the wyfes hande,
and waue it before the Lorde, and brynge it vnto the
26 altare: and he shall take an hande- .℞. full off the
memoryall offerynge and burne it apon the alter, and
27 then make her dryncke the water and when he hath
made her dryncke the water. Yf she be defyled and
haue trespased agenst her husbond, then shall the curf-
ynge water goo in to her and be so bitter, y hir bely
shall swell and hir thye shall rotte, & she shalbe a curse
28 amonge hir people. And yf she be not defyled but is
cleane, then she shall haue no harme, but that she
maye conceaue.

29 This is the lawe of geloufy, when a wyfe goeth a
30 fyde behynde hyr husbonde and is defyled, or when the

℣. 19 si nō polluta es deserto mariti thoro . . amarissimæ, in
quas maledicta congeffi 20 altero viro, 21 his maledictionibus
subiacebis . . tumens vterus tuus dirumpatur. 23 congeffit 24 &
dabit ei bibere. Quas cum exhausserit, 25 tollet sacerdos 26 & sic
potū det mulieri 27 mulier in maledictionem & in exemplū omni
populo.

℣. 21 setze dich zum fluch vnd zum schwur . . bauch bersten
lasse 22 deyn bauch berste 24 das yhr bitter wirt 27 ynn sie gehen
vnd sie verbittern . . bersten 31 weyb soll seyn missethat tragen.

℣. ℣. N. 22 Amen is an Hebrew word & sygnifyeth euen so
be it, or be it faill and sewer, approuynge & alowing the sentēce
going before: and when it is doubled it augmenteth the confyr-
macyon, as in many psalms & Iohn .v. & .vi.

spirite of geloufy cometh apou a man, so that he is
 gelouse ouer his wife: then he shall bringe her before
 the Lorde, and the preast shall minstre all this lawe
 31 vnto her, & the man shalbe giltyesse, & the wyfe shall
 bere hir synne.

¶ The .VI. Chapter.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. The*
 2 ses saynge: speake vnto y *lawe of them*
 childrē of Iſrael & saye vnto *that toke vp-*
 them: when ether man or *pon them ab-*
stynence. The
 appoynteth, woman appoynteth to vowe *maner of bless-*
ynge the people.
resolveth a vowe of abstynence for to abstene vnto
 3 the Lorde, he shall abstene from wyne and stronge
 drynke, and shall dryncke no vynegre of wyne or of
 stronge drynke, nor shal dryncke what soeuer is pressed
 out of grapes: & shal eate no fresh grapes nether yet
 4 dry- [Fo. XIII.] ed, as lōge as his abstynēce endureth.
 Moreouer he shall eate nothyng y is made of the vyne
 tre, no not so moch as y cornels or the *cornels, ker-*
nels
 huske of the grape.
 5 And as longe as the vowe of his abstynēce endureth,
 there shall no rasure nor sheres come apou his heed,
 vntill his dayes be out which he fasteth vnto the Lorde,
 and he shalbe holy and shall let the lockes of his heer
 6 growe. As longe as he absteneth vnto the Lorde he

V. 2 vt sanctificentur, & se voluerint domino consecrare 3 a
 vino, & omni quod inebriare potest

L. 2 eyn zucht gelubd, das er dem herrn zuchtet 3 weyns vnd
 starcks getrencks

M. N. 2 Here it appereth what a *vowe* is after the olde
 testament, whyche was a fygure of the vowe that a Christē man
 ought to do, geuyng & dedicatinge hymselfe to God: as it is spoken
 Roma. xii. a.

L. M. N. 2 Auff Ebreisch heyst dise zucht *Neser* vnd der sie
 helt heyst *Nasir*, wilchem nach auch vnser herr Ihesus Christus
Nasarenus heyst, vnd er der rechte Nasir ist, weyl wir aber keyn
 deutsch wort drauff haben müssen wyr die weyl zucht vnd Nasir
 nennen. Denn auff deutsch sagen wyr von solchen leuten. Er
 zuchtet also theur etc.

- 7 shall come at no deed bodye: he shall not make him
 selfe vncleane at the deeth of his father, mother,
 brother or syster. for the abstinēce of his God is
 8 apon his heed. And therfore as longe as his absty-
 nence lasteth, he shalbe holy vnto the Lorde.
- 9 And yf it fortune that any man by chaunce dye
 fodenly before him, and defyle the heed of his absti-
 nēce, then must he shaue his heed the daye of his
 clēsynge: euen the seuenth daye he shall shaue it.
- 10 And the eyght daye he shall brynge .ii. turtels or .ii.
 yonge pigeons to the preast, vnto ŷ dore of ŷ taber-
 11 nacle of witnesse And ŷ preast shall offer the one for
 a synofferynge and the other for a burntofferynge &
 make an atonement for him, as concernynge that
 he synned apon the deed, and shall also halowe his
 12 heed the same daye and he shall abstene vnto the
 Lorde the tyme of his abstinencye, and shall brynge
 a lambe of an yere olde for a trespase offerynge: but
 the dayes ŷ .P. were before are lost, because his absti-
 13 nence was defyled. ¶ This is the lawe of the ab-
 steyner, when the tyme of his abstinēce is ^{is out, com-}
 out. he shalbe broughte vnto ŷ dore of ^{pleted}
- 14 ŷ tabernacle of witnesse & he shall brynge his offerynge
 vnto ŷ Lord: an he lābe of a yere olde with out blem-
 ysh for a burntofferynge & a she lambe of a yere olde
 without blemish for a synofferynge, a ram without
 15 blemish also for a peaseofferynge, & a basket of swete
 breed of fyne floure myngled with oyle & wafers of
 swete bred anoyntyd with oyle with meatofferynges
 ad drynkofferynges that longe thereto.
- 16 And the preast shall brynge him before ŷ Lorde &
 17 offer his synofferynge & his burntofferynge, & shall
 offer ŷ ram for a peaseofferynge vnto ŷ Lorde with

V. 7 cōsecratio dei sui 9 in eadem die . . & rursum septima.
 11 super mortuo

L. 7 Denn die zucht seyns Gottis 9 das ist am siebenden tage
 11 an eym todten 14 tödopffer (17, 18.)

M. N. 7 To haue *the abstynence of God* vpon his heed is,
 to shew a token of refusing the care of bodely thynges by that he
 setteth not by the hayre of hys heed, or by the trymmynge of hys
 busshes or bearde, which thiȝ the world so greatly esteameth.

- the basket of swete brede, ad the preast shall offer also
 18 his meat offerynge & his drynckofferynge. And y
 absteiner shall shauē his heed in y dore of y tabernacle
 of witnesse ad shall take the heer of his sober heed &
 put it in y fyre which is vnder the peaseofferynge.
 19 Then the preast shall take the foddē shulder of y
 ram ad one swete cake out of y basket & one swete
 wafer also ad put them in the hāde of the absteiner
 20 after he hath shauē his abstinēce of, & the preast shall
 waue them vnto the Lorde, which offerynge shalbe
 holy vnto the preast with y wauebrest and heue
 shulder: & then the absteiner maye drynke wyne.
 21 This is the lawe of the abstei- [Fo. XIII.] ner which
 hath vowed his offerynge vnto y Lorde for his absty-
 nence, besydes that his hāde can gete And acordyng
 to the vowe which he vowed, euen so he must doo in
 the lawe of his abstinence.
- 22, 23 And the Lorde talked with Moses sayenge: speake
 vnto Aaron and his sonnes sayēge: of this wise ye shall
 blesse the childern of Ysrael saynge vnto them.
- 24 The lorde blesse the and kepe the.
- 25 The lorde make his face shyne apō the & be mercyfull vnto the.
- 26 The lorde lifte vpp his countenaunce
- 27 apō the, and geue the peace For ye shall put my name apō the childern of Ysrael, that I maye blesse them.

*Here of ye
 se that Aarō,
 when he lift
 vpp his hande
 and blessed the
 people, was
 not dumme as
 oure bissshopes
 be.*

F. 18 radetur Nazaræus 20 Susceptaque rursum ab eo. . . sacerdotis erunt, sicut pectusculum quod separari iulsum est, & femur. 21 exceptis his quæ inuenerit manus eius 25 Ostendat dom. faciem, 26 Conuertat dom. vultū suum ad te

L. 18 Vnd soll dem zuchter . . . bescheren 19 nach dem er feyn zucht beschoren hat 20 zu der Webebrust vnd der Hebeschuldern 21 außer dem das feyne hand erwerben kan 25 erleuchte feyn angesicht 26 hebe feyne angesicht auff dich

Æ. X. 25 *To make his face to shijne* is to geue a token of his louyng kyndenes.

■ The .VII. Chapter.

- 1 **A**ND when Moses had full sett vp the habitacion and anoynted it ad sanctified it and all the apparell thereof, and had anoynted & sanctified y^e alter also and all the vessels there of: then the prynces of Ysrael heedes ouer the houffes of their fathers which were the lordes of the trybes that stode ad numbred, offered ad broughte their giftes before the Lorde fixe couered charettes and .xii. oxen: two and two a charet and an oxe every man, and they broughte them before the habitacion.
- 2 **P.** And the Lorde spake vnto Moses saynge take it of them and let them be to do the seruyce of y^e tabernacle of witnesse, and geue them vnto the leuites, euery man acordynge vnto his office And Moses toke the charettes ad the oxen, & gaue them vnto the leuites: .ii. charettes and .iiii. oxen he gaue vnto the sonnes of Gerson acordynge vnto their office. And .iiii. charettes and eyght oxen he gaue vnto y^e sonnes of Merari acordynge vnto their offices, vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cahath he gaue none, for the office that perteyned to them was holy, & therfore they must bere vppon shulders.
- 10 And the princes offered vnto the dedycatyng of the alter in the daye y^e it was anoynted, and brought their giftes before the alter And the Lorde sayde vnto Moses: let the prices brynge their offerynges, euery daye one prynce, vnto the dedicatyng of the alter.

M.C.S. The offryng of the Lordes and heades of Israell when the tabernacle was sett vp.

¶. 2 principes Israel & capita familiarum, quæ erant per singulas tribus præfecti eorum qui numerati fuerant 3 duo duces 7 iuxta id quod habebant necessarium. 8 Merari secundum officia & cultum suum, 9 Caath non dedit plaustra & boues: quia in sanctuario seruiunt 10 obtulerunt duces

¶. 2 die heubtleut Israel, die die vbirsten waren ynn yhrer veter haufe. Denn sie waren die heubtleut vnter den geschlechten vnd stunden vber den getzeleten. 3 zween heubtleut 7 nach yhrem ampt 8 nach yhrem ampt 9 gab er nicht, darumb das sie eyn heylig ampt auff yhn hatten 10 Vnd die heubtleut

12 He that offered his offerynge ȳ first daye, was Na-
 heffon the sonne of Aminadab of the trybe of Iuda.
 13 And his offerynge was: a syluer charger, of an hundred
 and .xxx. sicles weight: and a syluer boule of .Lxx
 sicles of the holy sicle, both of them full of fyne whetē
 14 floure myngled with oyle for a meat offerynge: & a
 15 spone of .x. sicles of golde full of cens: & an oxe, a ram
 16 ād a lambe of a yere olde for burnt offerynges, and an
 17 he goote for a synnofferyn- [Fo. XV.] ge: and for pease
 offerynges .ii. oxen .v. rammes .v. he gootes and .v.
 lambes of a yere olde. and this was the gifte of
 Naheffon the sonne of Aminadab.

18 The seconde daye, dyd Nathaneel offer, ȳ sonne of
 19 Zuar, captayne ouer Yfachar. And his offerynge
 which he broughte was: a syluer charger of an hundred
 & .xxx. sicles weyght, and a syluern boule of .Lxx
 sicles, of ȳ holy sicle: [* and both full of fyne floure
 20 myngled with oyle for a meatofferynge:] and a golden
 21 spone of .x. sicles full of cens: and an oxe, a ram and
 a lambe of a yere olde for burnt offerynges: [22 see foot
 23 note**] ād for peaseofferynges .ii. oxen .v. rammes
 v. he gootes and .v. lambes of one yere olde. And
 this was ȳ offerynge of Nathaneel the sonne of
 Zuar.

24 The thyrde daye, Eliab the sonne of Helon the
 chefest amonge the childern of Zabulon, brought his
 25 offerynge. And his offerynge was, a syluer charger
 of an hundred and .xxx. sicles weyghte, and a syluern
 boule of .Lxx. sicles of the holy sicle, & both full of
 fyne floure myngled with oyle for a meat offerynge:
 26, 27 and a golden spone of .x. sicles full of cēs: and an
 oxe and a ram and a lambe of a yere olde for burnt of-
 28, 29 ferynges, and an he goote for a synofferynge: and
 for peaseofferynges .ii. oxen .v. rammes .v. he gootes

¶ 15 & an bullock 19 and both full of fyne floure myngled
 with oyle for a meatofferynge: 21 a bullock

¶ ¶ N. 12 The offerynge of Naheffon. 18 The offrynge
 of Nathanael. 24 The offrynge of Eliab.

* The passage in brackets, omitted by Tyndale, has been supplied from *Matthew's Bible*.

** Tyndale and Matthew omit v. 22, which by analogy of v. 16 may be supplied thus: and an he goote for a synofferynge.

and .v. lambes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

30 The fourt daye, Elizur the sonne of Sedeur, chefe
lorde amonge the childern of Ru- .P. ben, broughte his
31 offerynge. And his gifte was: a fyluer charger of an
hundred and .xxx. ficles weyghte, and a fyluern boule
of .Lxx. ficles of the holy ficle, & both full of fyne
32 floure myngled with oyle for a meatofferynge: and a
33 golden spone of .x. ficles full of cens: and an oxe, a
34 ram & a lambe of a yere olde for burntofferings, and
35 an he goote for a synofferynge: and for peaseofferings
ii. oxen .v. rammes .v. he gootes and .v. lambes of one
yere olde. And this was the offerynge of Elizur the
sonne of Sedeur.

36 The fyfth daye, Selumiel y sonne of Zuri Sadai,
chefe lorde amonge the childern of Simeon, offered.
37 whose gifte was: a fyluer charger of an hundred & .xxx
ficles weyghte: and a fyluer boule of .Lxx. ficles of the
holy ficle: ad both full of fyne floure myngled with oyle
38 for a meatofferynge: & a golden spone of .x. ficles full
39 of cens. And an oxe, a ram ad a labe of a yere olde
40 for burntofferings, ad an he goote for a synofferynge:
41 & for peaseofferings ii. oxen .v. rames .v. he gootes
ad .v. laves of a yere olde. And this was the offerynge
of Selumiel the sonne of Zuri Sadai.

42 The sixte daye, Eliafaph y sonne of Deguel the
chefe lorde amonge the childern of Gad, offered.
43 whose gifte was: a fyluer charger of an hundred and
xxx. ficles weyghte: and a fyluern boule of .Lxx. ficles
of the holy [Fo. XVI.] ficle: & both full of fyne floure
44 myngled with oyle for a meatofferynge: and a golden
45 spone of .x. ficles full of cens. And an oxe, a ram ad a
46 lambe of a yere olde for burntofferings, & an he goote
47 for a synofferynge: And for peaseofferings ii. oxen .v
rammes .v. he gootes and .v. laves of one yere olde.
And this was the offerynge of Eliafaph the sonne of
Deguel.

¶ 33 a bullock 39 a bullock

¶ 30 The offrynge of Elizur. 36 The offrynge of Se-
lumiell. 42 The offrynge of Eliafaph.

48 The ſeuenth daye, Elifama the ſonne of Amiud, ⁊
 49 chefe lorde of ⁊ childern of Ephraim, offered. And his
 gifte was a ſyluern charger of an hundred and .xxx. ſicles
 weyght: ad a ſyluern boule of .Lxx. ſicles of the holy
 ſicle: ad both full of fyne floure myngled with oyle for
 50 a meatofferynge: and a golden ſpone of .x. ſicles, full of
 51 cens. And an oxe, a ram and a lambe of a yere olde
 52 for burntofferynges, ad an he goote for a ſynofferynge:
 53 and for peaſeofferynges .ii. oxen .v. rammes .v. he
 gootes & .v. lambes of a yere olde. And this was ⁊
 offerynge of Elifama the ſonne of Amiud.

54 The .viii. daye, offered Gamaliel the ſonne of Peda-
 55 zur, the chefe lorde of the childern of Manaffe. And
 his gifte was: a ſylueren charger of an hundred and
 xxx. ſicles weyght: and a ſyluern boule of .Lxx. ſicles
 of the holy ſicle: ad both full of fyne floure myngled
 56 with oyle for a meatofferynge: & a golden ſpone of .x
 57 ſycles, full of cēs. And an oxe, a ram .ᵑ. and a lambe
 58 of a yere olde for burntofferynges, and an he goote for
 59 a ſynofferynge: and for peaſeofferynges .ii. oxen .v
 rammes, fyue he gootes and fyue lābes of a yere olde.
 And this was the offerynge of Gamaliel the ſonne of
 Peda zur.

60 The .ix. daye, Abidan ⁊ ſonne of Gedeoni ⁊ chefe
 61 lord amōge ⁊ childern of Ben Iamin offered. And his
 gifte was: a ſyluern charger of an hundred and .xxx
 ſicles weyght: & a ſyluern boule of .Lxx. ſicles of the
 holy ſicle, and both full of fyne floure myngled with
 62 oyle for a meatofferynge: and a golden ſpone of .x. ſicles,
 63 full of cens. and an oxe, a ram and a lambe of one
 64 yere olde for burntofferynges: & an he goote for a
 65 ſynofferynge: and for peaſeofferynges .ii. oxen .v. rammes
 v. he gootes & .v. lambes of one yere olde. And this
 was the offerynge of Abidan the ſonne of Gedeoni.

66 The .x. daye, Ahieſer the ſonne of Ammi Sadai,
 67 chefe lorde amōge ⁊ childern of Dan offered. And his

℞. 51 a bullock 57 a bullock 63 a bullock

℞. ℞. N. 48 The offerynge of Elifama. 54 The offerynge
 of Gamaliel. 60 The offryng of Abidan. 66 The offryng of
 Ahiezer.

gifte was: a fyluern charger of an hundred and .xxx
 fycles weyght: a fyluern boule of feuentye ficles of
 the holy fycle: and both full of fyne floure myngled
 68 with oyle for a meatofferynge: and a golden fhone of .x
 69 ficles full of cens: and an oxe, a rā and a lambe of a
 70 yere olde for burntofferings, and an he goote for
 71 a fynofferynge: and for peaseofferynges .ii. oxen .v
 rammes, fyue he gootes and fyue lābes of a yere olde.
 And [Fo. XVII.] this was the offrynge of Ahiefer the
 sonne of Ammi Sadai.

72 The .xi. daye, Pagiell the sonne of Ochran the chefe
 73 Lorde amonge the childern of Affer offered: And his
 gifte was: a fyluerē charger of an hundred and .xxx
 fycles weyghte: a fylueren boule of .Lxx. fycles of the
 holye fycle and both full of fyne floure myngled with
 74 oyle for a meateoffrynge: and a golden fhone of .x. fycles,
 75 full of cens. And an oxe, a ram and a lambe of one
 76 yere olde for burntofferings: and an he goote for a
 77 fynneofferynge: ād for peaceofferynges: two oxen,
 fyue rammes .v. he gootes and .v. lambes of one yere
 olde. And this was the offerynge of Pagiell ŷ sonne
 of Ochran.

78 The .xii. daye, Ahira the sonne of Enan, chefe lorde
 79 amonge the childern of Nephtali offered. And his
 gifte was: a fylueren charger of an hundred and .xxx
 fycles weyghte: a fylueren boule of .Lxx. fycles of the
 holye fycle, both full of fyne floure myngled with oyle
 80 for a meatofferynge: and a golden fhone of twentye
 81 fycles, full of cens. And an oxe, a ram and a lambe
 82 of one yere olde for burntofferings: and an he goote
 83 for a fynneofferynge: and for peaceofferynges, two oxen
 v. rāmes .v. he gootes and .v. lambes of one yere olde.
 And this was the offerynge of Ahira, the sonne of
 Enan.

84 Of this maner was the dedicacyon of the .ᵀ. alter,
 when it was anoynted: vnto the whiche was broughte of

ᵐ. 69 a bullock 75 a bullock 81 a bullock

ᵒ. 72 Phegiel

ᵐ. ᵐ. N. 72 The offryng of Pagiell, or Phegiell. 78 The off-
 ryng of Ahira.

the prynces of Israel .xii. chargers of syluer .xii. syluern
 85 boules and .xii. spones of golde: euery charger con-
 tainynge an hundred and .xxx. sycles of syluer, and
 euery boule .Lxx. so that all the syluer of all the ves-
 sels, was two thousande and .iiii. hundred sycles of the
 86 holy sycle. And the .xii. golden spones which were
 full of cens, containd ten sycles a pece of the holy
 sycle: so that all the golde of the spones, was an hun-
 dred and .xx. sycles.

87 All the oxen that were broughte for the burnt off-
 rynge were .xii. and the rāmes .xii. & the lābes .xii.
 of a yere olde a pece, with the meate offerynges: with
 88 he gootes for synne offrynges. And all the oxē of the
 peace offerynges were .xxiiii. the rammes .Lx. the gootes
 Lx. and lambes of a yere olde a pece .Lx. & this was
 the dedicacion of the alter, after ỹ it was anoynted.

89 And when Moses was gone in to the tabernacle of
 witnesse to speke with hī, he harde the voyce of one
 speakinge vnto him from of the mercyseate that was
 upon the arcke of witnesse: euen from betwene the two
 cherubyns he spake vnto him.

¶ The .VIII. Chapter.

[Fo. XVIII.] VIII. Chapter.

1 **A**ND the Lorde spake vnto Mo-
 2 ses saynge: speake vnto Aaron
 and saye vnto hym: when thou
 puttest on the lampes se that
 they lighte all seuen upon the forefront
 3 of the candelsticke. And Aaron dyd euen

*M.C.S. The
 disposition
 and order of
 the lampes.
 The forme of
 the candel-
 styck. The
 cleansyng and*

¶ 84 principibus 88 altaris quando vnctum 89 vt consuleret
 oraculum . . vnde & loquebatur ei. viii, 2 lucernas, — candelabrum
 in australi parte erigatur. Hoc igitur præcipe vt lucernæ contra
 boream eregione respiciant ad mensam panum propositionis: . .
 contra eam partem quam candelabrum respicit, lucere debebunt.

¶ 84 heubtleut 88 nachdem er gesalbet wart. 89 von dannen
 wart mit yhm geredt.

so, and put the lampes apou the forefrōt of the candelsticke, as the Lorde commaunded Moses, and the worke of the candelsticke was of stiffe golde: both the shaft and the floures thereof. And accordeinge vnto the visyon whiche the Lorde had shewed Moses, euen so he made the candelsticke.

*offryng of the
Leuytes. The
age of the
same.*

*stiffe, solid,
beaten*

5, 6 And the Lorde spake vnto Moses sayenge: take the leuites from amonge the childern of Israel, and
7 clense them. And this doo vnto them when thou clenkest them, sprinckle water of purifyenge apou them and make a rasure to runne alonge apou all the fleshe of them, and let them washe their clothes, and then
8 they shall be cleane. And let them take a bollocke and his meatofferynge, fyne floure myngled with oyle: & another bollocke shalt thou take to be a synneofferynge.

9 Than brynge the leuites before the tabernacle of witnesse and gather the hole multitude of the chyltern
10 of Israel together. And bringe the leuites before the Lorde, and let the childern of Israel put their handes
11 apou the leuites. And let Aaron heue the leuites before the LORDE, for an heueoffe- .P. ryngenge geuen of the childern of Israel, ad the let them be appoynted to wayte apou the seruyce of the Lorde.

12 And let the leuites put their handes vpo the heedes of the bollockes, and then offer them: the one for a synneofferynge and the other for a burntofferynge vnto the Lorde, to make an attonement for the leuites.
13 And make the leuites stonde before Aaron & hys sonnes, and heue them to be a heueofferynge vnto the
14 Lorde. And thou shalt separate the leuites, from amonge the childern of Israel, that they be myne:
15 and after that let them goo and do the seruice of the

℣. 4 iuxta exemplum 7 iuxta hunc ritum . . aqua lustrationis, et radant omnes pilos carnis 9 omni multitudine 11 vt seruiant in ministerio eius

℣. 4 nach dem gesicht 9 gantze gemeyne 11 auf das sie dienen mugen an dem ampt des Herrn.

℣. M. N. 7 *Entfund Wasser*: Entfunden ist so viel als absoluiren oder los sprechen, daher das wasser damit sie absoluiert wurden von funden heyst entfund wasser.

tabernacle of witnesse. Clense them and waue them,
 16 for they are geuen vnto me from amonge the childrē of
 Israel: for I haue taken them vnto me for all y firstborne
 that opē any matrice amōge the childern of Israel.

17 For all the fyrstborne among the childern of Israel are
 myne both man and beest: because the same tyme that I
 smote the fyrstborne in the lande of Egipte, I sanctifyde
 18 them for my selfe: and I haue taken the Leuites for all
 the fyrstborne amonge the childern of Israel, and haue
 19 geuen them vnto Aaron and his sonnes from amonge
 the childern of Israel, to doo the seruyce of the chil-
 dern of Israel in the tabernacle of witnesse and to
 make an attonement for the chyltern of Israell, that
 there be no plage amonge the childern [Fo. XIX.] of
 Yfraell, yf they come nye vnto the sanctuarye

20 And Moses and Aaron and all the congregacion
 of the childern of Israel dyd vnto the leuites acordynge
 21 vnto all that y Lorde commaunded Moses. And the
 leuites purifyed them selues, and wasshed their clothes.
 And Aaron waued them before y Lorde, and made
 22 an attonement for them to clense them. And after
 that they went in to doo their seruyce in the tabernacle
 of wytnesse, before Aaron and his sonnes. And acord-
 inge as the Lorde had commaunded Moses as concern-
 ynge the leuites, euen so they dyd vnto them.

23, 24 And the Lorde spake vnto Moses sayenge: this
 shalbe the maner of the leuites: from .xxv. yere vpp-
 warde they shall goo in to wayte vppon the seruyce in
 25 the tabernacle of witnesse, and at fyfthe they shall ceasse
 waytynge apon the seruyce thereof, and shall laboure
 26 no moare: but shall minstre vnto their bretheren in
 the tabernacle of witnesse, and there wayte, but shall
 doo no moare seruyce.

And se that thou doo after this maner vnto the
 leuites in their waytynge tymes.

¶ The .IX. Chapter.

¶. 15 ingrediantur 16 accepi eos. 17 Ex die quo 19 dono Aaron
 22 vt purificati ingrederentur 25 annum ætatis impleuerint

¶. 15 hyneyn gehen 16 vnd hab sie myr genomen 19 zum ge-
 schencke Aaron 22 Darnach giengen sie hyneyn

.P. .IX. Chapter.

- 1 **A**ND the Lorde spake vnto Mo-
 ses in the wildernesse of Sinai,
 in the fyrste moneth of the
 seconde yere, after they were
 come out of the londe of Egipte sayeng:
 2 let y childern of Israel offer Passeouer in
 3 his season: euen the .xiiii. daye of this
 moneth at euen they shal kepe it in his season, ac-
 cordyng to all the ordinaunces & maners thereof.
 4 And Moses bade the childern of Ysrael that they
 5 shulde offer Passeouer, & they offered Passeouer the
 xiiii. daye of the first moneth at euen in the wilder-
 nesse of Sinai: and dyd acordinge to all that the Lorde
 commaunded Moses.
 6 And it chaunced that certayne men whyche were
 defyled with a deed corse that they myghte not offer
 Passeouer the same daye, came before Moses and Aaron
 7 the same daye, and sayde: we are defyled apou a deed
 corse, wherfore are we kepte backe that we maye not
 offer an offerynge vnto the Lorde in the due season,
 8 amonge the childern of Israell? And Moses sayde vnto
 them: tary, that I maye heare what the Lorde wille
 9 commaunde you. And the Lord spake vnto Moses
 10 sayenge: speake vnto the childern of Israell and saye.
 Yf any man amonge you or youre childern after you
 be vncleane by the reason of a corse or is in the waye
 ferre of, then lett hym offer Passeouer vnto y Lorde:
 11 the .xiiii. [Fo. XX.] daye of the seconde moneth at
 euen, and eate it with swete bred and soure herbes,
 12 ad let them leaue none of it vnto the mornynge nor
 breake any boone of it. And acordinge to all the
 ordinaunce of the Passeouer let them offer it.
 13 But yf a man be cleane and not let in a iurney, and

*M.C.S. The
 ester or passe-
 ouer offrynge
 of the cleane
 and vncleane.
 A cloude cou-
 erynge the
 tabernacle
 leadeth the
 hoste.*

*V. 5 Qui fecerunt tempore suo 7 quare fraudamur vt non vale-
 amus 11 lactucis agrestibus*

yet was negligent to offer Passeouer, the same soule shall perish from his people, because he brought not an offerynge vnto the Lorde in his due season: and
 14 he shall bere his synne. And when a straunger dwelleth amonge you and will offer Passeouer vnto the Lorde, accordyng to the ordinaunce of Passeouer and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

15 And the same daye that the habitaciō was reered vpp, a cloude couered it an hye apōn the tabernacle of witnesse: and at euen there was apōn the habitacyon, as it were the symilitude of fyre vntyll the
 16 mornynge. And so it was allwaye, that the cloude couered it by daye, and the symylitude of fyre by
 17 nyghte. And when the cloude was taken vpp from of the tabernacle, then the childern of Israel iurneyed: and where the cloude abode there the childern of
 18 Israel pitched their tentes. At the mouth of the Lorde the childern of Israell iurneyed, and at the mouth of .ℙ. the Lorde they pitched. And as longe as the cloude abode apōn the habitacion, they laye
 19 styll, and when the cloude taryed still apōn the habitacion longe tyme, the childern of Israell wayted apōn the Lorde and iurneyed not.

20 Yf it chaunced that the cloude abode any space of tyme apōn the habitacion, then they kepte their tentes at the mouth of the Lorde: and they iurneyed
 21 also at the commaundement of the Lorde. And yf it happened that the cloude was apōn the habitacion from euen vnto mornynge and was taken vpp in y

℥. 15 quasi species ignis 19 in excubiis domini v. 23.

℥. 15 ein gestalt des fewrs v. 16. 19 wartten . . . auff die hutt des Herrn v. 23.

℥℥. ℥℥. X. 13 In lyke māner is it with vs in oure *spirituall ester* or *passeouer*, who soeuer doth not reuerently beleue the redēpcyon of mankynde whyche was thoroulye fynished in offryng the true lābe christ and amendeth not his life, nor turneth frō vyce to vertue in the tyme of this mortal life shall not belōge vnto the glory of the resurreccion, which shall be geuen vnto the true worshippers of christ: but shall be roted oute frō the companye of the faynctes.

mornynge, then they iurneyed. Whether it was by daye or by nyghte that ȳ cloude was taken vpp, they iurneyed. But when ȳ cloude taryed two dayes or a moneth or a longe feason apou the habitacion, as longe as it taryed thereon, the childern of Israel kepte their tentes and iurneyed not. And as soone as the cloude was taken vpp, they iurneyed.

At the mouth of the Lorde they rested, and at the commaundment of the Lorde they iurneyed. And thus they kepte the wayte of the Lorde, at the commaundement of the Lorde by the hande of Moses.

¶ The .X. Chapter.

AND the Lorde spake vnto Moses sayenge: Make the two trompettes of harde syluer, that thou mayst vse thē to call the congregacion together, and when [Fo. XXI.] the hoste shall iurney. when they blowe with them, all the multitude shall resorte to the, vnto the dore of the tabernacle of witnesse. Yf but one trumpet blowe only, then the princes which are heedes ouer the thousandes of Ysrael shall come vnto the. And when ye trompe the first tyme, the hostes that lye on the east partes shall goo forwarde. And when ye trōpe the seconde tyme, then the hostes that lye on ȳ south syde shall take their iurney: for they shall trompe when they take their iurneyes. And in gatherynge

M.C.S. The trompettes of syluer and the vse therof. The Israelites depart from Sinai. The captaines of the hoste are nombred. Hobab refuseth to go with Moses.

M. 2 beaten syluer

V. 4 principes, & capita multitudinis 6 & iuxta hunc modum reliqui facient vlulantibus tubis in profectionem.

L. 4 vbirsten vber die tausent ynn Israel.

M. M. N. 22 *Two dayes etc.*, after the grekes certayne dayes, a fewe or some dayes. x, 4 *To blowe with one trumpet* is, to shew the worde of helth synglye after the vnytye of the faith.

the congregacion together, ye shall blowe and not
8 trompe. And the sonnes of Aaron the preastes shall
blowe the trompettes and shall haue them and it shal-
be a lawe vnto you for euer & amonge youre childern
after you.

9 And when ye shall goo to warre in youre londe
agenst youre enymies that vexe you, ye shall trompe
with the trompettes and ye shalbe remēbred before the
10 Lorde youre God and saued from youre enymies. Also
when ye be mery in youre fest dayes and *Hēce oure*
in the firstdayes of youre monethes, ye *belles werefett.*
shall blowe the trompettes ouer youre burnt sacrifices
and peaseofferynges, that it maye be a remēbraūce of
you before youre God. I am the lorde youre God.

11 And it came to passe the .xx. daye of the seconde
moneth in ŷ seconde yere, that the cloude was take
12 vpp from of the habitacion of .P. witnesse. And the
childern of Israel toke their iurney out of the deserte
of Sinai, and the cloude rested in ŷ wilder nesse of Parā.
13 And ŷ first toke their iurney at the mouth of the Lorde,
14 by the honde of Moses: euen the standerte of ŷ hoſte
of Iuda remoued first with their armies, whose captayne
15 was Naheſſon ŷ sonne of Aminadab. And ouer the hoſte
of ŷ trybe of the childern of Isachar, was Nathaneel
16 the sonne of zuar. And ouer the hoſte of ŷ trybe of
the childern of Zabulon, was Eliab the sonne of Helon.
17 And the habitacion was taken doune: and the sonnes
of Gerson and Merari went forth bearynge the
habitacion

18 Then the standert of the hoſte of Ruben went forth
with their armies, whose captayne was Elizur the
19 sonne of Sedeur. And ouer the hoſte of the trybe of

℣. 13 they first

℣. 7 simplex tubarum clangor erit, & non concise vlulabunt.
10 canetis tubis 13 Moueruntque castra primi

℣. 7 blasen vnd nicht drometen.

℣. ℣. N. 7 *Blowe and not trompe*: The cōmen people must
they teache playnely, and with oute curiositye. 9 *Trompe with*
the trompettes: In tyme of warre must they trumpe with trum-
petes: which sygnifyeth when moſte neade is at hande then
must faithe prayer and lyftyng vp of the mynde to God be cheſely
exercyſed.

ȳ childern of Simeon, was Selumiel the sonne [of
 20 Suri saddai. And ouer the hoste of the tribe of the
 chyldren of Gad was Eliafaph the sonne]* of Deguel.
 21 Then the Cahathites went forward and bare the
 holy thinges, and the other dyd set vp the habita-
 cion agenst they came.

22 Then the standert of the hoste of the childern of
 Ephraim went forth with their armies, whose captayne
 23 was Elifama the sonne of Amiud. And ouer the hoste
 of the trybe of the sonnes of Manasse, was Samaleel the
 24 sonne of Peda zur. And ouer the hoste of the trybe of
 the sonnes of Ben Iamin, was Abi- [Fo. XXII.] dan the
 sonne of Gedeoni.

25 And hynmost of all the hoste came the standert of
 the hoste of the childern of Dan with their armies:
 whose captayne was, Ahiezar the sonne of Ammi Sadai.
 26 And ouer the hoste of the trybe of the childern of
 27 Affer, was Pagiel the sonne of Ochran. And ouer the
 hoste of the trybe of the childern of Naphtali, was
 28 Ahira the sonne of Enan, of this maner were the
 iurneyes of the childern of Israel, with their armies
 when they remoued.

29 And Moses sayde vnto Hobab the sonne of Raguel
 the Madianyte, Moses father lawe: we goo vnto the
 place of which the Lorde sayde I will geue it you.
 Goo with us ad we will doo the good, for the Lorde
 30 hath promysed goode vnto Israel. And he sayde vnto

℞. 19 Salamiel ȳ sonne of Suri saddai. And ouer the hoste
 of the tribe of the chyldren of Gad was Eliafaph the sonne of
 23 Gamaliel 29 father in lawe

℥. 21 Tamdiu tabernaculum portabatur, donec venirent ad
 erectionis locum.

℥. 21 vnd richteten auff die wonung bis sie hyneyn kamen.
 29 das beste bey dyr thun

℞. ℞. N. 26 *Pagiel*: or phegiell. 29 *Hobab* is the same
 which before is called Iethro euē as Salamō is called ī some places
 Idida, & as Ofias is also called Azarias. He was the sonne of
 Raguell & father to zephora Moses wyfe: all be it that in the
 second of exod. Raguell be called her father, not because he
 was so in deade but because he was her fathers father: which
 maner of speakyng is not a fewe tymes vsed in the scrypture.

* The passage in brackets omitted by Tyndale, has been supplied from *Matthew's Bible*.

him: I will not: but will goo to myne awne londe and
 31 to my kynred. And Moses sayde oh nay, leaue us not,
 for thou knowest where is best for us to pitche in the
 32 wildernesse: and thou shalt be oure eyes And yf thou
 goo with us, loke what goodnesse the Lorde sheweth
 apon us, the same we will shewe apon the
 33 And they departed from the mount of the Lorde
 iii. dayes iurney, and the arcke of the testament of the
 Lorde went before .P. them in the .iii. dayes iurney
 34 to ferche out a reftyng place for them. And the
 cloude of the Lorde was ouer them by daye, when they
 went out of the tentes.
 35 And when the arcke went forth, Moses sayde Ryse
 vp Lorde and lat thine enemies be scatered, and let
 36 them that hate the flee before the. And when the
 arcke rested, he sayde returne Lorde, vnto the many
 thousandes of Ysrael.

¶ The .XI. Chapter.

1 **A**ND the people waxed vnpacient, *M.C.S. The*
 and it displeased the eares of *people mur-*
 the Lorde. And when the *mureth & is*
 Lorde herde it he was wroth, *punished with*
 and the fyre of the Lorde burnt amonge *fyre. They*
 them and consumed the vttermoſt of *loothe māna.*
 2 the hoſte. And the people cried vnto *The murmur-*
 Moses, & he made interceſſion vnto the *ing and wa-*
 3 Lorde and the fyre qwenched. *ueryng ſayth*
 And they *of Moſes. The*
 called y name of the place Tabera be- *Lorde dyuy-*
 to *deth the bur-*
den of Moſes
to ſeuentye

M. 1 complained

V. 32 quicquid optimum fuerit 36 ad multitudinem exercitus
 Iſrael. xi, 2 abſorptus eſt ignis.

L. 30 meyn land zu meynner freuntschaft 36 zu der menge der
 tauſent Iſrael. xi, 2 verſchwand das feur

M. M. N. 31 *Eyes:* or gyde. xi, 1 *Complained:* Or waxed
 diſcontent, ſome tyme dyd wekedly. 3 *Thaberah* ſignyfyeth,
 kyndlyng inflamyng or fryng.

cause the fyre of the Lorde burnt amonge them. *of the aun-
cyentes, and
they prophe-
sye. Eldad and
Medad do also
prophefye in
the hofte. It
rayneth quay-
les. The flesh
raueners are
punnyshed.*

- 4 rascall peo- And the rascall people
ple, *rabble*, cf. that was amonge them fell
French, *ra- Medad do also
caille* and *ra- prophefye in
cler*, to scrape the hofte. It
together rayneth quay-
les. The flesh
raueners are
punnyshed.
- 5 shall geue us flesh to eate? we remembre
the fysh which we shulde eate in Egipte for noughte,
and of the Cucumbers and melouns, lekes, onyouns
6 and garleke. But now oure soules ar dried a waye,
for oure eyes loke on nothyng els, saue apon Manna.
- 7 The Manna was as it had bene corian- [Fo. XXIII.]
8 der seed, and to see to lyke Bedellion. And y people
went aboute and gathered it, & groude it in milles, or
bett it in morters and boke it in pannes boke, *baked*
and made cakes of it. And the tast of it was like vnto
9 the tast of an oylecake And when the dewe fell aboute
y hofte in the nyghte, the Manna fell therewithe.
- 10 And when Moses herde the people wepe in their
housholdes euery man in the dore of his tent, then the
wrath of the Lorde waxed whote exced- whote, *hot*
11 yngly: and it greued Moses also. And v. 33
Moses sayde vnto the Lorde: wherfore dealest thou so
cruelly with thi seruaunte? wherfore doo I not fynde
fauoure in thi fyghte, seyng that thou puttest the
12 weyght of this people apon me? haue I conceyued
all this people, or haue I begote them, that thou shuld-
est saye vnto me, carye them in thi bosome (as a nurse
beareth the suckynge childe) vnto the londe which
13 thou swarest vnto their fathers? where shulde I haue
flesh to geue vnto all this people? For they wepe
vnto me sayenge: geue us flesh that we maye eate.
14 I am not able to bere all this people alone, for it is
15 to heuy for me. Wherfore yf thou deale thus with

¶ 8 baked . . . kakes

¶ 6 Anima n. arida 10 Moyfi intoleranda res visa est 12 nu-
trix infantulum 14 grauis est mihi.

¶ 6 vnser seele verdorret 10 verdros Mosen auch 14 es ist
myr zu schweer

me, kyll me, I praye the, yf I haue founde fauoure in thi fyght and let me not se my wrechidnesse.

16 And the Lorde sayde vnto Moses: gather vnto me Lxx. of the elders of Ysrael, which thou knowest that they are the elders of y^e pe- .P. ple and officers ouer them, and brynge them vnto the tabernacle of witnesse,
17 and let them stonde there with the. And I wyll come doune and talke with the there, and take of y^e spirite which is apou the and put apou them, ad they shall bere with the in the burthen of the people, and so shalt thou not beare alone.

18 And saye vnto y^e people: halowe youre selues agenst to morow, that ye maye eate flesh for ye ^{whyned, wept} haue whyned in the eares of the Lorde ^{cf. German weinen}
saynge: who shall geue vs flesh to eate, for we were happie when we were in Egipte? therefore the Lorde
19 will geue you flesh, and ye shall eate: Ye shall not eate one daye only ether .ii. or .v. dayes, ether .x. or .xx
20 dayes: but euen a moneth longe, ad vntill it come out at the nostrrels of you, that ye be ready to perbrake: because that ye haue cast y^e Lorde a fyde which is amonge you, and haue wepte before him saynge: why came we out of Egipte.

21 And Moses sayde: fixe hundred thousande fotemen are there of the people, amonge which I am. And thou hast sayde: I will geue them flesh and they shall
22 eate a moneth lōge. Shall the shepe ad the oxen be slayne for them to fynde them ether shall all the fysh of the see be gathered together to serue
23 them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Thou shalt se whe-

℣. 17 put apou the and apou them

℣. 15 ne tantis afficiar malis. 18 Sanctificamini: cras comedetis
20 exeat per nares vestras, & vertatur in nauseam 22 boum multitudo 23 manus dom. inualida est?

℣. 15 das ich nicht meynen iamer sehen musse. 18 heyliget euch auff morgen 20 euch zur nasen ausgehe, vnd auch eyn ekel sey 23 hand. . verkürtzt?

℣. ℣. N. 17 I wyll come doune: loke Gene. ix, a. *Take of y^e spirite:* That is I wyll enspyre them with the same spryte.
20 *Nostrrels:* Or mouthes.

[Fo. XXIIII.] ther my worde shall come to passe vnto the or not.

24 And moſes went out and tolde the people the ſayenge of the Lorde, and gathered the .Lxx. elders of the people, and ſett them rounde aboute the tabernacle. And the Lorde came doune in a cloude and ſpake vnto him, ād toke of the ſprete that was apou him, ād put it apou the .Lxx. elders. And as the ſpirite reſted apou them, they prophecied and did 25 nought els. But there remayned .ii. of ſ̄ mē in the hoſte: the one called Eldad, ād the other Medad. And the ſpirite reſted apou them for they were of them that were written, but they wēt not out vnto the tabernacle: and they prophecied in the hoſte.

27 And there ran a younge man & tolde Moſes and ſayed: Eldad ād Medad do prophecye in the hoſte. 28 And Iofua the ſonne of Nū the ſeruaunte of Moſes which he had choſen out, answered and ſayed: maſter 29 Moſes, forbyd them. And Moſes ſayed vnto him: enuyeſt thou for my ſake? wolde God that all the Lordes people coude prophecye, and that the Lorde wolde put his ſpirite apou them. 30 And then both Moſes and the elders of Iſrael, gat them in to the hoſte. 31 And there went forth a wynde frō ſ̄ lorde and brought quayles from the ſee and let .℞. them fall aboute the hoſte, euen a dayes iurney rounde aboute on euery ſyde of the hoſte, and .ii. cubetes hye 32 apou the erth. And the people ſtode vpp all that nyghte and on the morowe, ād gathered quayles. And

℞. 32 ſtode vp all that daye & all that nyghte

℞. 31 volabantque in aere duobus cubitis altitudine ſuper terram 32 & ſicauerunt eas

℞. 29 wolt Gott

℞. ℞. V. 23 *shall come to paſſe* etc: After the greke & the chalde: Some, of what value it ſhalbe. 25 *Did nought els*: To prophecye is other to preache the worde to the people, as it is i. corin. xiiii, a. or to ſhewe the wōderful workes of God, or to ſhewe thinges to come: but to prophecye & do nought elles is here to rule the people of God accordyng to the ſpyryte & to gouerne theyr ſubiectes with iudgement, Juſtyce and truthe.

- he that gathered the left, gathered .x. homers full.
 And they kylled them rounde aboute the hoste
 33 And whyle the flesh was yet betwene their teeth,
 yer it was chewed vpp, the wrath of the yer, *ere, before*
 Lorde waxed whote apou the people, and the Lorde
 flewe of the people an exceedynge myghtie slaughter.
 34 And they called the name of the place, the graues of
 lust: because they buried the people that lusted there.
 35 And the people toke their iurney from the graues
 of lust vnto hazeroth, and bode at hazeroth.

■ The .XII. Chapter.

- 1 **A**ND Mir Iam and Aaron spake *M.C.S. Aaron and Mir*
 agēst Moses, because of his *Iam grudge*
 wife of inde which he had *agaynst Mo-*
 taken: for he had taken to *ses. Miriam*
 2 wyfe one of India. And they sayed: doth *was strycken*
 ŷ Lorde speake oly thorow Moses? doth *with the leper*
 he not speake also by us? And the Lorde *and healed at*
 3 herde it. But Moses was a very meke man aboue all *the prayer of*
 4 the men of the erthe. And ŷ Lorde spake attonce *Moses.*
 vnto Moses vnto Aaron & Mir Iam: come out ye .iii
 vnto the tabernacle of witnesse: and they came out all
 thre.
 5 And the Lorde came doune in the piler of the cloude
 and stode in the dore of the taber- [Fo. XXV.] nacle
 and called Aaron ad Mir Iam. And they went out
 6 both of them. And he sayed: heare my wordes. Yf
 there be a prophet of the Lordes amonge you, I will
 shewe my selfe vnto him in a vision and will speake

M. 34 place kibrath hathauah 35 kibrath hathauah

L. 33 nec defecerat huiuscemodi cibus. xii, 1 vxorem eius
 Æthiopissam 2 nonne & nobis similiter est loquutus? 6 in visione
 apparebo

L. 33 ehe es auff war. xii, 1 der morynnen . . . darumb das
 er eyne morynne zum weybe 6 ynn eym gesicht

M. M. N. 35 *Kibrath hathauah*: That is the graues of lust.
 xii, 5 *came doune*: Loke Gene. xii, a.

7 vnto him in a dreame: But my seruaunte Moses is not
 8 so, which is faythfull in all myne housse. Vnto him I
 speake mouth to mouth and he seeth the syght and
 the facyon of the Lorde, ad not thorow rydels. Wher-
 fore thē were ye not afrayed to speake agenst my ser-
 uaunte Moses?

9 And the Lorde was angrye with them and went his
 10 waye, and the cloude departed from the tabernacle.
 And beholde, Myr-Iam was become leprous, as it were
 snowe And when Aaron looked apon Mir Iam and
 11 sawe that she was leprous, he sayed vnto Moses: Oh
 I beseeche the my lorde, put not the synne apon vs
 12 which we haue folishly commytted and synned. Oh,
 let her not be as one that came deed oute of his mothers
 wombe: for halfe hyr fleshe is eaten awaye.

13 And Moses cryed vnto the Lorde sayenge: Oh god,
 14 heale her. And the Lorde sayed vnto Moses: Yf hir
 father had spitte in hyr face, sholde she not be ashamed
 15 vii. dayes? let her be shut out of the hofte .vii. dayes,
 & after that let her be receyued in agayne. And Mir
 Iam was shett out of the hofte .vii. dayes: ad the peo-
 ple remoued not, till she was .℞. broughte in agayne.
 16 And afterwarde they remoued from Hazereth, and
 pitched in y wildernesse of Pharan.

℣. 8 ore enim ad os loquor 9 abiit 10 apparuit candens lepra
 quasi nix. 12 quasi mortua, & vt abortiuū . . . medium carnis eius
 devoratum est a lepra. 14 reuocabitur. 15 reuocata est Maria.

℣. 8 Mundlich rede ich mit yhm 9 wand sich weg 10 war . .
 aussetzig 12 wie eyn todes, das von seyner mutter leybe kompt
 14 widder auff nemen 15 auffgenommen wart.

℞. ℞. N. 8 *Mouth to mouth*, that is I speake not to hym i
 dreames but by manifest tokens and vyfyble sygnes & vndoute-
 fully geue I hym knowledge of my mynde: here is no bodely mouth
 meant. 14 *To spyte in her face* is, to punnysh her & cause her
 to se her offēce. The Lorde is a father & punnysheth his chosē
 not to dāme thē but to correct & feare thē, & to dryue thē to
 ernest repētaunce. After .viii. dayes was she receaued agayne
 into the hofte, so after repētaunce had must we be receaued in
 to the congregacion.

¶ The .XIII. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 sayenge: Sende men out to
 ferche the londe of Canaan,
 which I geue vnto the childern
 of Israel: of euery trybe of their fathers a
 man and let them all be soche as are rue-
 3 larsamonge them. And Moses at the com-
 maundement of the Lorde sent forth out of
 the wildernesse of Pharan: soche men as were all heedes
 4 amonge the childern of Israel, whose names are these.
 5 In the trybe of Ruben, Sammua y sonne of Zacur: In
 6 the trybe of Symeon, Saphat the sonne of Hori. In the
 7 trybe of Iuda Caleph the sonne of Iephune. In the trybe
 8 of Isachar, Igeal the sonne of Ioseph. In the trybe of
 9 Ephraim, Hosea the sonne of Nun. In the trybe of
 10 Ben Iamin, Palti the sonne of Raphu. In the trybe
 11 of Zabulon, Gadiel the sonne of Sodi. In the trybe of
 Ioseph: In the trybe of Manasse, Gaddi the sonne of
 12 Sufi. In the trybe of Dan, Amiel the sonne of Gemali.
 13 In the trybe of Affer, Sethur the sonne of Micheel.
 14 In the trybe of Nephtali, Nahebi the sonne of Vaphsi.
 15, 16 In the trybe of Gad, Guel the sonne of Machi. These
 are the names of the men whiche Moses sent to [Fo.
 XXVI.] spie out the londe. And Moses called the
 name of Hosea the sonne of Nun, Iosua.
 17 And Moses sent them forth to spie out the lande of
 Canaan, and sayed vnto them: get you southwarde and
 18 goo vpp in to the hye contre, and se the londe what
 maner thyng it is ad the people that dwelleth therein:
 whether they be stronge or weke, ether fewe or many,
 19 and what the londe is that they dwell in whether it

*M. C. S. Cer-
 ten are send to
 searche the
 land of Ca-
 naan: which
 bryng with
 the a clouster
 of grapes for
 a signe of fer-
 tylytye and
 frutesfulnes.*

M. 11 Ioseph: that was of Manasse, Gaddi
V. 2 consyderent terram 4 principes 18 cumque veneritis ad
 montes 19 considerate
L. 2 Canaan erkunden 18 auff das gepirge 19 besehet
M. N. 16 *Hosea*: Hosea or osee sygnifieth sauynge or sa-
 uour. Iosua or Iehosua signifieth the saluaciō of the Lorde.

be good or bad, and what maner of cities they dwell
 20 in: whether they dwell in tentes or walled townes, ad
 what maner of londe it is: whether it be fatt or leane,
 & whether there be trees therein or not. And be of
 a good corage, and brynge of the frutes of the londe.
 And it was aboute the tyme that grapes are first rype.
 21 And they went vp and serched out the lande from
 the wildernesse of Zin vnto Rehob as men goo to He-
 22 math, and they ascended vnto the south and came vnto
 Hebron, where Ahiman was and Sefai and Thalmani
 the sonnes of Enacke. Hebron was bylt .vii. yere be-
 23 fore Zoan in Egipte. And they came vnto the ryuer of
 Escol and they cutte doune there a braunch with one
 clouster of grapes & bare it apō a staffe betwene twayne,
 & also of the pomgranates & of the fygges of the place.
 24 The ryuer was called Escol, because of the clouster of
 grapes whiche the childern of Israel cutt doune there.
 25 .P. And they turned backe agayne from serching the
 26 londe, at .xl. dayes ende. And thei went and came to
 Moses and Aaron & vnto all the multitude of the chil-
 dern of Israel, vnto the wildernesse of Pharan: euen vnto
 Cades, and broughte them worde and also vnto all the
 congregacion, and shewed them the frute of the lande.
 27 And they tolde him sayenge: we came vnto the londe
 wether thou sendest vs, & surely it is a lōde that floweth
 28 with milke & honye & here is of the frute of it Neuer-
 thelesse the people be stronge y dwell in the londe, and
 the cities are walled and excedinge greate, and more-

¶ 24 Nehel Escol

¶ 20 vrbes quales, muratæ, an absque muris 22 explorauerunt
 terram 24 ad torrentem botri 25 qui appellatus est Nehel eschol,
 id est Torrens botri, eo quod botrum portassent 27 Pharan quod
 est in Cades. 28 vt ex his fructibus cognosci potest

¶ 20 mit mauren verwaret sind odder nicht 22 erkundeten
 24 bach Escol 25 der ort heyst bach Escol . . dafelbs abschnytten.
 27 Paran gen Kades 28 vnd dis ist yhre frucht

¶ M. N. 22 *Enacke*: Loke Iudi. i, d. *Zoan*: Otherwyse
 Tanis, after the Chalde. 24 *Nehel Escol* sygnifyeth by interpreta-
 cion the ryuer of the grape or as some wyll the valeye of the
 clouster. 27 *Floweth with mylcke & honye* that is, full of good
 pastures, herbes, bees, catell, vynes, trees, pleasaunt woodes so
 that vnder heuē ther was not a moare chofen peace of grounde
 for aboundance and plenteousnes.

¶ M. N. 24 *Escol* heyst eyn drauben, daraus wirt der name
 draubenbach.

- 29 ouer we sawe the childrē of Enack there. The amaleckes dwell in the south cuntre, and the Hethites, Iebusites and the Amorites dwell in the moūtaynes, and the Cananites dwell by the see ād alonge by the coste of Iordayne.
- 30 And Caleb styllled the murmure of the people agenst Moses sayenge: let vs goo vpp and conquere it, for we
 31 be able to ouercome it. But the men that went vpp with him, sayde: We be not able to goo vpp agenst
 32 the people, for they are stronger than we: And they broughte vpp an euell reporte of the londe which they had ferched, vnto the childern of Israel sayenge. The londe which we haue gone thorowe to ferche it out, is a londe that eateth vpp the inhabiteurs thereof, and the people that we sawe in it are men of stature. [Fo. XXVII.]
- 33 And there we sawe also geantes, the childrē of Enack which are of the geaūtes. And we semed in oure syght as it were grefhoppers and so we dyd in their fighte.

¶ The .XIII. Chapter.

- 1 **A**ND the multitude cryed out, & the people wepte thorow out
 2 that nyght, & all the childern of Ysrael murmured agenst
 Moses & Aaron. And the hole congregacion sayed vnto them: wolde god that we had dyed in the lond of Egipte, ether we wolde that we had dyed in thys
 3 wilder nesse. Wherefore hath the Lorde broughte vs vnto this londe to fall apon the swerde, that both oure wyues, & also oure childrē shulde be a praye? is it not
- M.C.S. The people dispearyng of comyng to the land promysed, do murmur agaynst God, and would haue stoned Caleb and Iosue. The searchers of the land dye. Amalech kylleth the Israelites.*

℣. 31 Caleb compescens murmur populi 33 terra quam lustrauimus, deuorat 34 quibus comparati . . . videbamus. xiiii, 3 ducantur captiui.

℣. 31 Caleb aber stillt das volck 32 land da durch wyr gangen sind zu erkunden 34 fur vnsern augen . . . auch ynn yhren augen. xiiii, 3 vnser kinder eyn raub werden

℣. ℣. N. 32 *Eateth up etc.* that is, suffereth them not to lyue, but with battell & vyolēce of geauntes consumeth them.

- 4 better that we returne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egipte agayne.
- 5 And Moses & Aaron fell on their faces before all the congregacion of the multitude of the childern of Yfrael.
- 6 And Iosua the sonne of Nun, and Caleb the sonne of Iephune which were of them that serched the londe
- 7 rent their clothes and spake vnto all the companye of the childern of Yfrael saynge: The londe which we
- 8 walked thorowe to serche it, is a very good lande. Yf the Lorde haue lust to vs, he will bring vs ^{lust to, de-}light in to this londe & geue it vs, which is a
- 9 lond y floweth with mylke & hony. But in any wise rebell not agenst .P. the Lorde, Moreouer feare ye not the people of the londe, for they are but bred for vs. Their shyld is departed from them, & the Lorde is with vs: feare them not therfore.
- 10 And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of witnesse, vnto all the childern of Israel.
- 11 And the Lorde sayed vnto Moses: Howe longe shall thys people rayle upon me, and how longe will it be, yer they beleue me, for all my signes whiche I haue
- 12 shewed amonge them? I will smyte them with the pestilence & destroy the, and will make of the a greater nacion and a mightier then they.
- 13 And Moses sayed vnto the Lorde: then ^{The Pope wolde not so haue prayed if thei had been aboute} the Egyptians shall heare it, for thou broughtest this people with thy mighte
- 14 from amonge them. And it wilbe tolde ^{to stone him.} to the inhabiteurs of this lande also, for they haue herde likewise, that thou the Lorde art amōge this people,

¶. 4 Constituamus nobis ducem 6 qui et ipsi lustrauerunt
12 gentem magnam et fortiozem

¶. 4 heuptman auffwerfen 6 die auch das land erkundet hatten
12 grossern vnd mechtigern volck

¶. ¶. N. 6 *Rent their clothes*, loke Gene. xxxvii, f. 11 *To rayle upon the Lorde*, to prouoke him, to resyst withstand or stryue agaynst hym: all soche maners of speache where soeuer ye fynde them, do sygnifye no thyng elles: but not to beleue his wordes, as in the Psal. v, c. & .ix, f.

ād ȳ thou art sene face to face, & ȳ thy cloude stondeth
ouer them & that thou goest before them by daye tyme
15 in a piler of cloude, & in a piler of fyre by nyght. Yf
thou shalt kill all this people as thei were but one mā
then the nacions which haue herde the fame of the,
16 will speake sayenge: because ȳ Lorde was not able to
bringe in this people in to ȳ lond which he swore vnto
them, therfore he slewe them in the wildernesse.

17 [Fo. XXVIII.] So now lat the power of my Lord
18 be greate, acordynge as thou hast spoken sayenge: the
Lorde is longe yer he be angrie, ād full of mercy, and
suffereth synne and trespase, and leaueth noman innocent,
and visiteth the vnryghtuousnesse of the fathers vppon
19 ȳ childern, euē vpō ȳ thirde & fourth generacion. be
mercyfull I beseeche ȳ therfore, vnto ȳ synne of this
people acordinge vnto thi greate mercy, & acordinge
as thou hast forgeuē this people from Egipte euen vnto
this place.

20 And the Lorde sayed: I haue forgeuē it, acordynge
21 to thy request. But as trulye as I lyue, all the erth
22 shalbe fylled with my glorye. For of all those mē
whiche haue sene my glorye & my miracles which I dyd
in Egipte & in ȳ wildernesse, & yet haue tempted me
now this .x. tymes & haue not herkened vnto my voyce,
23 there shall not one se the lond whiche I sware vnto
their fathers, nether shall any of thē that rayled apō
24 me, se it. But my fervaūte Caleb. because there is an-
other maner sprite with hī, & because he hath folowed
me vnto the vttmost: him I will bringe in to the lond
which he hath walked in, & his seed shall conquere it,
25 & also the Amalechites ād Cananites which dwell in
the lowe contrees Tomorowe turne you and gete you in
to the wildernesse: euen the waye toward the red see.

26 .¶. And the Lorde spake vnto Moses ād Aaron sayenge:

¶. 24 terram hanc quam circumiuit

¶. 24 dareyn er kommen ist

¶. ¶. N. 21 *The erth shalbe fylled with my glory:* That he
wyl haue the erth fylled with his glorye is, that he wyl be magny-
fyed, preached spoken of honoured and prayfed thorou oute the
erth. Ps. xvii, d.

- 27 how longe shall this euell multitude murmure agenſt
me? I haue herde y murmuryngeſ of y childern of
28 Yſrael whyche they murmure agenſte me. Tell them,
y the Lorde ſayeth. As truely as I lyue, I wil do vnto
29 you euen as ye haue ſpoken in myne eares. Your
carkaffeſ ſhall lye in this wilderneſſe, nether ſhall any
of theſe numbres which were numbred from .xx. yere
& aboue of you which haue murmured agenſt me
30 come in to the londe ouer which I liſted myne hande
to make you dwell therein, ſaue Caleb the ſonne of
Iephune, and Iofua the ſonne of Nun.
- 31 And youre childern whiche ye ſayed ſhuld be a
praye, thē I will bringe in, & they ſhall knowe the
32 londe which ye haue refuſed, and youre carkeſſes ſhall
33 lye in this wilderneſſe And youre childern ſhall wādre
in this wilderneſſe .xl. yeres & ſuffre for youre whore-
dome vntill your carkaffeſ be waſted in the wilderneſſe,
34 after the numbere of the dayes in which ye ſerched out
y londe .xl. dayes, & euery daye a yere: ſo that they
ſhall bere your vnrightuouſneſſe .xl. yere, & ye ſhall ſele
35 my vengeance I the Lorde haue ſayed y I will do it
vnto all this euell congregacion y are gathered together
agenſt me: euen in thys wilderneſſe ye ſhalbe conſumed,
and here ye ſhall dye.
- 36 [Fo. XXIX.] And the men which Moſeſ ſent to
ſerche the londe, and which (when they came agayne)
made all the people to murmure agenſt it in that they
37 broughte vpp a flaunder apon y londe: dyed for their
bryngenge vp that euell flaunder apon it, and were
38 plaged before the Lorde. But Iofua the ſonne of Nun
and Caleb the ſonne of Iephune which were of y mē
39 that went to ſerche the londe, lyued ſtill. And Moſeſ

℞. 29 iacebunt cadauera veſtra. 33 Filii . . vagi . . conſuman-
tur cadauera patrum 34 et ſcietis vltionem meam 35 deficiet &
moriatur. 37 mortui ſunt et percuffi

℥. 29 Ewre leiber . . verfallen 32 yhr ſampt ewern leiben . .
verfallen 33 kinder ſollen hirten ſeyn 35 ſollen ſie alle werden . .
ſterben. 36 alſo ſtorben vnd worden geplagt

℞. ℞. N. 30 I lyfted etc. Loke Exod. vi, b. 33 Whoredome
for infydelytye or Idolatrye as in .iiii. Regū. ix, c. & Sapien.
xiiii, b.

tolde these sayenges vnto all the childern of Ysrael,
and the people toke great forowe.

- 40 And they rose vp yerlee in the morn- *Blinde rea-
fō which yer-
ynge & gatt them vpp in to the toppe while wolde
of the mountayne sayenge: lo we be here, not let them
ād will goo vpp vnto the place of which beleue in Gods
the Lorde sayed, for we haue synned. worde, teach-
eth them now
41 And Moses sayed: wherfore will ye goo to trust in
on this maner beyonde the worde of the their awne
42 Lorde? it will not come well to passe goo not vpp for workes.
the Lorde is not amonge you that ye be not flayne be-
43 fore youre enemyes. For the Amalechytes and the
Cananites are there before you, & ye will fall apon the
swerde: because ye are turned a waye from ŷ Lorde,
and therfore the Lorde wyll not be with you.*
- 44 But they were blynded to goo vpp in blynded, dark-
to ŷ hylltoppe: Neuer the lather, the arke ened as to the
of the testament of the Lorde and Moses mind, cf. Latin
45 departed not out of the hoste. Then the Amalekytes contenebratus
ād the Cananites which dwelt in that hill, came .P.
doune and smote them and hewed thē: euen vnto
Horma.

¶ The .XV. Chapter.

- 1 **A**ND the Lorde spake vnto Mo- *M.C.S. The
2 ses sayēge: speake vnto the drync koffer-
childern of Israhel & saye vnto inges of thē
them: when ye be come in to that enter i
to the lūde.
ŷ londe of youre habitacion which I geue The punysh-
ment of hym
3 vnto you, and will offre an offerynge apon that synneth*

V. 42 ne corruatis 44 contenebrati 45 percutiens eos atque
concidens, persecutus xv, 2 terram habitationis

L. 42 geschlahen werdet 44 verblendet 45 schlugen vnd zu-
schmiffen xv, 2 land ewr wonung

M. M. N. 40 sq. Blinde reason which yer while wolde not let
them beleue in Gods worde, teacheth them now to trust in their
awne workes.

the fyre vnto the Lorde, whether it be a burntofferynge or a speciall vowe or frewill offerynge or yf it be in youre principall festes to make a swete sauoure vnto the Lorde, of the oxen or of the flocke.

of arrogāce or pryde. The man is stoned that gethered styckes on the Saboth. Gardes must be made vpo the quarters of theyr garments.

4 Then, let him that offereth his offerynge vnto the Lorde, brynge also a meatofferynge of a tenth deale of floure myngled with the fourth parte of an hin of oyle, and the fourth parte of an hin of wine for a drynkofferynge and offer with y burntofferynge or any other offerynge when it is a lambe. And vnto a rā thou shalt offer a meatofferynge of .ii. tenth deales of floure, myngled with y thyrd parte of an hin of oyle, and to a drynkofferynge thou shalt offer the thyrd parte of an hin of wyne, to be a swete sauoure vnto the Lorde.

deale, part, portion, cf. German Theil

8 When thou offerist an oxe to a burntofferynge or in any speciall vowe or peaseofferynge vnto the Lorde, then thou shalt brynge vnto an oxe, a meatofferynge of .iii. tenth deales [Fo. XXX.] of floure myngled with half an hin of oyle. And thou shalt brynge for a drynkofferynge halfe an hin of wyne, that is an offerynge of a swete sauoure vnto the Lorde. This is the maner that shalbe done vnto one oxe, one ram a lambe or a kyd. And acordynge to the nombre of soche offerynges, thou shalt encrease y meatofferynges and the drynkofferynges

13 All that are of youre selues shall do these thinges after this maner, when he offereth an offerynge of swete sauoure vnto the Lorde And yf there be a straunger with you or be amonge you in youre generacions, and will offer an offerynge of a swete sauoure vnto y Lorde: 15 euen as ye do, so he shall doo. One ordynaunce shall

¶. 4 quartam partem hin: 5 & vinum . . . eiusdem mensuræ [cf. the Hebrew and Latin vv. 10-24] . . Per agnos singulos 6 & arietes 8 pacificas victimas

¶. 4 vierden teyls (cf. *deale*) 8 zum besondern gelübdopffer . . tödtopffer 14 der sol thun, wie sie thun

ferue both for you of the congregacion, and also for the straunger. And it shalbe an ordynaunce for euer amonge youre childern after you, that the straunger
 16 and ye shalbe lyke before the Lorde. One lawe and one maner shall serue, both for you and for y^e straunger that dwelleth with you.

17, 18 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel ad saye vnto them: when ye be come in to the londe whether I will brynge you,
 19 then whē ye will eate of the bred of the londe, ye shall geue an heue offerynge vnto the Lorde. Ye shall geue a cake of the first of youre dowe vnto an heue offerynge: as ye do the heue offerynge of the barne,
 21 euen so ye shall heue it .℞. Of the first of youre dowe ye must geue vnto the Lorde an heue offerynge, thorow out youre generacions.

22 Yf ye ouerse youre felues and obserue not all these commaundmētes which the
 23 Lorde hath spoken vnto Moses, & all that the Lorde hath commaunded you by y^e
 hāde of Moses, from the first daye forwarde that the Lorde commaunded amonge youre
 24 generacion: when oughte is commytted ignorantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burntofferynge to be a swete sauoure vnto the Lorde, & the meatofferynge and the drynkofferynge there to, acordynge to the maner: and an he goote for a synof-
 25 ferynge. And the preast shall make an atonement for all the multitude of y^e chil-
 ouerse youre felues, *err through ignorance or inadvertence, cf. Germ. übersehen, versehen*
 maner, *custom, usage as prescribed by law*

℞. 23 a die qua cœpit iubere & vltra 24 oblitaque fuerit facere multitudo . . vt ceremoniæ postulant

℞. 15 Der gantzen gemeyn sey eyn satzung . . . eyne ewige satzung soll das feyn ewrn nachkomen das fur dem Herrn der frembling sey, wie yhr 23 von dem tage an da er anfieng zu gepieten 24 die gemeyne etwas vnwissent thet . . . wie es recht ist 25 Vnd der priester

℞. ℞. N. 15 This cōmaundement was a fore token of gathering the gentyles & the hebrues in to one church of Christe, Iohan. x, c. wherein there is no dyfference betwene the Hebrue or Iewe and the grecyan, ryche and poore, cytezen and straunger or forener.

der of Israel, ad it shalbe forgeuen the for it was ignoraunce. And they shall brynge their giftes vnto the offerynge of the Lorde, and their synofferynge
 26 before the Lorde for their ignoraunce. And it shalbe forgeuen vnto all the multitude of the childern of Israel, & vnto the straunger that dwelleth amoge you: for the ignorauncye perteyneth vnto all the people.

27 Yf any one soule synne thorow ignoraunce he shall brynge a she goote of a yere olde for a synneofferynge.
 28 And the preast shall make an atonement for the soule that synned ignorauntly with the synofferynge before the [Fo. XXXI.] Lorde and reconfyle him, and it
 29 shalbe forgeuen him. And both thou that art borne one of the childern of Israel and the straunger that dwelleth amonge you shall haue both one lawe, yf ye synne thorow ignorauncye.

30 And the soule that doth ought presumptuously, whether he be an Israelite or a straüger, the same hath despyfed the Lorde. And that soule shalbe de-
 31 stroyed from amonge his people, because he hath despyfed the worde of the Lorde & hath brokē his cōmaüdmentes, ȳ soule therfore shall perysh ad his synne shalbe apon him.

32 And whyle the childern of Ysrael were in the wilderness, they founde a man gatherynge sticketes vppon
 33 the Sabath daye. And they ȳ founde him gatherynge sticketes, brought him vnto Moses and Aaron and vnto
 34 all ȳ congregacion: ad they put him in warde, for it was not declared what shulde be done vnto him.
 35 And the Lorde sayed vnto Moses: ȳ mā shal dye. let all the multitude stōne him with stōnes without

℣. 25 nihilominus 26 quoniam culpa est omnis populi per ignorantiam. 29 Tam indigenis quam aduenis vna lex erit omnium qui peccauerint ignorantes. 30 Anima vero quæ per superbiam . . quon. aduersus dominum rebellis fuit 34 nescientes quid super eo facere deberent. 35 Morte moriatur

℣. 26 das gantze volck ist ynn solcher vnwissenheyt. 29 Vnd es soll eyn gesetz seyn 30 eyn seele aus hoffart . . . der hat den Herrn geschmecht 34 Denn es war nicht ausgedruckt, was man mit yhm thun solte 35 des todts sterben

℣. *℣.* *N.* 32 Necessitye droue him not to gether styckes & therfore was he woorthye this cruell death, for as moche as he despyfed to heare the woorde of the Lorde wher vnto he was so straitlye cōmaunded to geue eare on the saboth daye.

- 36 the hoſte. And all y multitude broughte him with
out the hoſte ad ſtoned him with ſtones, and he dyed
as the Lorde commaunded Moſes.
- 37, 38 And the Lorde ſpake vnto Moſes ſayenge: ſpeake
vnto the childern of Yſrael and byd them, that they
make them gardes apou the quarters of ^{gardes, fringes}
their garmētes thorow out their gener- ^{quarters, cor-}
acions, ad let them make the gardes .ℙ. of ribandes of ^{ners}
- 39 Iacyncte And the garde ſhall be vnto Iacyncte, *blue*
you to loke apou it, that ye remembre all *Gods ſignes*
the commaundmentes of the Lorde and *were to put*
doo them: that ye ſeke not a waye after *men in remē-*
yours awne hertes and after yours awne *braunce of his*
eyes, for to goo a whooringe after them: *worde, that*
40 but that ye remembre and doo all my *they ſhuld not*
commaundmentes and be holy vnto yours *ſeke a waye*
41 God, for I am y Lorde yours God, which *to pleaſe God*
broughte you out of y londe of Egipte, to be yours *after their*
God. I am the Lorde God. *awne imagi-*
nacion.

■ The .XVI. Chapter.

- 1 **A**ND Corah the ſonne of Iezehar *M.C.S. The*
the ſonne of Cahath the ſonne *rebelliō & re-*
of Leui: & Dathan & Abiram *ſyſtaunce of*
the ſonne of Eliab, and On *Corah, Da-*
the ſonne of Peleth, the ſonne of Ruben: *than & Abi-*
2 ſtode vpp before Moſes, with other of the *ram. The erth*
childern of Iſrael .ii. hundred and fyftie, *opened and*
heedes of the congregacion, and counſelers, and men *ſwallowed*
them vp.

℞. 41 Egipte, for to be youre God

℥. 38 ſimbrias per angulos . . . vittas hyacinthinas 40 ſintque
ſancti deo ſuo. xvi, 2 contra Moyſen . . . viri procereſ ſynagogæ,
& qui tempore concilii per nomina vocabantur.

℥. 38 lepplin machen an den fittichen . . . gelle ſchnurlin
40 heylig ſeyn ewrem Gott. xvi, 2 fur Moſe . . heubtleut der
gemeyne, radtsherrn vnd berumpt leut

℞. ℞. N. 38 Soche *gardes* ſhulde the chriſten haue depely
fixed in their hertes, conſydering what they are bounde to the
Lorde, of what god what a ſeruyce they haue takē vpō thē: that
they myght with al dyligēce & cyrcumſpectiō fullfyl that, which
they haue promiſed etc. xvi, 1 Some wryte Koreh the ſonne of
Izachar. Some wryte Abirom.

3 of fame, and they gathered the felues together agent
 Moses and Aaron & sayed vnto them: ye haue done
 ynough. For all the multitude are holy euery one of
 them, and the Lorde is amonge them. Why therefore
 heue ye youre felues vpp aboue the con- heue, *lift*
 gregacion of the Lorde.

4 5 When Moses herde it, he fell apon his face and
 spake vnto Corah and vnto all his companye sayenge:
 tomorow the Lorde will shewe who is his and who is
 holy, and will take them vnto him, and whom so euer
 he [Fo. XXXII.] hath chosē, he will cause to come
 6 to him. This doo: take fyrepannes, thou Corah and
 7 all thi companye, and do fyre therein ad put cēs there-
 to before the Lorde tomorowe: And then whom foeuer
 the Lorde doeth chose, the same is holy. Ye make
 ynough to doo ye childern of Leui.

8 And Moses sayed vnto Corah: heare ye childern of
 9 leui, Semeth it but a small thyng vnto you, that y
 God of Israel hath separated you frō the multitude of
 Israel to brynge you to him, to doo the seruyce of the
 dwellynge place of the Lorde, and to stonde before the
 10 people to minystre vnto them? he hath taken the to
 him and all thi brethern the sonnes of leui with the,
 11 and ye seke the office of y preast also. For which cause
 both thou and all thi companye are gathered together
 agent. the Lorde: for what is Aaron, that ye shulde
 murmure agent him.

12 And Moses sent to call Dathan ad Abiram the
 sonnes of Eliab, and they answered: we will not come.
 13 Semeth it a small thyng vnto the that thou hast
 broughte us out of a londe that floweth with mylke
 and honye, to kyll us in y wildernesse. But that thou
 14 shuldest reygne ouer us also? More ouer thou hast
 broughte us vnto no londe that floweth with mylke
 and honye, nether hast geuen us possessions of feldes or

¶. 5 quos elegerit appropinquabūt ei. 10 vt vobis etiam sacer-
 dotium vendicetis 14 Reuera induxisti nos in terram . .

¶. 5 Wilchen er erwelet der sol sich zu yhm nahen 10 vnd yhr
 sucht nu auch das priesterthum 14 wie feyn hastu vns bracht ynn
 eyn land

of vynes. Ether wilt thou pull out the eyes of these men? we wyll .℞. not come.

- 15 And Moses waxed very angrye and sayed vnto the Lorde: Turne not vnto their offerynges. I haue not taken so moch as an asse from them, ne^o *Can oure prelates so saye?*
 16 ther haue vexed any of them. Then
 Moses sayed vnto Corah: Be thou ad all thy companye before the Lorde: both thou, they and Aaron to
 17 morowe. And take euery man his censer and put cens in them, & come before the Lorde euery man with hys censer: two hundred and fyftie censers, and Aaron with
 18 his censer. And they toke euery man his censer and put fyre in them & layed cens thereon, and stode in the dore of the tabernacle of witnesse, and Moses &
 19 Aaron also. And Corah gathered all the congregacyon agenst them vnto the dore of the tabernacle of witnesse.

And the glorye of the Lorde appered vnto all the
 20 congregacion. And the Lorde spake vnto Moses and
 21 Aaron sayenge: separate youre selues from this congregacion, that I maye consume them atonce. And they fell apou their faces and sayed: O most myghtie God of the spirites of all fleshe, one mā hath synned,
 23 and wylt thou be wroth with all the multitude? And
 24 the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah, Dathan & Abiram.

- 25 And Moses rose vpp and went vnto Da- [Fo. XXXIII.] than & Abirā, & the elders of Israel folowed
 26 him. And he spake vnto the congregacyon sayenge: departe from the tentes of these weked men and twyche nothinge of theres: lest ye peryshe in all there synnes.
 27 And they gate them from the dwellynge of Corah,

℞. 14 an & oculos nostros vis eruere? 15 Ne respicias 16 & Aaron die craftino separatim. 22 Fortissime deus spirituum vniversæ carnis . . . ira tua desæuiet? 26 ne inuoluamini in peccatis eorum.

℥. 14 Wiltu den leutten auch die augen aus brechen? 15 wende dich nicht 16 morgen . . . du, sie auch vnd Aaron 22 Gott Gott der geyster alles fleyschs . . vber die gantze gemeyne wueten? 26 das yhr nicht villeicht vmbkomt ynn yrgent yhrer funden eyne.

Dathan and Abiram, on euery side. And Dathan and Abiram came out & stode in ȳ dore of there têtes with their wyues, their sonnes and their childern.

28 And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes, and that
29 I haue not done them of myne awne mynde: Yf these men dye the comon deth of all men or yf they be vifited after the vifitacion of all men, then the Lorde
30 hath not sent me. But and yf the Lorde make a new thinge, and the erth open hir mouthe and swalowe them and all that pertayne vnto them, so that they goo doune quycke in to hell: then ye shall vnderstōd, that these mē haue rayled apon the Lorde.

31 And as soone as he had made an ende of speakynge all these wordes, the grounde cloue afunder that was
32 vnder them, and ȳ erth opened hir mouthe and swalowed them and their houffes and all the mē that
33 were with Corah and all their goodes. And they and all that pertayned vnto them, went doune alyue vnto hell, and the erthe closed apon them, and they
34 peryshed from amonge the .ℙ. congregacyon. And all Israel that were aboute them, fledde at the crye of them.

For they sayed: The erthe myghte happelye swalowe
35 vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fyfty men that offred cens.
36, 37 And the Lorde spake vnto Moses sayenge: Speake vnto Eleazer the sonne of Aaron the preaste and let him take vppe the censers oute of the burnynge
38 and scater the fyre here and there, for the censers of these synners are halowed in theyr deethes: and

℣. 27 a tentoriis eorū per circumitum . . . & liberis, om̃ique frequentia. 28 & non ex proprio ea corde protulerim. 30 scietis quod blasphemauerint dominum. 33 descenderuntque viui in infernum operti humo 34 fugit a clamore pereuntium 37 quoniam sanctificata sunt 38 in mortibus peccatorum

℣. 27 traten an die thur yhrer hutten mit yhren weyben vnd sonen vnd kindern 28 vnd nicht von meynem hertzen 30 erkennen, das dise leut den Herrn gelestert haben 33 vnd furen hyn vntern lebendig ynn die helle 34 floh fur yhrem geschrey

℣. ℣. N. 29 *Visited*: That is pūnyshed with the punnyshment. 30 *To go doune quycke or a lyue into hell* is, to perysh by soudayne deeth and to be ouerwhelmed with the erth.

let them be beten in to thyne plates thyne, *thin*
and fastened apon the altare. For they offred thē be-
fore the Lorde, and therfore they are holye and they
shalbe a sygne vnto the childern of Israel.

39 And Eleazar the preast toke the brafen censers
which they that were burnt had offered, and bet them
40 and fastened them vppon the altare, to be a remem-
braunce vnto the childern of Israel, that no straunger
whiche is not of the seed of Aaron, come nere to offer
cens before the Lorde, that he be not made like vnto
Corah and his companye: as the Lorde sayed vnto him
by the hande of Moses.

41 And on the morowe all the multitude of the chil-
dern of Israell murmured agenste Moses and Aaron say-
enge: ye haue kyllid [Fo. XXXIIII.] the people of
42 the Lorde. And when the multitude was gathered
agenste Moses and Aaron, they looked towarde the tab-
ernacle of witnesse. And beholde, the cloude had
couered it and the glorye of the Lorde appeared.

43 And Moses and Aaron went before the tabernacle of
44 witnesse. And the Lorde spake vnto Moses sayenge:
45 Gett you from this congregacyon, that I maye consume
them quckelye. And they fell apon theyr faces.

46 And Moses sayde vnto Aaron: take a censer and put
fyre therein out of the alter, and poure on cens, and goo
quckly vnto the cōgregacion and make an attone-
ment for thē. For there is wrath gone oute from the
47 Lorde, and there is a plage begone. And Aaron toke

℣. 38 eo quod oblatum sit . . . et sanctificata sint . . pro signo
& monimēto 42 Cumque oriretur seditio & tumultus increfceret
43 Moyſes & Aaron fugerūt . . Quod poſtquam ingreſſi ſunt,
operuit nubes, & apparuit gloria domini. 44 Dixitque dominus
45 etiam nunc delebo eos. 46 et plaga deſæuit. 47 Quod cum
feciſſet Aaron

℣. 38 denn ſolche pfannen der funder ſind geheylygt, durch
yhre feele . . . denn ſie ſind geopffert fur dem Herrn vnd gehey-
liget, vnd ſollen den kindern Iſrael zum zeychen feyn. 42 gemeyne
verſamlet widder Moſe vnd Aaron, wandten ſie ſich zu der hutten
des zeugnis. Vnd ſihe, da bedecket es die wolcken, vnd die her-
lickeyt des Herrn erſcheyn 45 ich will ſie bald freſſen 47 Vnd
Aaron nam. . .

℣. ℣. N. 38 The censers were *halowed in theyr deathes* be-
cauſe that by them was geuen an enſample vnto other to feare.

as Moses commaunded him, and ran vnto the congregation: and beholde, the plague was begone amonge the people, and he put on cens, and made an attone-
 48 ment for the people. And he stode betwene the deed,
 49 and them that were alyue, and the plague ceased. And the numbre of them that dyed in the plague, were xiiii. thousande and seuen hundred: besyde them that
 50 dyed aboute the busynes of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse, and the plague ceased.

¶ The .XVII. Chapter.

.P. XVII. Chapter.

1 **A**ND the Lorde spake vnto Mo- *M.C.S. Aa-*
 2 ses sayenge: speake vnto the *rons rodde*
 childern of Israel and take *buddeth and*
 of them, for euery pryncypall *beareth blos-*
somes.

houffe a rod, of their princes ouer the houffes of their fathers: euen .xii. rodde, and wryte euery mans name
 3 apon his rod. And wryte Aarons name apon the staffe of Leui: for euery heedman ouer the houffes of their
 4 fathers shall haue a rod. And put thē in the taber-
 5 nacle of witnesse where I wyll mete you. And his rod whom I chose, shall blossome: So I wyll make cease from me the grudgynges of the childern of Israel which they grudge agenst you.

6 And Moses spake vnto the childern off Israel, and

V. 48 & stans inter mortuos ac viuentes 50 postquam quieuit interitus. xvii, 4 coram testimonio vbi loquar ad te. 5 et cohibebo a me querimonias filiorum Israel, quibus contra vos murmurant.

L. 47 vnd die plage ist angangen vnter 48 vnd stund zwischen den todten vnd lebendigen 50 vnd der plage wart geweret. xvii, 4 fur dem zeugnis da ich euch zeuge 5 das ich das murren der kinder Israel, das sie widder euch murren, stille.

M. N. 48 Aaron is heare a fygure of Christ which is the medyatoure betwene God and the churche which restraineth the iust vengeance of God for the synnes of the worlde, which helpeth the chosē whē they be in ieopardye.

all the prynces gaue him for euery prynce ouer their fathers houffes, a rod: euen .xii. rodde, and the rod
 7 of Aaron was amonge the rodes. And Moses put y rodde before the Lorde in the tabernacle of witnesse.
 8 And on the morowe, Moses went in to the tabernacle: and beholde, the rod of Aaron of the housse of Leui
 9 was budded & bare blofomes and almondes. And Moses broughte out all the staues from before the Lorde, vnto all the childern of Israel, & thei loked
 10 apon them, and toke euery man his staffe.

10 And the Lorde sayed vnto Moses: brynge Aarons rod agayne before the witnesse to be kepte for a token vnto the childern of re- [Fo. XXXV.] bellyon, that their murmurynges maye ceasse fro me, that they
 11 dye not. And Moses dyd as the Lorde commaunded
 12 him. And the childern of Israel spake vnto Moses sayenge: beholde, we are destroyed and all come to
 13 nought: for whosoeuer cometh nye the dwellynge of the Lord, dyeth. Shall we vtterly confume awaye?

¶ The .XVIII. Chapter.

1 **A**ND the Lorde sayed vnto Aaron: *M.C.S. The offyce of the Levites. The tythes and fyrst frutes must be geuen them. Aarons herytage.*
 Thou and thy sonnes and thy fathers housse with the, shall bere the faute of that whiche
faute, fault, iniquity. is done amyffe in the holy place.

And thou and thy sonnes with the, shall beare the

V. 6 et dederunt ei omnes principes virgas per singulas tribus fueruntque virgæ duodecim absque virga Aaron. 10 in signum rebellium filiorum 12 Ecce cōsumpti sumus, omnes periimus 13 num vsque ad internecionem cuncti delendi sumus?

L. 6 gaben yhm zwelff stecken, eyn iglicher heubtman eynen stecken nach dem haus yhrer veter, Vnd der stecke Aaron war auch vnter yhren stecken. 10 zum zeichen den widderſpenſtigen kindern 12 Sihe, wyr nemen ab vnd komen vmb, werden all vnd komen vmb 13 Sollen wyr denn allerding abnemen?

M. M. N. 1 *Holy place:* Vnderſtāde yf ye take not heade that it be not touched.

faute of that whiche is done amyffe in youre preast-
 2 hode. And thy brethern also ȳ tribe of leui, ȳ trybe
 of thy father take with the, and let them be yoyned
 vnto the and miniftre vnto the.

And thou and thy fonnes with the fhall miniftre
 3 before the tabernacle of witneffe. And let them wayte
 apou the and apou all the tabernacle: only let them
 not come nye the holy veffels & the alter, that both
 4 they ad ye also dye not. And let them be by the and
 wayte on the tabernacle of witneffe, and on all the
 feruyce of the tabernacle, and let no ftraunger come
 nye vnto you.

5 Wayte therfore apou the holye place and .P. apou
 the alter, ȳ there fall no moare wrath apou the childern
 6 of Ifrael: beholde, I haue taken youre brethern the
 leuites from amonge [the] childern of Ifrael, to be
 youres, as giftes geuen vnto the Lorde to doo the
 7 feruyce of the tabernacle of witneffe. And fe that
 both thou and thy fonnes with the take hede vnto
 youre preaftes office, in all thinges that pertayne
 vnto the alter and within the vayle. And fe that
 ye ferue, for I haue geuē youre preaftes office vnto
 you for a gifte to do feruyce: & the ftraunger that
 cometh nye, fhall dye.

8 And the Lorde fpake vnto Aaron: beholde, I haue
 geuen the the keypyng of myne heueofferynges in all
 the halowed thynges of the childern of Ifrael. And
 vnto the I haue geuen them vnto anoyntyng ad to
 9 thy fonnes: to be a dutye for euer. This dutye, *due*,
 fhall be thyne of moft holy facrifycles: All noun
 their giftes, thorow out all their meatofferynges fynne-

¶. 6 from amonge the chyldren

¶. 1 peccata facerd. 2 fratres tuos de tribu Leui, fceptro patris
 tui fume tecum . . in tabernaculo testimonii. 3 Excubabuntque
 Leuitæ ad præcepta tua . . . ne & illi moriantur, vt vos pereatis
 fimul. 4 Alienigena non mifcebitur vobis. 5 ne oriatur indignatio
 7 per facerдotes adminiftrabuntur. 8 dedi tibi cuftodiam primiti-
 arum mearum. 9 & cedit in fancta sanctorum

¶. 1 miffethat ewrs priefterthums 2 deyne bruder des ftams
 Leui deyns vatters . . . fur der hutten des zeugnis 4 Vnd keyn
 frembder fol ſich zu euch nahen 5 das furt nicht mehr eyn wueten
 kome 7 denn ewr priefterthum gebe ich euch eyn zum ampt fur
 eyn gabe 8 meyne Hebeopffer 9 das aller heyligſt feyn,

offrynges and trespaceoffrynges whiche they bringe
vnto me: They shalbe most holy vnto the ad vnto
10 thy sonnes. And ye shall eate it in the most holye
place: all that are males shall eate of it: for it shalbe
holye vnto the.

11 And this shalbe thyne: the heueofferynge of their
giftes, thorow out all the waueofferynges of the chil-
dern of Israel, for I haue geuen them vnto the and thy
sonnes, [Fo. XXXVI.] and thy doughters with the,
to be a dutye for euer: and all that are cleane in thy
12 houle, shall eate of it, all the fatt of the oyle, of the
wyne and of the corne: their firstfrutes which they geue
13 vnto the Lorde that haue I geuen vnto the. The first
frutes of all that is in their londes whiche they brynge
vnto the Lorde, shalbe thyne: and all that are cleane
in thyne housse, shall eate off it.

14, 15 All dedicate thinges in Israel, shalbe thine. All
that breaketh the matrice of all flesh that men bringe
vnto the Lorde, bothe of man and beest, shalbe thyne.
Neuerthelater the firstborne of man shalbe redemed,
and the firstborne of vncleane beestes shalbe redemed.
16 And their redemptions shalbe at a moneth olde, val-
owed at .v. sycles of syluer, of the holy sycle. A sycle
17 maketh twentye Geras. But the firstborne of oxen,
shepe & gootes shall not be redemed. For they are
holy, and thou shalt sprinkle their blood apou the
alter, and shalt burne their fatt to be a sacrifice of a
swete sauoure vnto the Lorde.

18 And the flesh of them shalbe thyne, as the waue
19 brest and all the right shulder is thyne. All the holy
heueofferynges whiche the childern of Israel heue vnto
ÿ Lorde, I geue the & thy sonnes & thi doughters
with the to be a dutye for euer. And it shalbe a

¶ 10 mares tantum edent ex eo, quia consecratum est tibi
13 Vniuersa frugum initia, quæ gignit humus 14 Omne quod ex
voto 15 ita duntaxat 16 obolos 17 quia sanctificata sunt domino
19 Omnes primitias sanctuarii . . .

¶ 10 Am allerheyligsten ort soltu es essen . . . Was menlich
ist . . . denn es sol dyr heylig feyn. 13 Die erste frucht, alles das
ynn yhrem land 14 Alles verbannete ynn Israel 15 doch das du die
erste menschen frucht 16 Gera. 17 denn sie sind heylig 19 Alle
Hebopffer die die kinder Israel heyligen . . .

salted couenaunte for euer, before the Lorde: vnto the and to thy feed with the.

20 .¶. And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande, nor parte amonge them. For I am thy parte and thy enheritaunce
21 among the childern of Israel. And beholde I haue geuen the childern of Leui, the tenth in Israel to enherite, for the seruyce whiche they serue in the tabernacle of witnesse, that the childrē of Israel henceforth
22 come not nye the tabernacle of witnesse, and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne, and it shalbe a lawe for euer vnto youre childern after you: But amonge the childern of Israel they shall en-
24 heret none enheritaunce. For the tithes. *Oures, will haue tithes & landes & rētes & kingdomes & emperies and all.* of the childern of Israel whiche they heve vnto the Lorde, I haue geuen the Leuites to enherett. Wherefore I haue sayed vnto them: Amonge the chyldern off Israell ye shall enherett none enheritaunce.

25, 26 And the Lorde spake vnto Moses sayenge: speake vnto the leuites and saye vnto thē: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre enheritaunce, ye shall take an heueoffrynge of that same for the Lorde: euen the
27 tenth of that tythe. And it shalbe rekened vnto you for youre heueofferynge, euen as though ye gaue corne out of the barne or a fullofferynge from the wynepresse.

28 [Fo. XXXVII.] And of this maner ye shall heue an heueofferynge vnto ȳ Lorde, of all youre tithes which ye receaue of the childern of Israel, & ye shall geue

℥. 19 Pactum salis est 21 in possessionem pro ministerio 22 nec cōmittant peccatū mortiferū 24 decimarum oblatione contenti, quas in vsus eorum & necessaria separaui.

℥. 19 eyn vnuerwefenlich bund 21 alle zehenden geben ynn Israel zum erbgut 22 das hynfurt . . nicht nahen . . fund auff sich zu laden vnd sterben.

℥. N. 19 *Salted couenaūt* for a fyrm fuer and stable couenaunt.

℥. N. 19 Im Ebreischen heysst es eyn saltzbund, das wie das saltz erhelt das fleysch vnuerweflich, also soll auch diser bund vnuerweflich seyn. So redet die schrift auch .2. Paralip. 13. Gott hatt das reych Daudid geben vnd seynen mit eym saltzbund.

there of the Lordes heueofferinge vnto Aaron the
 29 preast Of all youre giftes, ye shall take out the Lordes
 heueofferynge: euen the fatt of all their halowed
 thynges.

30 And thou shalt saye vnto them: when ye haue take
 a waye the fatt of it from it, it shalbe counted vnto
 31 the leuites, as y^e encrease of corne and wyne And ye
 shall eate it in all places both ye and youre houghsholdes,
 for it is youre rewarde for youre seruyce in the taber-
 32 nacle of witnesse. And ye shall beare no synne by y^e
 reason of it, when ye haue taken from it the fatt of it:
 nether shall ye vnhalowe y^e halowed thynges of the
 childern of Israel, and so shall ye not dye.

¶ The .XIX. Chapter.

1 **A**ND the Lorde spake vnto Moses
 2 and Aaron sayenge: this is the
 ordynaunce of the lawe which
 y^e Lorde cōmaūdeth sayenge:
 speake vnto y^e childern of Israel and let
 them take the a redd cowe with out spot
 wherein is no blemyshe, & which neuer bare
 3 yocke apō her. And ye shall geue her
 vnto Eleazer the preast, and he shall brynge her with
 out the hoste and cause her to be slayne before him.
 4 And Eleazar y^e preast shall take of hir bloude vppon
 his fynger, and sprynkle it streght .℞. towarde the tab-
 5 ernacle of witnesse .vii. tymes And he shall cause the

*M.C.S. Of
 the redde
 cowe. The
 lawe of him
 that dyeth in
 the taberna-
 cle: and of
 hym also
 that toucheth
 any vncleane
 thyng.*

F. 29 Omnia quæ offeretis ex decimis, & in donaria domini
 separabitis 30 reputabitur vobis 32 ne polluat oblationes filiorum
 Israel, & moriamini. xix, 2 religio victimæ . . . vaccam rufam
 ætatis integræ 3 in conspectu omnium

L. 30 so fols den leuiten gerechnet werden 32 vnd nicht ent-
 weyhen das geheyligete der kinder Israel, vnd nicht sterben.
 xix, 2 Dife weyse sol eyn gesetz seyn . . . eyn rodlichte kue . . .
 auff die noch nie keyn ioch komen ist 3 daselbs fur yhm 4 stracks
 gegen die hutten

cowe to be burnt in his syghte: both skyn, flesh and
 6 bloude, with the douge also. And let the preast take
 cipresse wodd, and Isope and purple cloth, and cast
 7 it apon the cowe as she burneth. And let the preast
 wash his clothes and bathe his flesh in water, and then
 come in to the hoste, and ȳ preast shalbe vncleane
 vnto the euen.

8 And he that burneth her, shall wash his clothes in
 water & bathe his flesh also in water, ād be vncleane
 9 vntill euen. And one that is cleane, shall goo and
 take vpp the asshes of the cowe, and put them without
 the hoste in a cleane place, where they shall be kepte to
 make sprynklynge water for the multitude *Hēce came*
 of the childern of Israel: for it is a synoffer- *holy water*
 10 ynge And let him that gathereth the asshes of the
 cowe, wash his clothes, and remayne vncleane vntill
 euen. And this shalbe vnto the childern of Israel ād
 vnto the straunger ȳ dwelleth amonge them, a maner
 for euer.

11 He that twycheth any deed persone, shalbe vn-
 12 cleane .vii. dayes. And he shall purifye him selfe with
 the asshes the thyrde daye ād then he shalbe cleane
 the seuenth daye. And yf he purifye not himselfe the
 thyrde daye, thē the seuenth daye, he shall not be
 13 cleane. Whosoever twicheth any persone ȳ dyeth &
 sprynkleth not him selfe, defyleth the dwellynge of
 [Fo. XXXVIII.] the Lorde: ād therfore that soule
 shalbe roted out of Israel, because he hath not spryn-

℞. 6 Cedar wood 13 whosoever toucheth

℥. 5 comburetque eam cunctis videntibus 6 in flammam, quæ
 . . . vorat 7 corpore suo 9 in loco purissimo . . . quia pro pec-
 cato vacca combusta est. 10 sanctum iure perpetuo. 13 Omnis
 qui . . . et peribit ex Israel . . . et manebit spurcitia eius su-
 per eum.

℥. 5 kue fur yhm verbrennen 6 auff die brennende kue 7 feyn
 leyb (v. 8) 9 an eyne reyne stette . . . denn es ist eyn fundopfer.
 10 eyn ewigs recht 13 solche seele sol ausgerotet werden

℞. ℞. N. 10 *For euer* loke gene. xiii, d. 13 As they were
 defyled with the touchyng of the deed, so are the soules of the
 christen defyled when they comyt deedly synne: which is
 cleansed with christes sacryfye and merytes onely: and that
 cleāsyng obtayned by the passyon and deth of Christ oure Lorde
 who soever contēneth his soule shall be rooted oute frō among
 the chosē.

kled the sprynklynge water vppon him. he shalbe vncleane, and his vncleennesse shall remayne vppon him.

14 This is the lawe of the man that dyeth in a tent: all that come in to the tent and all ȳ is in the tent, shalbe
15 vncleane .vii. dayes. And all the vessels that be opē which haue no lyd nor couerynge apon them, are vncleane.
16 And who soeuer twicheth one that is slayne with a fwerde in the feldes, or a deed persone, or a bone of a deed man, or a graue: shall be vncleane .vii. dayes.

17 And they shall take for an vncleane persone, of the burnt asshes of the synofferynge, & put runnyng water
18 thereto in to a vessell. And a cleane persone shall take Ifope and dyppe it in the water, and sprynkle it apon ȳ tent and apon all the vessells and on the foules that were there, and apon him that twyched a bone or a
19 slayne persone or a deed body or a graue. And the cleane persone shall sprynkle apon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifie him selfe and wasshe his clothes and bathe him selfe in water, and shalbe cleane at euen.

20 Yf any be vncleane and sprynkle not himselfe, the same soule shalbe destroyed frō amōge the congregation: for he hath defyled .℞. the holy place of the Lorde. And he that sprynkleth ȳ sprynklynge water, shall wassh his clothes.

21 And he that twicheth the sprynklynge water, shall
22 be vncleane vntill euē. And whatsoeuer ȳ vncleane persone twicheth, shalbe vncleane. And the soule that twicheth it, shalbe vncleane vntill the euen.

℥. 20 holy place of ȳ Lorde, & is not sprynkled with sprinklyng water therefore is he vncleane. And this shalbe a perpetual lawe vnto thē.

℥. 16 aut per se mortui 17 cineribus combustionis atque peccati 18 & homines huiusmodi contagione pollutos 20 Si quis hoc ritu non fuerit expiatus . . . de medio ecclesiæ 22 et anima quæ horum quippiam tetigerit

℥. 16 oder eyn todten 17 nemen der asschen dises verbranten fundopffers 18 vnd alle seelen die drynnen sind. Also auch denen der eyns todten beyn, odder erschlagenen, odder todten, odder grab angeruret hat 20 Wilcher aber vnreyn feyn wirt vnd sich nicht entfunden wil 22 Vnd wilche feel er anruren wirt

■ The .XX. Chapter.

- 1 **A**ND the whole multitude of y childern of Israel, came in to the deserte of Sin in the first moneth, & the people dwelt at cades. And there dyed Mir Iam, & was buried there. More ouer there was no water for the multitude, wherfore they gathered thē felues together agēst Moses and agēst Aaron. And the people chode with Moses and spake sayenge: wold God that we had perysshed when oure brethern perysshed before y Lorde. Why haue ye brought the congregacion of the Lorde vnto this wildernesse, that both we & oure catell shulde dye here? Wherfore brought ye us out of Egipte, to brynge us in to this vngracious place, which is no place of seed nor of fygges nor vynes nor of pomgranates, nether is there any water to drynke?
- 6 And Moses and Aaron went from the congregacion vnto the dore of the tabernacle of witnesse, and fell apou their faces. And y glorie of the Lorde appered vnto them. And [Fo. XXXIX.] the Lorde spake vnto Moses sayenge: take y staffe, and gather thou and thi brother Aarō the congregacion together, and saye vnto the rocke before their eyes, that he geue forth his water. And thou shalt brynge thē water out of the rocke and shalt geue the company drynke, and their beesse also.

*M.C.S. Mir
Iam dyeth.
The people
murmur. They
haue water
euen oute of
the rocke. E-
dom denyeth
the Israel-
ites passage
thorow his
reaulme. The
death of Aa-
ron in whose
roume Elea-
zar succedeth.*

V. 3 & versi in seditionem . . . Vtinam periissemus inter fratres nostros 4 ecclesiam domini 6 Ingressusque Moyfes & Aaron dimissa multitudo in tabernaculum fœderis . . . — *clamaueruntque ad dominum, atque dixerunt, Domine deus audi clamorem huius populi, & aperi eis thesaurū tuum fontē aquæ viuæ, vt satiati cesset murmuratio eorum* . . 8 loquimini ad petram

¶. 2 haddert mit Mose . . Ach das wyr vmbkamen weren da vnser bruder vmbkamen 4 gemeyne des Herrn 6 von der gemeyne zur thur der hutten des zeugnis 8 redet mit dem fels

9 And Moses toke the staffe from before y^e Lorde, as
 10 he commaunded him. And Moses and Aaron gathered
 the congregacion together before the rocke, and he
 sayed vnto the heare ye rebellyons, must we sett you
 11 water out of this rocke? And Moses lifte vp his hande
 with his staffe and smote the rocke .ii. tymes, and the
 water came out abundantly, & the multitude dranke
 and their beesse also.

12 And the Lorde spake vnto Moses & Aaron: Because
 ye beleued me not, to sanctifye me in the eyes of the
 childern of Israel, therefore ye shall not brynge this con-
 gregacion in to the londe which I haue geuen them.
 13 This is the water of stryffe, because the childern of
 Israel stroue with the Lorde, & he was sanctified
 apou them.

14 And Moses sent messengers from cades vnto the
 kynge of Edome. Thus sayeth thi brother Israel:
 Thou knowest all the trauell y^e hath happened us,
 15 how oure fathers wēt doune in to Egipte, and how we
 haue dwelt in Egipte a longe tyme, and how the
 16 Egiptians vexed both us and oure fathers. Then .P.
 we cryed vnto the Lorde and he herde oure voyces,
 and sent an angell and hath fett us out of Egipte.
 And beholde, we are in Cades a citie harde by the
 17 borders of thi contre let us goo a good a good fellow-
 shipe, *peace-*
ably cf. xxii, 6 fellowshipe thorow thi contre we wyll not
 goo thorow the feldes nor thorow the
 vyneyardes, nether will we drynke of the water of the
 fountaynes: but we will goo by the hye waye and ne-
 ther turne vnto y^e ryghte hande nor to y^e lefte, vntill
 we be past thi contre.

18 And Edom answered him: Se thou come not by me,
 19 lest I come out agēst the with the swerde And the

V. 10 Audite rebelles et increduli 13 aqua cōtradictionis
 14 omnem laborem 16 Cades, quæ est in extremis finibus tuis
 17 via publica 18 alioquin armatus occurram tibi.

L. 10 Horet yhr widderſpenſtigen 13 das hadder wasser 14 alle
 die muhe 16 Kades ynn der ſtadt an deynen grentzen 17 die land
 ſtraſſe 18 dyr mit dem ſchwerdt entgegen zihen

ſſ. ſſ. N. 12 *To sanctifye* here is, to shewe and declare to be
 holy as in Math. vi, b.

childern of Israel sayed vnto him: we will goo by the beeten waye: & yf ether we or oure catell drynke of thi water, we will paye for it, we wyll doo nomoare but
 20 passe thorow by fote only. And he sayed: ye shall not goo thorow. And Edom came out agenst him with
 21 moch people and with a mightie power. And thus Edom denyed to geue Israel passage thorow his contre. And Israel turned a waye from him.

22 And the childern of Israel remoued frō Cades and went vnto mount Hor with all the congregacion.

23 And the Lorde spake vnto Moses and Aaron in mount Hor, harde vppon the costes of the londe harde vppon,

24 of Edom sayenge: let Aaron be put vnto *near to* his people, for he shall not come in to the londe which I haue [Fo. XL.] geuen vnto the childern of Israel: be-

cause ye dishobeyed my mouth at the water of stryffe

25 Take Aaron and Eleazer his sonne, & brynge them

26 vpp in to mount Hor, and stryppe Aaron out of his vestimentes and put them apon Eleazer his sonne, ad let Aaron be put vnto his people and dye there.

27 And Moses dyd as the Lorde commaunded: and they went vpp in to mount Hor in the fyghte of all the

28 multitude. And Moses toke off Aarons clothes and put them apon Eleazer his sonne, and Aaron dyed there in the toppe of the mount. And Moses &

29 Eleazer came doune out of the mount. And all y^e houffe of Israel morned for Aarō .xxx. dayes

¶. 19 Per tritam gradiemur viam . . . dabimus quod iustum est 20 cum infinita multitudine, & manu forti 22 Hor, qui est in finibus terræ Edom 23 vbi 24 eo quod incredulus fuerit ori meo 25 Tolle Aaron & filium eius cum eo 26 nudaueris patrem veste sua . . Aaron colligetur, & morietur ibi. 28 descendit cum Eleazaro. 30 per cunctas familias suas.

¶. 19 auff der gebeenten strafs . . so wollen wyrs betzalen 20 mit mechtigem volck vnd starcker hand. 22 Hor am gepirge 23 Hor am gepirge an den grentzen des lands der Edomiter 24 darumb das yhr meynem mund widderspenstig gewest seydt 25 Nym Aar. vnd seynen son Eleasar 26 Aaron sol sich daselbs famlen vnd sterben. 28 Mose aber vnd El. stygen erab vom berge 29 Aaron dahyn war . . das gantze haus Israel.

The .XXI. Chapter.

- 1 **A**ND when kynge Arad the cananite which dwelt in the south parties, harde tell that Israel came by the waye that the spies had founde out: he came and foughte with Israel and toke some of them prisoners. Then Israel vowed a vowe vnto the Lorde and sayed: Yf thou wilt geue this people in to oure hādes, we will destroye their cities. And the Lorde herde y^e voyce of Israel, ād delyuered them the Cananites And they destroyed both them and their cities, and called the place Horma.
- 2 Hence couetousnes fett monethes myndes and hath encreased the with yeres myndes ād seuē yeres mīdes ye as longe as the wife liveth she must once in the yere offer somewhat for her olde husband.
- 3 *¶.C.S. Ifrael vanquesheth kyng Arad. The fyerye serpentes stynge them: but when they loke at the brasen serpent which the Lord commaunded Moses to lyft up, they are healed. The kynges, Sehon and Og are ouercome in batell.*

- 4 .P. Then they departed from mount hor towarde the redd se: to compasse the londe of Edō. And the
- 5 soules of the people faynted by the waye. And the people spake agenst God and agenst Moses: wherfore hast thou brought us out of Egipte, for to dye in the wildernesse for here is nether bred nor water, and oure soules lotheth this lyghte bred.
- 6 Then the Lorde sent fyrie serpentes amōge the people, which stonge them: so that moch people dyed
- 7 in Israel. And the people came to Moses and sayed: we haue synned, for we haue spoken agenst the Lorde

¶. 1 et victor existens, duxit ex eo prædam. 3 quem ille interfecit subuersis vrbibus eius: & vocauit nomen loci illius, Horma, id est anathema. 4 Et tædere cœpit populum itineris ac laboris 5 anima nostra iam nauseat super cibo isto leuissimo 6 ad quorum plagas & mortes

¶. 1 vnd furet etlich gefangen 3 Vnd hies die stett Harma. 4 dem volck wart die seele vnlustig auff dem wege 5 vnser seele ekelt vber diser losen speyse. 6 die bissen das volck

¶. N. 5 *Lyghte bread:* Or that is so lytell woorth. 6 The plage of serpentes

¶. N. 3 *Harma* heyst eyn bann

and agenst the make intercession to the Lorde, that
 he take awaye the serpent from us And Mofes
 8 made intercession for the people. And the Lorde
 sayed vnto Mofes: make the a serpent ad hāge it vpp
 for a sygne, and lett as many as are bytten loke apō
 9 it and they shall lyue. And Mofes made a serpent of
 brasse ad sett it vpp for a sygne And when the ser-
 pētes had bytten any man, he went and behelde the
 serpent of brasse and recouered.

10 And the childern of Israhel remoued and pitched in
 11 Oboth. And they departed from Oboth and laye at
 Egebarim in the wildernesse which is before Moab on
 12 the east syde. And they remoued thence, and pitched
 13 apō the ryuer of zarad. And they departed thence
 and pitched on the other syde of Arnō, which ryuer
 is in the wildernesse, and cometh out of [Fo. XLI.]
 the costes of the Amorites: for Arnon is the bor-
 der of Moab, betwene Moab and the Amorites.
 14 Wherefore it is spoken in the boke of the warre
 of the Lorde: goo with a violence, both on the
 15 ryuer of Arnon and on the ryuers heed, whiche
 shoteth doune to dwell at Ar, and leneth vppon the
 costes of Moab.

16 And from thence they came to Bear, whiche is the
 well whereof the Lorde spake vnto Mofes: gather the
 17 people together, that I maye geue them water. Then
 Israhel sange this songe: Aryse vpp well, synge thereto:
 18 The well whiche the rulers dygged and the captaynes
 of the people with the helpe of the lawegeuer and with
 their staues.

℣. 9 quem cum percussi aspicerent, sanabantur. 13 & prominet
 in finibus Amorrhæi . . . diuidēs Moabitas & Amorrhæos. 14 Sicut
 fecit in mari rubro, sic faciet in torrētibus Arnon. 15 Scopuli tor-
 rentium inclinati sunt, vt requiescerent in Ar, & recumberent
 in finibus Moabitarum. 16 Ex eo loco apparuit puteus 17 Ascendat
 puteus. Concinebant 18 in datore legis, & in baculis suis.

℣. 9 vnd bleyb leben 13 vnd eraus fleußt an der grentze der
 Amoriter . . . zwidßschen Moab vnd den Amoritern 14 Vnd far mit
 vngeßtum beyde an den bechen Arnon 15 vnd der beche quellen,
 wilcher neygt sich hyn, das er wone zu Ar, vnd lehnet sich an,
 das er der Moabiter grentze wirt. 16 Vnd von dannen zogen sie zum
 brunnen. 17 sungen eyns vmbs ander vber dem brun. 18 durch
 den lerer vnd yhre stebe.

℞. ℞. N. 14 Some thinck it to be the boke of iudges.

19 And from this wilder nesse they went to Matana, and
from Matana to Nahaliel, and from Nahaliel to Bamoth,
20 and from Bamoth to the valay that is in the felde of
Moab in the toppe of Pisga which boweth towarde the
wilder nesse.

21 And Israel sent messengers vnto Sihō, kynge of the
22 Amorites sayenge: let vs goo thorow thy londe. we
will not turne in to thy feldes nor in to thy vyneyardes,
nether drynke of the water of the welles: but we will
goo alonge by the comon waye, vntill we be past thy
23 contre. And Sihō wolde geue Israel no licence to
passe thorow his contre, but gathered all his people
together & went out agēst .℞. Israel in to the wilder-
ness. And he came to Iaheza and foughte with Israel.

24 And Israel smote him with the edge of the swerde
and conquered his londe, from Arnon vnto Iabock:
euen vnto the childern of Ammon. For the borders
25 of the childern of Ammon, are stronge. And Israel
toke all these cities & dwelt in all y cities of y Amor-
ites: in Esbon and in all the townes that longe there
26 to. For Esbon was the citie of Sihon the kinge of the
Amorites which Sihon had fought before with the kinge
of the Moabites, ād had taken all his londe out of his
hande, euen vnto Arnon.

27 Wherefore it is a prouerbe: goo to Hesbō and let the
28 citie of Sihon be bylt ād made redye for there is a
fyre gone out of Hesbon & a flame frō the citie of Sihō
ād hath cōsumed Ar of the Moabites and the men of
29 the hylles of Arnon. Wo be to the Moab: o people
of Chēmos ye are forloren. His sonnes ^{forloren, *loft*,}
are put to flighte & his daughters brought ^{cf. German}
captiue vnto Sihon kinge of the Amorites. ^{*verloren*}

℞. 20 Phasgah which boweth toward Iesimon. 29 Chamos y
are vndone

℥. 22 via regia 24 A quo percussus est in ore gladii 25 in
Hesebon scilicet, & viculis eius. 28 & habitatores excelsorum Arnon.

℥. 22 die landstrasse 24 Israel aber schlug yhn mit der scherff
des schwerds 25 Hesbon mit allen yhren tochteren 28 vnd die
burger der höhe Arnon

℞. ℞. N. 20 *Phasgah*: After the comen translacyon. Chald.
a hylle. *Iesimon*: Grec. wyldernesse. 29 *Chamos* is the name of
a certen image.

- 30 There lighte is out from Hesbon vnto Dibon and we made a wildernesse euen vnto Nopha whiche reacheth vnto Mediba.
- 31 And thus Israell dwelt in the londe of the Amorites.
- 32 And Moses sent to serche oute Iaezer, & they toke the townes belongynge thereto ad conquered the Amorites that were there.
- 33 [Fo. XLII.] And then they turned and went vppe to warde Bafon. And Og the kynge of Bafon came out agenst them, both he and all his people, to warre at
- 34 Edrei. And the Lorde sayed vnto Moses: feare him not, for I haue delyuered him in to thy handes with all his people and his lande. And thou shalt do with him as thou dydest with Sihon the kynge of the
- 35 Amorites which dwelt at Hesbon. And they smote him and his sonnes and all hys people, vntyll there was nothinge left him. And they conquered his lande.
- XXII, 1 And y children of Israel remoued and pitched in the felde of Moab, on the other syde of Iordane, by Iericho.

¶ The .XXII. Chapter.

- 2 **A**ND Balac the sonne of Ziphor sawe all that Israel had done
- 3 to the Amorites, and the Moabites were sore afrayed of the
- people, because they were many, and abhorred the childern of Israel: And Moab
- M.C.S. Kyng Balac sendeth for Balam to thyntent that he shulde curse Israel: but Balam can do nothyng*

¶. 30 Iugum ipsorum disperit ab Hesebon vsque Dibon 32 cuius ceperunt viculos, & possederunt habitatores. 35 vsque ad internecionem xxii, 1 vbi trans Iordanem Iericho sita est. 2 Israel Amorrhæo 3 & impetum eius ferre non possent

¶. 30 yhr herlickeyt ist zu nicht worden von Hesbon bis gen Dibon 32 vnd gewonnen yhre töchter, vnd namen die Amoriter eyn die drynnen waren. 35 bis das keyner vberblieb. xxii, 1 ienfid dem Iordan bey Ieriho. 2 den Amoritern 3 grawet fur

¶. M. N. 32 Tochter: das ist die dorffer vnd flecken vmb die stad her ligend.

fayed vnto the elders of Madian, now this
 companye hath lickte vpp all that are
 rounde aboute vs, as an oxe lycketh vp
 the grasse of the felde. And Balac the
 sonne of Ziphor was kinge of the Moa-
 bites at that tyme.

5 And he sent messengers vnto Balam the sonne of
 Beor, the interpreter whiche dwelt vppon the ryuer
 of the lande of the childern .P. of his folke, to call him
 sayenge: beholde, there is a people come out of Egipte
 which couereth the face of the erthe and lye euen harde
 6 by me. Come nowe a felaſhippe and curſe me this peo-
 ple. For they are to myghtie for me, ſo perauenture
 I myghte be able to ſmyte them and to dryue them
 oute of the londe. For I wote that whome thou bleſſ-
 eſt ſhalbe bleſſed, and whome thou curſeſt ſhalbe curſed.

7 And the elders of Moab went with the elders of
 Madian, and the rewarde of the ſothe ſayenge in their
 handes. And they came vnto Balam and tolde him
 8 the wordes of Balac. And he ſayed vnto them: tary
 here all nyghte and I will bringe you worde, euen as
 the Lorde ſhall ſaye vnto me. And the lordes of Moab
 abode with Balam.

9 And god came vnto Balam and ſayed: what men
 10 are theſe which are with the? And Balam ſayed vnto
 god: Balac the ſonne of Ziphor kynge of Moab hath
 11 ſent vnto me ſayenge: beholde, there is a people come
 out of Egipte and couereth the face of the erthe: come
 now therfore and curſe me them, that ſo peraduenture
 I maye be able to ouercome them in batell, and to
 12 dryue thē out. And god ſayed vnto Balam: thou ſhalt
 not goo with them, nether curſe the people, for they
 are bleſſed.

℞. 5 lyeth euen harde

℣. 4 delebit hic populus 5 Balaam filium Beor ariolum . . .
 terræ filiorum Ammon . . . ſedens contra me 6 de terra mea.
 7 omnia verba Balac 9 Quid ſibi volunt 10 Respondit, Balac

℣. 4 Nu wirt diſer hauffe auff nagen 5 Bileam dem ſon Beor,
 der eyn ausleger war 6 vnd ligt gegen myr . . denn es iſt myr zu
 mechtig 8 ſo wil ich euch widder fagen 9 Wer ſind die leut?
 10 Bileam ſprach zu Gott

13 [Fo. XLIII.] And Balam rose vp in the mornynge & fayed vnto the lordes of Balac: gett you vnto youre lande, for the Lorde will not suffre me to goo with you.
 14 And the lordes of Moab rose vpp and went vnto Balac
 15 and fayed Balam wolde not come with vs. And Balac sent agayne a greater companye of lordes ad more
 16 honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor:
 17 oh, let nothyng lett the to come vnto me, for I will greatly promote the vnto great honoure, ad will doo whatsoeuer thou sayest vnto me, come therfore I praye the, curse me this people.

18 And Balam answered and fayed vnto the seruauntes of Balac: Yf Balac wolde geue me his houffull of syluer and golde, I can goo no further than the worde of the
 19 Lorde my god, to do lesse or moare. Neuerthelesse tarye ye here all nyghte: that I maye wete, what
 20 the Lorde will faye vnto me once moare. And God came to Balam by nyghte and fayed vnto him: Yf the men come to fett the, ryse vppe and goo with them: but what I faye vnto the, that onlye thou shalt doo.

21 And Balam rose vppe early and fadelde his asse and
 22 went with the lordes of Moab, But God was angrye because he went.

And the angell of the Lorde stode in the waye agenste hym. And he ryd vppon hys .P. asse and two
 23 seruauntes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande, she turned a fyde oute of the waye and went out in to the felde. And Balam smote the asse, to turne her in to the waye.

24 And the angell of the Lorde went and stode in a

℞. 20 God came vnto Balam by nyghte

℣. 13 quia prohibuit me dominus 15 Rursus ille 16 Ne cunctis venire ad me 17 et quicquid volueris dabo 18 non potero immutare 21 asina . . . cum eis. 22 contra Balaam

℥. 13 denn der Herr wils nicht gestatten das ich mit euch zihe 15 Da sandte Balak 17 Lieber were dich nicht zu myr zu zihen 18 doch nicht vbergehen das wort des Herrn 21 eselyn . . mit den fursten der Moabiter. 22 das er hinzoch . . . das er yhm widder stunde

path betwene the vyneyardes, where was a wall on the
 25 one fyde and another on the other. When the asse sawe
 the angell of the Lorde, she wrenshed ^{wrenshed,}
 vnto the walle and thrust Balams fote vnto ^{pushed, thrust}
 26 the wall, and he smote her agayne. And the angell
 of y Lorde went forder and stode in a narowe place,
 where was no waye to turne, ether to the right hande
 27 or to the lyfte. And when the asse sawe the angell of
 the Lorde, she fell downe vnder Balam: & Balam was
 wroth & smote the asse with a staffe.

28 And the Lorde opened the mouthe of the asse, and
 she sayed vnto Balam: what haue I done vnto the,
 29 that thou smytest me this .iii. tymes? And Balam
 sayde vnto the Asse: because thou hast mocked me?
 I wolde that I had a swerde in myne hande, that I
 30 myghte now kyll the. And the asse sayed vnto Ba-
 lam: am not I thyne asse whiche thou hast rydden vp-
 pon fence thou wast borne vnto this daye? Was I
 euer wont to do so vnto [Fo.XLIIII.] the? And he
 sayed, nay.

31 And the lorde opened the eyes of Balam that he
 sawe the angell of the Lorde stondinge in the waye,
 with his swerde drawen in his honde. And he bowed
 32 him selfe and fell flatt on his face. And y angell of y
 Lord sayed vnto him: Wherefore smytest thou thyne
 asse this .iii. tymes? beholde, I came oute to resyst the,
 33 for the waye is contrarye vnto me: and the asse sawe
 me and avoyded me thre tymes: or else (had she not
 turned fro me) I had fuerly slayne the and saued her
 alyue.

34 And Balam sayed vnto the angell of y Lorde: I
 haue synned: for I wist not that thou stodest in the
 waye agenst me. Now therfore yf it displease thyne
 35 eyes, I will turne agayne. And the angell sayde vnto

¶ 28 smytest me thus .iii. tymes 33 thus .iii. tymes?

V. 27 concidit sub pedibus sedentis . . . fuste latera eius. 29 Quia
 commeruisti & illuisti mihi 30 cui semper 31 pronus in terram.
 32 quia peruersa est via tua, mihique contraria.

L. 27 auff yhre knie vnter dem Bileam 29 Das du meyn ge-
 spottet hast 30 zu deyner zeyt 32 denn der weg ist myr entgegen
 33 auch itzt erwurget . . . haben.

Balam, goo with the men: but in any wise, what I saye vnto the, that saye. And Balam went with the lordes of Balac.

- 36 And when Balac herde that Balā was come he went out agenst him vnto a cytie off Moab that stode in the border of Arnō, whiche was the vttmost parte of his
 37 contre. And Balac sayed vnto Balam: dyd I not sende for the, to call the? wherefore camest thou not vnto me? thinkest thou that I am not able to promote the vnto
 38 honoure? And Balam sayed vnto Balac: Loo I am come vnto the. But I can saye nothyng at all .P. faue what God putteth in my mouthe that must I speake.
 39 And Balam went with Balac, and they came vnto the
 40 cytie of Huzoth. And Balac offered oxen and shepe, & sent for Balam and for the lordes that were with hym.

¶ The .XXIII. Chapter.

- 41 **A**ND on the mornynge Balac toke Balam and brought him vpp in to the hye place of Baall, *M.C.S. Balam bleffeth the people, where he was required to curse the and prophesyeth that they shal be agreate people.* ad thēce he sawe vnto the vtt-
 xxiii, 1 most parte of the people. And Balam sayed vnto Balac: bylde me here seven alters and prouyde here seuē oxen
 2 and seuē rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an oxe and a ram.

¶. 39 came vnto the large cytie. xxiii, 1 feuen bullockes 2 alter a bullock

¶. 35 caue ne aliud quam 36 Quod cum audisset Balac, egres-
 fus est in occursum eius in oppido Moabitarum, quod situm est in extremis finibus Arnon. 37 cur non statim . . . an quia mercedem aduētui tuo reddere nequeo? 39 vrbem quæ in extremis regni eius finibus erat. 40 misit ad Balaam . . . munera.

¶. 35 aber nichts anders denn was ich 36 die da ligt an der grentze 39 vnd kamen in die gassenstadt 40 sandte nach Bileam

¶. ¶. V. 39 The large cytie: Ebre. of places or of streates. Some full of people in the streates.

- 3 And Balam sayed vnto Balac: stonde by the sacri-
fyce, whyle I goo to wete whether the Lorde will come
ād mete me: & what soeuer he sheweth me, I will tell
the, and he went forthwith.
- 4 And god came vnto Balam, and Balam sayed vnto
him: I haue prepared .vii. alters, and haue offered apō
5 euery alter, an oxe & a ram. And ŷ Lorde put a
sayenge in Balās mouth & sayed: goo agayne to Balac
6 & saye on this wyse. And he went agayne vnto him
and loo, he stode by his sacrifice, both he ād all the
7 lordes of Moab. And he began hys parable and sayed:
Balac the kinge of [Fo. XLV.] Moab hath fett me fro
Mesopotamia out of the mountaynes of the easte say-
enge: come & curse me Iacob, come and desye me
8 Israel. How shall I curse whom God *The pope cā*
curseth not and how shall I desye whom *tell howe.*
- 9 the Lorde desyeth not? from the toppe of ŷ rockes I
se him and from the hylles I beholde him: loo, ŷ peo-
ple shall dwell by him selfe and shall not be rekened
10 amōge other nacions. Who can tell the dust of Iacob
& the numbere of the fourth parte of Israel. I praye
God that my soule, maye dye the deeth of the righte-
ous, ād that my last ende maye be like his.
- 11 And Balac sayed vnto Balam, what hast thou done
vnto me? I fett ŷ to curse myne enemyes: and be-
12 holde, thou bleffest them. And he answered and sayed:
must I not kepe that and speake it, which the Lorde
13 hath put in my mouthe? And Balac sayed vnto him:
Come I praye the with me vnto another place, whence
thou shalt se them, and shalt se but ŷ vtmoste parte of
them ād shalt not se them all and curse me them there.

℞. 4 alter, a bullock

℞. 3 Sta paulisper . . . donec 7 propera et detestare Israel.
10 & nosse numerum stirpis Israel? 12 Num aliud possum loqui
nisi quod iusserit dominus? 13 vnde partem Israel videas, & totum
videre non possis

℞. 7 kom schilt Israel 10 die zahl des vierden teyls Israel?
12 Mus ich nicht das halten vnd reden, das myr der Herr ynn den
mund gibt?

℞. ℞. N. 9 *To dwell by him selfe* is, to lyue in lybertye
with oute trouble and oute of the subieccion of other people as in
Deutero. xxxiii, d. *Rekened:* After the chald. destroyed.

14 And he brought him in to a playne felde where
men myght se farre, euen to the toppe of Pisga, and
bylt .vii. alters and offered an oxe and a rā on euery
15 alter. And he fayed vnto Balac: stonde here by thi
16 sacrifice whyle I goo yonder. And the Lorde mett
Balam and put wordes in his mouth and fayed: goo
17 agayne vnto Balac ād thus faye. And when .P. he
came to him: beholde, he stode by his sacrifice and
the lordes of Moab with him And Balac fayed vnto
him: what sayeth ŷ Lorde?

18 And he toke vp his parable and fayed: ryse vpp
Balac and heare, and herken vnto me thou sonne of
19 Ziphor The Lorde is not a mā, that he can lye, ne-
ther the sonne of a mā that he can repent: shulde he
faye and not doo, or shulde he speake and not make it
20 good? beholde, I haue begon to blesse and haue blessed,
21 and can not goo backe there fro. He beheld no wiked-
nesse in Iacob nor sawe Idolatrye in Israel: The Lorde
his God is with him, and the trompe of a kynge amonge
22 thē. God that broughte them out of Egipte, is as the
23 strength of an vnycorne vnto them, for there is no
forcerer, in Iacob, nor sothfayer in Israel. When the
tyme cometh, it wylbe fayed of Iacob & of Israel, what
24 God hath wrought Beholde, ŷ people shall ryse vp as

℞. 14 locum sublimem super verticem montis Phasga 19 vt
mutetur 21 Non est idolum in Iacob, nec videtur simulachrum in
Israel. Dominus deus eius cum eo est, & clangor victoriæ regis
in illo. 23 Non est augurium in Iacob, nec diuinitio in Israel.

℞. 14 eyn freyen platz auff der hohe Pisga 19 das yhn etwas
gerewe 21 keyn muhe in Iacob noch keyn erbeyt ynn Israel, der
Herr seyn Gott ist bey yhm vnd das drometen des konigs vnter
yhm 23 keyn zeuberey ynn Iacob vnd keyn warfager ynn Israel
. . . was Gott thut

℞. ℞. X. 21 *He behelde no wikednesse:* Ther is no people
wythoute synne nether yet Israel, but God loketh not on hit, he
waxeth not angrie in the ende, he auengeth it not accordynge as
it deserueth, but amendeth it by his grace. *Triumphe of a kynge:*
Chal. habitacion dwellyng place or courte.

℞. ℞. X. 21 *Muhe vnd erbeyt* heylt die schrift die grossen
guten werck on glawben gethan Psal. 10. Vnter seyner zungē
ist muhe vnd erbeyt, Denn solch lere vnd werck macht böse
schwere gewissen die der glawe leicht vnd frolich macht.—*Dro-*
meten des konigs, das ist, die leyphchen drometen gottis yhres
konigs, der sie zu machen befolen hatt, darumb, sie vnvber
windlich waren ym freyt. Bedeut aber das Euangelion in der
Christenheyt.

a lyoneſſe and heue vpp hym ſelfe as a lion, & ſhall not lye downe agayne, vntill he haue eaten of the praye and dronke of the bloude of them that are ſlayne.

25 And Balac ſayed vnto Balam: nether curſe them
26 nor bleſſe thē. And Balam answered ad ſayed vnto
Balac: tolde not I the ſayēge, all that the Lorde
27 byddeth me, y I muſt doo? And Balac ſayed vnto
Balam: come I praye the, I will brynge the yet vnto
another place: ſo perauenture it ſhall pleaſe God, that
28 [Fo. XLVI.] thou mayſt curſe thē there. And Balac
broughte Balam vnto the toppe of Peor, that boweth
29 towarde the wilderneſſe. And Balam ſayed vnto Ba-
lac: make me here .vii. alters, & prepare me here .vii. bol-
30 lockes and .vii. rāmes And Balac dyd as Balam had
ſayed, and offered a bollocke and a ram on euery alter.

¶ The .XXIII. Chapter.

1 **W**HEN Balam ſawe that it pleaſed
y Lorde that he ſhulde bleſſe
Israel, he went not as he dyd
twyſe before to ſett ſothſay-
enge, but ſett his face towarde y wilder-
2 neſſe, and lyfte vpp his eyes and loked
apon Israel as he laye with his trybes, and
3 the ſpirite of God came apon him. And
he toke vp his parable and ſayed: Balā
the ſonne of Beor hath ſayed, and the
4 man whoſe eye is open hath ſayed: he hath ſayed which
heareth the wordes of God and ſeeth the viſions of the
allmightie, which falleth downe & his eyes are opened.

*M.C.S. Ba-
lam prophe-
sieth of the
kyngdome of
Israel and of
the comyng of
Christ. Balac
is angrie with
Balam. The
deſtruccion of
the Amelick-
ites and of the
Kenytes.*

¶. 4 qui viſionem omnipotentis intuitus eſt, qui cadit & ſic
aperiuntur oculi eius

¶. 24 eyn iunger lewe. xxiii, 4 der des almechtigen geſicht
ſahe, der da nydder ſiel

¶. M. N. 1 Hyraus merckt man, das Bileam droben altzeyt
ſey zu zeuberey gangen vnter Gottis namen. Aber der Herr iſt
yhm ymer begegnet vnd hat die zeuberey gehindert, das er hat
muſſen das recht gottis wort faſſen an ſtatt der zeuberey.

- 5 How goodly are the tentes of Iacob and thine ha-
 6 bitacions Israel, euen as the brode valeyes and as
 gardens by the ryuers fyde, as the tentes which the
 Lorde hath pitched & as ciperstrees upon the water.
 7 The water shall flowe out of his boket and his feed
 shall be many waters, and his kynge shalbe hyer then
 8 Agag, And his kyngdome .P. shalbe exalted. God
 that broughte him out of Egipte is as the strenght of
 an vnycorne vnto him, and he shall eate the nacions
 that are his enemies and breake their bones and perse
 9 them thorow with his arowes. He couched him selfe
 and laye doune as a lion and as a lyoneffe, who shall
 stere him vp? blessed is he that bleisseth the, ād cursed
 is he that curseth the.
- 10 And Balac was wroth with balam and smote his
 handes together, and sayed vnto him: I sent for the
 to curse myne enemyes: & beholde, thou hast blessed
 11 them this thre tymes, and now gett the quickly vnto
 thi place. I thoughte that I wolde promote the vnto
 honoure, but the Lorde hath kepte the backe from
 12 worshepe. And Balam sayed vnto Balac: tolde I not
 13 thi messēgers which thou sentest vnto me sayenge: Yf
 balac wolde geue me his house ful of syluer ād golde, I
 can not passe the mouth of the Lorde, to doo ether
 good or bad of myne awne mynde. What the Lorde
 14 sayeth, that must I speake. And now beholde, I goo
 vnto my people: come let me shewe the, what this
 people shall doo to thi folke in the later dayes.
- 15 And he began his parable ād sayed: Balam the
 sonne of Beor hath sayed, and y man that hath his eye

¶ Ps. 5 thyne habitacion. 8 Egypt his strenght is as the
 strenght

¶ E. 6 cedri 7 in aquas multas. 8 Deuorabunt gentes hostes illius
 . . . et perforabunt sagittis. 13 non potero præterire 14 quid popu-
 lus tuus populo huic faciat extremo tempore

¶ L. 6 cedern 7 eyn grofs wasser 8 Seyne freydigkeyt ist wie
 eyns Eynhorns . . . pfeylen zu schmettern 9 wie eyn iunger lewe
 13 so kund ich doch fur des Herrn wort nicht vber 14 was dis
 volck mit deynem volck thun solle

¶ Ps. Ps. X. 5 By all these similitudes wolde Balam declare the
 felycitye of the people of Israel which came of God. as ye haue in
 the Psal. cxi, & Iere. xvii, b.

16 open hath sayed, & he hath sayed that heareth the
 wordes of God & hath the knowlege of the most hye
 and beholdeth ȳ [Fo. XLVII.] vision of the allmightie,
 17 and when he falleth downe hath his eyes opened. I
 fe him but not now, I beholde him but not nye. There
 shall come a starre of Iacob and ryse a cepter of Israel,
 which shall smyte ȳ coostes of Moab and vndermyne
 18 all the childern of Seth. And Edom shalbe his posses-
 sion, and ȳ possession of Seir shalbe their enemyes, and
 19 Israel shall doo manfully. And out of Iacob shall
 come he that shall destroye the remnaüt of the cities.
 20 And he loked on Amaleck and began his parable
 and sayed: Amaleck is the first of the nacions, but his
 21 latter ende shall perysh utterly. And he loked on the
 Kenites, and toke his parable and sayed: stronge is thi
 22 dwellynge place and put thi nest apon a rocke, Neuer
 thelater thou shalt be a burnynge to Kain, vntill Assur
 23 take ȳ prisoner. And he toke his parable & sayed:
 24 Alas, who shall lyue when God doeth this? The
 shippes shall come out of the coste of Cittim and sub-
 due Assur and subdue Eber, and he him selfe shall
 25 perysh at the last. And Balam rose vp and went and
 dwelt in his place: and Balac also went his waye.

℣. 24 Chittim

℣. 17 confurget virga de Israel . . . duces Moab, vastabitque omnes filios Seth. 18 Israel vero fortiter aget. 19 qui dominetur, et perdat 22 & fueris electus de stirpe Cin 24 Venient in trieribus de Italia . . . vastabuntque Hebræos & ad extremum etiam ipsi peribunt. 25 Balac quoque via qua venerat, rediit.

℣. 17 eyn scepter aus Israel auff komen, vnd wirt zu schmettern die vbersten der Moabiter vnd vberweldigen alle kinder Seth. 18 Israel aber wirt redlich thatten thun. 19 der hirscher komen, vnd vmb bringen 22 aber du wirst eyn antzündung werden Kain 24 Er aber wirt auch gar vmbkomen 25 vnd Balak zoch seynen weg.

℣. ℣. N. 24 *Chittim*: Chalde & the cōmen transl. Italy.—*Eber*: That is the Hebrues or those that are be yonde the floude of Euphrates.

℣. ℣. N. 17 Difer stern is Daud, wilcher solche leut vnd lender vnter sich bracht hat, Denn Bileam redet nichts vō Christo, sondern nur vom leyblichē reych des volcks Israel, wie wol da durch Christus allenthalben bedeut ist. 20 Amalek war der erste vnter den heyden den die kinder Israel anfochten Exod. 17. aber durch Saul vertilget. 1. Re. 15.—23, 24 Difer spruch ist auff die Romer bisher gedeutte, Aber der text laut, als sey der gros Alexander damit bedeut.

The XXV. Chapter.

- 1 **A**ND Israell dwelt in Sittim, and
 2 the people began to commytt
 whoredome with the dought-
 3 ters of Moab, which called the
 people vnto y^e sacrifice of their god-
 des. And the people ate and worshipped
 3 their goddesses, and Israell coupled him selfe
 vnto Baal Peor. Then y^e Lorde was angrie
 with Israell, and sayed vnto Moses: take
 all y^e heedes of the people, and hange them vp vnto
 y^e Lorde agens^t the sonne, that the wrath of the Lorde
 5 maye turne awaye from Israell. And Moses sayed vnto
 the iudges of Israell: goo and slee those men that ioyned
 the felues vnto Baal Peor.
 6 And beholde, one of the childern of Israell came and
 broughte vnto his brethern, a Madianitish wife euen in
 the sighte of Moses & in the sighte of all the multitude
 of y^e childern of Israell, as they were wepyng in the
 7 dore of the tabernacle of witnesse. And when Phineas
 the sonne of Eleazer the sonne of Aarō the preast sawe
 it, he rose vp out of the companye and toke a wepon
 8 in his hande, and wēt after the man of Israell in to the
 horehouffe, & thrust them thorow: both the man of
 Israell and also the woman euen thorow the belye of
 hir. And the plague ceased from the childern of Israell.
 9 And there dyed in the plague .xxiiii. thousande.

*M.C.S. The
 people comit-
 teth fornica-
 tion with the
 daughters of
 Moab. Phine-
 hes kylleth
 Zamri and
 Cozbi. God
 commaundeth
 to kyll the Ma-
 dianites.*

*℣. 2 At illi comederunt & adorauerunt deos earum. 3 Initia-
 tusque est Israell Beelphegor 4 et suspende eos contra solem in
 patibulis: vt auertatur furor meus ab Israell. 6 intrauit coram fra-
 tribus suis ad scortum Mad. 7 et arrepto pugione 8 in lupanar
 . . . in locis genitalibus.*

*℣. 2 zu huren mit der Moab. töchter . . . als vnd bettet yhr
 gotter an . . . vnterwarff sich dem Baal Peor. 4 henge sie dem
 Herrn an die sonne, auff das der grymmige zorn . . . gewand
 werde. 6 lies Mose zu sehen 7 eyn messer yn seyne hand 8 ynn das
 hurhaus . . . durch yhren bauch*

*M. M. N. 4 To hang agaynst the sonne is, to be put to exe-
 cucion openly before all people. 8 Thorow etc. After the chald.
 The Grec & the comen transl. throwe the shamelie or fyltye mem-
 bres. Some reade, euen in the stewes.*

10, 11 And the Lorde spake vnto Moses sayenge: Phineas the sonne of Eleazer the sonne of Aaron the preast, hath turned myne anger awaye from the childern of Israel, because he was gelous for my sake amonge them, that I had not consumed the childern of Israel in my
 12 [Fo. XLVIII.] gelousye. Wherefore saye: beholde, I
 13 geue vnto him my couenaunte of pease, and he shall haue it and his seed after him, euen the couenaunte of the preastis office for euer, because he was gelous for his Gods sake and made an atonement for the childern of Israel.

14 The name of the Israelite which was smytten with the Madianitish wife, was Simri the sonne of Salu, a lorde of an aunciēt housse amonge the Simeonites.
 15 And the name of the Madianitish wife, was Cosbi the doughter of Zur and heed ouer the people of an auncient housse in Madian.

16, 17 And the Lorde spake vnto Moses sayenge: vex
 18 the Madianites and smyte them, for they haue troubled you with their wiles with the which they haue begyled you, thorow Peor and thorow their syster Cosby & doughter of a lorde in Madian, which was slayne in & daye of the plage for Peors sake.

¶ The .XXVI. Chapter.

1 **A**ND after the plage, & Lorde
 2 spake vnto Moses and vnto Eleazer sayenge: take the number of all the multitude of the childern of Israel from .xx. yere ad aboue thorow out their fathers houffes, all that

A.C.S. The chyldre of Israell are nombred a gayne when they shulde entre in to the lande of Canaan.

Æ. 15 Zur a heed

ſ. 11 quia zelo meo . . . in zelo meo. 12 pacem fœderis mei 13 zelatus est 14 dux de cognatione, & tribu Simeonis. 15 principis nobilissimi 17 Hostes vos sentiant Madianitæ 18 per idolum Phogor . . . pro sacrilegio Phogor.

L. 11 seynen eyffer . . . in meynem eyffer 12 meynen bund des frydes 14 eyn heubtman des haus des vatters der Simeon. 15 eyn vberster der leut war eyns geschlechts 17 thut den Midianitern leyd

3 are able to goo to warre in Israel. And Moses & Eleazer the preast tolde them in the felde .ℙ. of Moab, by Iordane fast by Iericho, from .xx. yere and aboue, as the Lorde commaunded Moses. And the childern of Israel that came out of Egipte were.

5 Ruben the eldest sonne of Israel. The childern of Ruben were, Hanoche, of whome cometh the kynred of the Hanochites: & of Palu, cometh the kynred of
6 the Paluites: And of Hefron, cometh the kynred of the Hefronites: and of Carmi, cometh the kynred of the
7 Carmites. These are the kynredes of the Rubenites, which were in numbere .xliii. thoufande .vii. hūdred
8, 9 and .xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram councelers in the cōgregacion, which stroue agēst Moses and Aaron in the companye of Corah, when they stroue agenst the
10 Lorde. And the erth opened hir mouth ād swallowed thē and Corah also, when the multitude dyed, what tyme the fyre consumed .ii. hundred and fiftie men, and
11 they became a signe: Notwithstondyng, the childern of Corah dyed not.

12 And the childern of Simeon in their kynredes were: Nemuel, of whom cometh y kynred of the Nemuelites: Iamin, of whom cometh the kynred of the Iaminytes: Iachin,
13 of whom cometh the kynred of the Iachinites: Serah, of whom cometh the kynred of the Serahites: Saul, of whom cometh the kyn- [Fo. XLIX.] red of the Saulites.
14 These are the kynredes of the Simeonites: in numbere xxii. thoufande and .ii. hundred.

15 And the childern of Gad in their kynredes were: Zephon, of whom cometh the kynred of the Zephonites: and of Haggi, cometh the kynred of the Haggites: and

℞. 3 Locuti sunt itaque Moyfes, & Eleazar 4 sicut dominus imperauerat, quorum iste est numerus 9 in seditione Core 10 morientibus plurimis . . . et factum est grande miraculum

℞. 3 Vnd Mose redet mit yhn 4 wie der Herr Mose gepotten hatte vnd den kindern Israel, die aus Egypten zogen waren. 9 in der rotten Korah 10 da die rotte starb 12 vnd waren zum zeychen

℞. ℞. N. 5 The kynred of Ruben. 12 The kynred of Simeon.
15 The kynred of Gad.

16 of Suni, cometh the kynred of the Sunites: and of
 17 Aseni, cometh the kynred of the Asenites: and of Eri
 cometh the kynred of the Erites: and of Arod cometh
 the kynred of the Arodites: and of Ariel cometh the
 18 kynred of the Arielites. These are the kynredes of the
 children of Gad, in nombre .xl. thousande and .v.
 hundred.

19 The childern of Iuda: Er and Onā, whiche dyed in
 20 the londe of Canaan. But the childern of Iuda in
 their kynred were: Sela of whom cometh the kynred
 of the Selamites: and of Phares cometh the kynred of ŷ
 Pharesites: and of Serah cometh the kynred of the
 21 Serahites. And the childern of Phares were Hefron,
 of whom cometh the kynred of the Hefronites: and of
 22 Hamul cometh ŷ kynred of the Hamulites. These are
 the kynredes of Iuda, in nombre .Lxxvi. thousande
 and .v. hundred.

23 And the childern of Isachar in their kynredes were:
 Tola, of whō cometh ŷ kynred of the Tolaites: & Phuua,
 24 of whō cometh ŷ kinred of the Phuuaites: and of Isub
 cometh .P. the kynred of the Isubites: and of Symron
 25 cometh the kynred of the Simronites. These are ŷ
 kynredes of Isachar in nombre .Lxiii. thousande and
 iii. hundred.

26 The childern of Zabulon in their kynredes were:
 Sered, of whom cometh the kynred of the Seredites:
 and Elon, of whom cometh the kynred of the Elonites:
 and of Iaheliel, cometh the kynred of the Iehalelites.
 27 These are the kynredes of Zabulon: in nombre .Lx
 thousand & .v. hundred.

28 The childern of Ioseph in their kinredes were:
 29 Manasse ād Ephraim. The childern of Manasse: Ma-
 chir, of whom cometh the kynred of the Machirites.
 And Machir begat Gilead, of whom cometh the kinred
 30 off the Gileadites. And these are the childern of Gil-
 ead: Hiefer, of whom cometh the kynred of the Hieferites:
 and of Helech cometh the kynred of the Helechites:

℞. 23 Thola . . . Tholaites

℞. ℞. N. 19 The kynred of Iuda. 23 The kynred of Isachar.
 26 The kynred of Zabulon. 28 The kynred of Ioseph.

31 and of Afriel ŷ kinred of the Afrielites: and of Sichem
 32 cometh the kinred of the Sichimites: & of Simida
 cometh the kinred of the Simidites: & of Hepher
 33 cometh the kinred of the Hepherites. And Zelaphead
 the sonne of Hepher had no sonnes but doughters And
 ŷ names of ŷ doughters of Zelaphead were: Mahela,
 34 Noa, Hagla, Milcha ād Thirza. These are the kin-
 redes of Manasse, in nombre .Lii. thousande and seven
 hundred.

35 These are the childern of Ephraim in the- [Fo. L.]
 ir kinredes: Suthelah, of whom cometh the kinred of
 the Suthelahites: and Becher, of whom cometh the kin-
 red of the Becherites: & of Thaha cometh the kynred
 36 of the Thahanites. And these are the childern of
 Suthelah: Eran, of whom cometh the kynred of the
 37 Eranites. These are the kynredes of the childern of
 Ephraim in nombre .xxxii. thousande & .v. hundred.
 And these are the childern of Ioseph in their kinredes.

38 These are the childern of Ben Iamin in their kin-
 redes: Bela, of whom cometh the kinred of the Belaites:
 and of Asbel cometh the kinred of the Asbelites: and
 39 of Ahiram, the kinred of the Ahiramites: and of Suphā
 the kinred of the Suphamites: and of Hupham the kin-
 40 red of the Huphamites. And the childern of Bela were
 Ard and Naamā fro whence come the kinredes of the
 41 Ardites and of the Naamites. These are the childern
 of Ben Iamin in their kinreddes, and in nombre .xlv
 thousande and fyxe hundred.

42 These are the childern of Dan in their kynreddes:
 Suham, of whom cometh the kynred of the Suhamites.
 These are the kynreddes of Dan in their generacyons.
 43 And all the kynreddes of the Suhamites were in num-
 bre .Lxiiii. thousande ād .iiii. hundred.

44 The childern of Affer in their kynredes .P. were:
 Iemna, of whom cometh the kynred of the Iemnites:
 ād Ifui, of whom cometh the kinred of the Ifuites: & of
 45 Bria cometh the kinred of Briites. And the childern

℞. ℞. N. 35 The kynred of Ephraim. 38 The kynred of Ben
 Iamin. 42 The kynred of Dan. 44 The kynred of Afer.

of bria were Heber, of whom cometh *ȝ* kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And *ȝ* doughter of Affer was called Sarah. These are the kinredes of Affer in numbre .Liii. thousande and .iiii. hundred.

The childern of Nephtali in their kynreddes were: Iaheziel, of whom came the kynred of the Iahezielites: and Guni, of whom came the kynred of the Gunites: & of Iezer, came the kynred of the Iezerites: and of Silem the kynred of Silemites. These are the kinredes of Naphtali in their generaciōs in numbre .xlv. thousande and .iiii. hundred. These are the nombres of the childern of Israel: fixe hundred thousande, & a thousande .vii. hundred and .xxx.

And the Lorde spake vnto Moses sayenge: vnto these the londe shalbe deuyded to enherett, acordinge to the numbre of names: to many thou shalt geue *ȝ* moare enheritaunce & to fewe *ȝ* lesse: to euery tribe shall *ȝ* enheritaūce be geuē acordinge to *ȝ* numbre therof. Notwithstondinge, *ȝ* londe shalbe deuyded by lott, & acordinge to *ȝ* names of *ȝ* tribes of their fathers, thei shall enherett: & acordinge to their lott thou shalt deuyde their lond, both [Fo. LI.] to the many and to the fewe.

These are the summes of *ȝ* leuites in their kinredes: of Gerson, came the kynred of *ȝ* Gersonites: and of Cahath came the kinred of the Cahathites: and of Merari came the kinred of the Merarites. These are the kynredes of Leui: the kinred of the Libnites, the kynred of the Hebronites, the kynred of the Mahelites, the kynred of the Musites, the kynred of the Karahites.

Kahath begate Amram, and Amrams wife was called Iochebed a doughter of leui, which was borne him in Egipte. And she bare vnto Amram, Aaron,

℞. 54 singulis sicut nunc recensiti sunt tradetur possessio: ita duntaxat vt fors terram tribubus diuidat & familiis.

℥. 54 iglichen sol man geben nach yhrer zal, 55 Doch man sol das land durchs los teylen, nach den namen der stemme yhrer veter sollen sie erb nemen

℞. ℞. N. 48 The kynred of Nephtali. 57 The nombre of the Leuites.

60 Moses and Mir Iam their syfter. And vnto Aaron were
 61 borne, Nadab, Abihu, Eleazer and Ithamar. But Na-
 dab and Abihu dyed, as they offered straunge fyre
 62 before the Lorde. And the nombre of them was
 xxiii. thoufande, of all the males from a moneth olde
 and aboue For they were not numbred amonge y
 children of Israel, becaufe there was no enheritaunce
 geuen them amonge the childern off Israel.

63 These are the nombres of the childern of Israel
 which Moses and Eleazer the preast numbred in the
 64 felde of Moab, fast by Iordane nye to Iericho. And
 amonge these there was not a man of the nombre of
 the children of Israel which Moses and Aaron tolde in
 65 the wildernesse of Sinai. For the Lor- .P. de sayed
 vnto them, that they shulde dye in y wildernesse &
 that there shulde not be lefte a man of them: faue
 Caleb the sonne of Iephune & Iofua the sonne of Nun.

¶ The .XXVII. Chaptre

1 **A**ND the doughters of Zelaphead M.C.S. The
 the sonne of Heber the sonne lawe of the
 of Gilead, the sonne of Machir herytage of
 the sonne of Manasse, of the the daughters
 kinredes of Manasse the sonne of Ioseph of Zelaphead.
 (whose names were Mahela, Noa, Hagla, The land of
 2 Melcha and Thirza) came & stode before promesse is
 Moses and Eleazer the preast ad before shewed vnto
 the lordes & all the multitude in the Moses: in
 3 dore of the tabernacle of witnesse sayenge: oure father whose steade
 dyed in the wildernesse, & was not amonge the com- is appoynted
 panye of them that gathered them selues together Iosue.
 agenst the Lorde in the congregation of Corah: But

¶. 62 nec eis cum cæteris data possessio est. 65 Prædixerat enim dominus. xxvii, 3 nec fuit in seditione quæ concitata est contra dominum sub Core . . . hic nō habuit mares filios . . . inter cognatos patris nostri.

¶. 62 denn man gab yhn keyn erbe vnter den K. Israel. xxvii, 3 vnd war nicht mit vnter der gemeyne die sich widder den Herrn auflehnten ynn der rotten K.

4 dyed in his awne synne, and had no sonnes. Wherfore shulde the name of oure fathers be taken awaye from amonge hys kynred, becaufe he had no sonne? Geue vnto vs a posselssyon amonge the brethern of oure father.

5 And Moses broughte their cause before the Lorde.

6, 7 And y Lorde spake vnto Moses sayenge: The doughters of Zelaphead speke righte: thou shalt geue them a possession to en- [Fo. LII.] herett amonge their fathers brethern, & shalt turne the enheritaunce of their father vnto them. And speake vnto the childern of Israel sayenge: Yf a man dye and haue no sonne ye shall turne his enheritaunce vnto his doughter. Yf he haue no doughter, ye shall geue his enheritaunce vnto his brethern. Yf he haue no brethern, ye shall geue his enheritaunce vnto his fathers brethern. Yf he haue no fathers brethern, ye shall geue his enheritaunce vnto him that is nexte to him of his kinred, & let him possesse it. And this shalbe vnto the childern of Israel an ordynaunce, and a lawe, as the Lorde hath commaunded Moses.

12 And the Lorde sayed vnto Moses: get y vpp in to this mount Aabrim, and beholde, the londe which I haue geuen vnto the children of Israel. And whē thou hast sene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserte of Zin in y stryfe of the congregacion, that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wildernesse

℞. 12 Abarim

℣. 4 Retulitque Moyſes cauſam earum ad iudicium domini. 6 Iuſtam rem poſtulant filiæ Salphaad . . . & ei in hæreditate ſuccedant. 8 ad filiam eius tranſibit hæreditas. 10 dabitis hæred. fratribus patris eius. 11 dabitur hæc. his qui ei proximi ſunt. 12 daturus ſum 14 quia offendiftis me . . . ſuper aquas.

℣. 5 Moſe bracht yhr recht ſur den Herrn 7 die t. Zel. haben recht geredt . . . vnd ſolt yhrs vaters erbe yhn zu wenden. 8 ſo ſolt yhr ſeyn erbe ſeyner tochter zu wenden 10 ſeynen vettern geben 11 ſeynen nehiften freunden die yn anhören ynn ſeynem geſchlecht 12 geben werde 14 wie yhr meynem wort vngehorfam gewefen ſeit . . . durch das waffer

- 15 of Zin. And Moses spake vnto the Lorde *O faithfull*
 16 sayenge: let the Lorde God of the spirites *& mercifull*
 of all flesh, sett a man ouer the congrega- *Moses ful on-*
 17 cion, which maye goo in & out before them, *like oure Ba-*
lams.
 and to lede them in and oute that the congregacion
 of the Lorde be not as a flocke of shepe without a
 sheparde.
- 18 And y Lorde sayed vnto Moses: take Iosua the
 sonne of Nun in whom there is spirite, and put thyne
 19 handes apon him, and set him before Eleazer the preast
 and before all the congregacion and geue him a charge
 20 in their syghte. And put of thi prayse apon him that
 all the companye of y childern of Israel maye heare.
- 21 And he shall stonde before Eleazar y preast which shall
 axe counsell for him after y maner of the
 * lighte before y Lorde: And at the mouth
 of Eleazer shall both he and all the chil-
 dern of Israel with him and all the con-
 gregacion, goo in and out.
- 22 And Moses dyd as the Lorde com-
 23 maüded him, and he toke Iosua and sette
 him before Eleazer the preast and be-

*There was
 of likelyhod a
 bryght stonne
 in the ephod,
 wherei the hie
 preast looked
 & sawe the
 will of God in
 tymes of neade,
 as thou mayst
 see in the story
 of Dauid:*

℞. 21 After the iudgemēt of Vrim

℣. 16 dominus deus spirituum omnis carnis 17 sicut oues
 absque pastore. 18 in quo est spiritus 20 & partem gloriæ tuæ, vt
 audiat eum 21 Eleazar sacerdos consulat dominum.

℣. 16 der Herr der Gott vber die geyster alles fleyschs 17 wie
 die schaff on hirten. 18 ynn dem der geyst ist 19 vnd gepeut yhm
 fur yhren augen 20 vnd lobe yhn mit deynem lobe, das yhm
 gehorche 21 der sol fur yhn radt fragē, durch die weyße des
 Liechts fur dem Herrn

℞. ℞. N. 17 *To go in and oute before them* is to gouerne,
 teache, counfort, leade, & defende them etc. 21 *After the Iudge-*
ment of Vrim, that is, after the iudgemēt of the light, loke Exodi.
 xxviii, e. It is very lyke that in the Ephod was some bryght stōne,
 wherin the hie preste looked & sawe the wyll of God, as it apper-
 eth in the storye of Dauid

℣. ℞. N. 20 *Vnd lobe yhn*: das ist, lobe du yhn vnd sage viel
 guttis von yhm, damit du yhn ehrlich vnd angenehm machist fur
 dem volck, das leget St Pau. aus Rom. 3 da er spricht Gottis ge-
 rechtickeyt die Christus ist sind bezeuget, von dem gesetz vnd
 propheten. 21 *Des liechts*: das ist das liecht auff der brust des
 hohen priesters. Exo. 28. daher sagen etlich, wenn Gott habe
 auffß priesters frage geantwortet dz hat sollen, ia, feyn, so habe
 das liecht glentz von sich geben.

fore all the congregacion, & * put his
 handes upon him & geue him a charge,
 as the Lorde commaunded thorow the
 hande of Moses.

This was the maner of the Ebrues to make their officers & of this maner did the apostle make deakons, preastes & bishopes, with oute any other ceremony as thou seist i thactes, ad mayst gather of paul to Timothe:

■ The .XXVIII. Chaptre

1 **A**ND the Lorde spake vnto Mo- *M. C. S. What*
 2 ses sayenge: geue ȳ childern *must be offered*
 of Israel a charge and saye *on euery feast*
 vnto them, that they take hede to offer
 vnto me ȳ offryng of my * bred in the *Bred is here*
 sacrifyce of swete sauoure, in his due sea- *borowed &*
 3 son. And saye vnto thē. This is ȳ offer- *take for all*
 ynge which ye shall offer vnto ȳ Lorde *maner of fode*
 ii. lābes [Fo. LIII.] of a yeare olde with out spot daye *generally:*
 4 by daye to be a burntofferynge perpetually. One
 lambe thou shalt offer in the mornynge, and ȳ other
 5 at euen, And thereto ȳ tēth parte of an Epha of floure
 for a meatofferynge myngled with beten oyle, the
 6 fourth parte of an hin: which is a dayly offerynge or-
 dened in the mount Sinai vnto a swete sauoure in the
 7 sacrifyce of ȳ Lorde. And the drynkofferynge of the
 fame: the fourth parte of an hin vnto one lambe, &
 poure the drynkofferynge in the holy place, to be good
 8 drynke vnto the Lorde. And ȳ other lambe thou shalt
 offer at euen, with the meatofferynge and the drynk-
 offerynge after ȳ maner of the mornynge: a sacrifyce of
 a swete sauoure vnto the Lorde.

M. 2 offer vnto the offeryng.

V. 23 replicauit quæ mandauerat dominus. xxviii, 3 quotidie in holocaustum sempiternum (v. 10, 15) 4 ad vesperum 6 holocaustum iuge est 8 ad vesperam

L. 23 vnd gepot yhm wie der Herr mit Mose geredt hatte. xxviii, 3 zum teglichen brandopffer 4 zwischen abents (v. 8) 6 das ist eyn teglich brandopffer (v. 10) 7 yns Heyligtum gossen werden zur gabe dem Herrn.

- 9 And on the Sabbath daye .ii. lambes of a yere olde
 a pece and with out spot, and two tēthdeales of floure
 for a meatofferynge myngled with oyle, and the drynk-
 10 offerynge thereto. This is the burntofferynge of euery
 Sabbath, besydes the dayly burntofferynge and his
 drynkofferynge.
- 11 And in the first daye of youre monethes, ye shall
 offer a burntofferynge vnto the Lorde: two yonge
 bollockes, and a ram, and .vii. lambes of a yere olde
 12 without spott, and .iii. tēthdeales of floure for a meat-
 offerynge mingled with oyle vnto one bollocke, and
 ii. tēth deales of floure for a meatofferynge myngled
 13 with oyle vnto one rā. And euer moare, .ᵐ. a tēth
 deale of floure myngled with oyle, for a meatofferynge
 vnto one lābe. That is a burntofferynge of a swete
 14 sauoure in the sacrifice of the Lorde. And their
 drynkofferynges shalbe halfe an hin of wyne vnto
 one bollocke, and the thyrde parte of an hin of wyne
 vnto a ram and the fourth parte of an hin vnto a
 lambe. This is the burntofferynge of euery moneth
 15 thorow out all the monethes of the yere: & one he
 goote for a synofferynge vnto the Lorde, which shalbe
 offered with the dayly burntofferynge and his drynk-
 offerynge.
- 16 And the .xiiii. daye of the first moneth shalbe Passe-
 17 ouer. vnto the Lorde. And ȳ .xv. daye of the same
 moneth shalbe a feast, in which .vii. dayes men must
 18 eate vnleuēded bred. The first daye shalbe an holy
 feast, so that ye shall do no maner of laboryous worke
 19 therein. And ye shall offer a burntofferynge vnto the
 Lorde .ii. bollockes, one ram, and .vii. lambes of a yere
 20 olde without spott, and their meatofferynge of floure
 myngled with oyle .iii. tenthdeales vnto a bollocke,
 21 and .ii. tenthdeales vnto a ram, and euermoare one

℥. 19 two younge bullockes

℥. 13 holocaustum suauissimi odoris atque incensi est domino.
 14 per omnes menses, qui sibi anno vertente succedunt. 16 phase
 domini erit 18 dies prima venerabilis & sancta erit

℥. 13 Das ist das brandopffer des süßen geruchs eyn opffer
 dem Herrn. 14 eyns iglichen monden ym iar. 16 Ostern dem
 Herrn 18 Der erste tag heyst heylig

tenthdeale vnto a lambe, thorow out the .vii. lambes:
 22 & an hegoote for a synofferynge to make an atone-
 23 ment for you. And ye shall offer these, besyde the
 burntofferynge in ȳ mornynge that is allway offered.
 24 And after this maner ye shall offer thorow out the .vii.
 dayes, the fode of the sacrifice of swete fauoure vnto
 the Lor- [Fo. LIIII.] de. And it shalbe done besyde
 25 the dayly burntofferynge and his drynkofferynge. And
 the seuenth daye shalbe an holy feast vnto you, so that
 ye shall doo no laboryous worke therein.
 26 And the daye of youre first frutes when ye brynge
 a new meatofferynge vnto the Lorde in youre wekes,
 shalbe an holy feast vnto you: so that ye shall doo no
 27 laboryous worke therein. And ye shall offer a burnt-
 offerynge of a swete fauoure vnto the Lorde .ii. younge
 bollockes, and a ram, and .vii. lambes of a yere olde
 28 a pece, with their meatofferynges of floure myngled
 with oyle .iii. tenthdeales vnto a bollocke .ii. tenthdeales
 29 to a ram, ād euermoare one tenthdeale vnto a lambe
 30 thorow out the .vii. lambes, ād an he goote to make an
 31 atonement for you. And this ye shall doo besydes the
 dayly burntofferynge, and his meatofferynge: & they
 shalbe without spot, with their drynkofferynges.

¶ The .XXIX. Chapter.

1 **AND** ȳ first daye of ȳ .vii. moneth *M.C.S. What*
 shalbe an holy feast vnto you, *must be offered*
 ād ye shall doo no laboryous *the .viii. first*
 worke therein. It shalbe a *dayes of the*
seuenth mone.
 2 daye of trompetblowyng vnto you. And ye shall

F. 22 & hircum pro peccato vnum, vt expietur pro vobis
 23 matutinum quod semper 24 Ita facietis per singulos dies sep-
 tem dierum in fomitem ignis 25 Dies quoque septimus celeberrimus
 & sanctus erit vobis 26 quando offeretis nouas fruges
 29 hircum quoque vnum 30 qui mactatur pro expiatione 31 cum
 libationibus suis. xxix, 1 quia dies clangoris est & tubarum.

L. 22 das man euch versune 23 wilchs eyn teglich brand-
 opffer ist 24 Nach diser weyse 27 heylig heyssen. xxix, 1 Es ist
 ewr drometen tag

offer a burntofferynge of a swete fauoure vnto y^e Lorde:
 one younge bollocke & one rā & .vii. lābes of a yere
 3 olde a pece that are pure. And their meatofferings
 of floure .℥. myngled with oyle: .iii. tenthdeales vnto
 4 the bollocke, and .ii. vnto the ram, and one tenthdeale
 5 vnto one lambe thorow the .vii. lambes And an he
 goote for a synofferynge to make an atonement for
 6 you, besyde the burntofferynge of the moneth and his
 meatofferynge and besyde the dayly burntofferynge
 and his meatofferynge, and the drynkofferynges of the
 same: acordynge vnto the maner of them for a fauoure
 of swetnesse in the sacrifice of y^e Lorde.

7 And the tenth daye of that same seuenth moneth
 shalbe an holy feast vnto you, and ye shall humble
 youre soules and shall doo no maner worke therein.
 8 And ye shall offer a burntofferynge vnto the Lorde
 of a swete fauoure: one bollocke, and a ram, and .vii.
 9 lambes of a yere olde a pece, without faute & their
 meatofferings of floure myngled with oyle: .iii. tenth-
 10 deales to a bollocke, ād .ii. to a rā and all waye a
 tenthdeale vnto a lambe, thorow out the .vii. lambes
 11 And one he goote for a synofferynge, besyde y^e synof-
 ferynge of atonement and the dayly burntofferynge, and
 y^e meate and drynkofferynges that longe to the same.
 12 And the .xv. daye of the seuenth moneth shalbe
 holy daye & ye shall doo no laborious worke therein,
 and ye shall kepe a feast vnto y^e Lorde of .vii. dayes
 13 longe. And ye shall offer a burntofferynge of a swete
 fauoure vnto the [Fo. LV.] Lorde: .xiii. bollockes .ii.
 rammes and .xiiii. lābes which are yerelynges and pure,
 14 with oyle .iii. tenthdeales vnto euery one of the .xiii
 15 bollockes .ii. tēthdeales to ether of the rammes, and
 16 one tenthdeale vnto eche of the .xiiii. lambes. And
 one he goote vnto a synofferynge, besyde y^e dayly burnt-
 offerynge with his meate and drynkofferynges.

℣. 6 præter holocaustum calendarum . . . holocaustum sem-
 piternum (vv. 11, 16, 19, 22, 25, 28, 31, 34, 38) cum libationibus
 solitis. 7 sancta atque venerabilis (v. 12), et affligetis animas vestras

℣. 6 on das brandopffer des monden . . . nach yhrem rechten
 7 soll . . . heylig heyssen, vnd solt ewre seelen demutigen 11 tegliche
 brandopffer (vv. 16, 19, 22, 25, 28, 31, 34, 38) 12 heylig heyssen

17 And the seconde daye .xii. younge bollockes .ii.
 18 rammes & .xiiii. yerlynge lambes without spot: & their
 meatofferynges and drynkofferynges vnto the bollockes,
 rammes and lambes, acordynge to the nombre of them
 19 & after the maner And an he goote for a synoffer-
 ynge, besyde the dayly burntofferynge ad his meate
 and drynkofferynges.

20 And the thyrde daye .xi. bollockes .ii. rammes &
 21 xiiii. yerelynge lambes without spot: & their meate and
 drynkofferynges vnto the bollockes, rammes & lambes,
 after the nombre of thē & acordynge to the maner.
 22 And an he goote for a synofferynge, besyde the dayly
 burntofferynge & his meate and drynkofferynges.

23 And the fourth daye .x. bollockes .ii. rammes & .xiiii
 24 lābes, yerelynges & pure: ad their meate & drynkof-
 ferynges vnto the bollockes rāmes & lābes, acordynge
 25 to their nūbre and after the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 ad his meate and drynkofferynges.

26 .P. And the fyfte daye .ix. bollockes .ii. rāmes and
 xiiii. lambes of one yere olde a pece without spott.
 27 And their meat and drynkofferynges vnto the bol-
 lockes, rāmes and lambes, acordynge to the nombre
 28 of them and after the maner. And an hegoote for a
 synofferynge, besyde the dayly burntoffcrynge and his
 meate and drynkofferynges.

29 And the syxte daye .viii. bollockes .ii. rammes ad
 30 xiiii. yerelynge lambes without spot And their meate
 and drynkofferynges vnto the bollockes, rammes and
 31 lambes, acordynge to the maner. And an hegoote
 for a synofferynge, besyde the dayly burntofferynge
 and his meate and drynkofferynges.

32 And the seuenth daye .vii. bollockes .ii. rāmes and
 33 xiiii. lambes that are yerelynges & pure. And their
 meate and drynkofferynges vnto the bollockes, rammes
 and lābes, acordynge to their nombre & to the maner.

℞. 23 yerelynges pure 24 accordyng to the nombre of them
 32 .xiiii. lambes

℣. 18 rite celebrabit (vv. 21, 24, 27, 30, 33, 37)

ℚ. 18 nach dem recht (vv. 21, 24, 27, 30, 33, 37)

- 34 And an hegoote for a synofferynge, befyde ȳ dayly
burntofferynge and his meate and drynkofferynges.
- 35 And the eyght daye shalbe the con- *Out of soch
come oure oc-
taues ad*
clufion of ȳ feaste vnto you, & ye shall doo
36 no maner laboryous worke therein. And *feastes of
eight dayes
longe.*
ye shall offer a burntofferynge of a fwete
fauoure vnto the Lorde: one bollocke, one rā & .vii
37 yerelynge lābes without spott. And the meate &
drynkofferynges vnto the bollocke, rā and lābes, acord-
yng to their nūbres & acordyng to ȳ ma- [Fo. LVI.]
38 ner. And an he goote for a synofferynge befyde the
dayly burntofferynge and his meate & drynkofferynges.
- 39 These thinges ye shall doo vnto the Lorde in youre
feastes: befyde youre vowe and frewyll offerynges, in
your burntofferinges meatofferynges, drynkofferynges
40 and pease offerynges. And Moses tolde the childern
of Israel, acordyng to all that the Lorde commaunded
him.

■ The .XXX. Chapter.

- 1 **A**ND Moses spake vnto the heedes *M.C.S. Of
vowes when
they shalbe
kept and when
not.*
of the trybes of ȳ childern
of Israel sayēge: this is the
thyng which the Lorde com-
2 maundeth. Yf a man vowe a vowe vnto
the Lorde or swere an othe ad bynde his
soule, he shall not goo backe with his
worde: but shal fulfyll all ȳ proceadeth
out of his mouth *Hēce was
fett the exāple
of oure vowes
of chastite, obe-
diens and will-
full pouertie:
oure offer-
ynges ad oure
pilgremage.*
- 3 Yf a damfell vowe a vowe vnto ȳ

F. 39 præter vota & oblationes spontaneas xxx, 2 ad prin-
cipes tribuum . . . Iste est sermo

L. 39 ausgenommen was yhr gelobd vnd freywillig gebt xxx,
2 vbirsten der stemme . . . Das ist . . .

M. M. X. 2 *If a man vowe etc.* This vowe here is that
which a man voweth for a certayne space, whether it be to fast or
to chaſtyce the bodye, or any other thyng, as it is sayd Leui. vii, d.

L. M. N. 35 *Am achten tage, solt yhr ſteur thun:* Diſe ſteuer
war das man fur die armen zu hauff trug eyn gemeyn gutt von al-
lerley was Gott geben hatte.

Lorde & binde herselfe beyng in hir fathers housse
 4 and vnmarried: Yf hir father heare hir vowe & bonde
 which she hath made vppon hir soule, & holde his
 pease thereto: then all hir vowes & bōdes which she
 5 hath made vppō hir soule shall stonde in effecte. But
 & yf hir father forbyd her the same daye that he hear-
 eth it, none of hir vowes nor bondes which she hath
 made vppon hir soule shalbe of value, ād the Lorde
 shall forgeue her, because hir father forbade her.

6 Yf she had an husbonde when she vowed .℞. or pro-
 nounced oughte out of hir lippes wherewith she bonde
 7 hir soule, and hir husbonde herde it and helde his peace
 thereat the same daye he herde it: Then hir vowes and
 hir bondes wherewith she bounde hir soule, shal stonde
 8 in effecte. But ād yf hir husbonde forbade her the
 same daye that he herde it, than hath he made hir
 vowe which she had vppō her of none effecte, and
 that also whiche she pronounced with hir lippes where-
 with she bounde hir soule, and the Lorde shall forgeue
 her.

9 The vowe of a wedowe and of her that is deuorced,
 & all that they haue bound their soules with all, shall
 stonde in effecte with them.

10 Yf she vowed in her husbandes housse or bounde her
 11 soule with an oth, and her husbande herde it and helde
 his peace and forbade her not: then all her vowes and
 bondes wherewith she bound her soule, shall stōde.
 12 But yf her husbande disanulled them ŷ same daye that
 he herde them, then nothing that proceded out of her
 lippes in vowes ād boundes wherewith she bounde her

℞. 3 non faciet irritum verbum suum 4 voti rea erit 6 statim
 vt audierit . . . irrita erunt, nec obnoxia tenebitur sponsioni 9 pro-
 pitius erit ei dominus. 10 Vidua & repudiata quicquid vouerint,
 reddent. 11 Vxor in domo 12 si audierit vir

℥. 3 soll seyn wort nicht schwechen 5 so gilt alle yhr gelubd
 vnd alle yhr verbundnis, des sie sich vber yhr seele verbunden hat.
 6 des Tags wenn ers horet . . . Vnd der Herr wirt yhr gnedig
 seyn (v. 13) 10 verstoffene 11 gefinde 12 hausherr . . . so gilt all
 dasselb gelubd vnd alles wes es sich verbunden hat vber seyn seele

℥. ℥. N. 3 *Seyn seele*: das ist, wenn sie sich verbunden zu
 fasten odder sonst wz zu thun mit yhrem leybe Got zu dienst das
 seele hie heyße, so viel, als der lebendige leyb wie die schrift al-
 lenthalben braucht.

soule shall stonde in effecte: for her husbände hath lowfed them, and the Lorde shall forgeue her.

- 13 All vowes and othes that binde to humble the soule,
 14 maye her husbände stablisch or breake. But yf her husbände hold his peace from one daye vnto another, then he stablischeth [Fo. LVII.] all her vowes and boundes whiche she had vppon her, because he helde his peace
 15 the same daye that he herde them. And yf he afterwarde breake them, he shall beare her synne him self.
 16 These are the ordinaunces which y Lorde commaunded Moses, betwene a man and his wife, and betwene the father and his doughter, beyenge a damfell in hir fathers housse.

¶ The .XXXI. Chapter.

- 1 **A**ND the Lorde spake vnto Moses
 2 sayenge: auenge the childern of Israel of the Madianites, and afterwarde be gathered
 3 vnto thy people. And Moses spake vnto
 4 harneffe, *arm*, the folke sayenge: Harneffe
 5 vv. 20, 21, cf. some of you vnto warre, and
 6 vv. 17, 26, 30, 32 let them goo apou the Madi-
 7 anites and auenge the Lorde of the Madi-
 8 anitis. Ye shall sende vnto the warre
 9 a thousande of euery trybe thorow out all the trybes
 10 of Israel. And there were taken oute of the thousandes
 11 of Israel .xii. thousande prepared vnto warre, of euery

M.E.S. The Madianytes & Balā are slayne. The praye was brought to Moses & equallye deuoyded. A present geue of Israel because none of their men were slayne.

℣. 13 si autem extemplo contradixerit . . . quia maritus contradixit, & dominus ei propitius erit. 14 affligat animam suam: in arbitrio viri erit siue faciat, siue non faciat. 15 quod si audiens vir tacuerit 16 si autem contrad. . . . portabit ipse iniquitatem eius. xxxi, 2 Vlciscere prius . . . & sic colligeris 3 Statimque Moyse, Armate, inquit . . . qui possint ultionem domini expetere 5 Deruntque

℣. 13 Machts aber der hausherr des tags los . . . denn der hausherr hats los gemacht 14 hausherr krefftigen odder ichwechen 15 Wenn er dazu schweygt . . . so bekrefftiget er 16 Wirt ers aber schwechen . . . so sol er die missetat tragen. xxxi, 2 darnach dich samlest 3 mit dem volck . . . Rustet 5 Vnd sie namen an

- 6 trybe a thoufande. And Mofes fent them a thoufande of euery trybe, with Phineas the fonne of Eleazer the preafte to warre, and the holye veffels & the trompettes to blowewith in his honde.
- 7 And they warred agenſt the Madianites, as the Lorde commaunded Mofes, ad .P. flewe all the males.
- 8 And they flewe the kynges of Madian among other that were flayne: Eui, Rekem, Zur, Hur and Reba: fyue kynges of Madian. And they flewe Balā the
- 9 fonne of Beor with the ſwerde. And the childern of Iſrael toke all the wemen of Madian preſoners and their childern, and ſpoyled all their catell, their ſub-
- 10 ſtance and their goodes. And they burnt all their cities wherein they dwelt, and all their caſtels with
- 11 fyre. And they toke all the ſpoyle and all they coude
- 12 catche, both of men and beefteſ. And they broughte the captyues and that which they had taken and all the ſpoyle vnto Mofes and Eleazer the preaſt ad vnto the companye of the childern of Iſrael: euen vnto the hoſte, in ȳ feldeſ of Moab by Iordane nye to Iericho.
- 13 And Mofes and Eleazer the preaſt and all the lordes of the congregacion went out of the hoſte agenſt them.
- 14 And Mofes was angrie with the officers of the hoſte, with ȳ captaynes ouer thouſandes and ouer hundredes,
- 15 which came from warre and batayle, and ſayde vnto
- 16 them: Haue ye ſaued the wemen alyue? beholde, theſe cauſed the childern of Iſrael thorow Balam, to commytt trefpace agēſt ȳ Lorde, by ȳ reaſon of Peor, & their folowed a plague amōge ȳ congregacion of the Lorde.
- 17 Nowe therfore flee all the men childern and the wemen
- 18 that haue lyen [Fo. LVIII.] with men fleſhlye: But all the wemen children that haue not lyen with men, kepe

¶. 6 vafaque ſancta, & tubas ad clangendum 9 & cunctam ſupellectilem. quicquid habere potuerant depopulati ſunt. 12 ad omnem multitudinem 14 principibus, exercitus 15 Cur ſœminas referuaſtis? 16 ſuper peccato Phogor 17 quæ nouerunt viros in coitu, iugulate 18 referuate vobis

℥. 6 den heyligen gezeug vnd die Hall drometen 9 namen gefangen . . . all yhr habe, vnd alle yhre gutter 14 heubtleut . . . die aus dem heer vnd ſtreyt kamen 15 habt yhr allerley weyber leben laſſen? 16 vber dem Peor 17 So erwurget . . . die man erkand vnd bey gelegen haben 18 laſt fur euch leben

19 alyue for youre felues. And lodge without the hofte
vii. dayes all that haue killed any perfone & all that
haue twiched any dead body, & purifye both youre
20 felues & youre presoners the .iii. daye & the .vii. And
sprinkle all youre raymentes & all that is made of
fkyennes, & all worke of gootes heer, ad all thynges
made of wodd.

21 And Eleazer the preast fayed vnto all ȳ mē of warre
which went out to batayle: this is the ordinaunce of
22 the lawe which the Lorde commaunded Mofes: Gold,
23 fyluer, brasse, yeron, tyn & leed, & all that maye abyde
ȳ fyre, ye shall make it goo thorow the fyre, ad then
it is cleane. Neuerthelater, it shalbe sprinkled with
sprinklinge water. And all ȳ suffereth not the fyre,
24 ye shall make goo thorow the water. And wafh youre
clothes the seuenth daye, & then ye are cleane. And
after warde come in to the hofte.

25, 26 And the Lorde spake vnto Mofes sayenge: take
the summe of the praye that was taken, both of the
wemē & of catell, thou & Eleazer the preast and the
27 auncient heedes of ȳ congregacion. And deuyde it in
to two parties, betwene them that toke the warre vppō
thē and went out to batayle and all the congregacion.
28 And take a porcion vnto the Lorde of the men of warre
whiche went oute to .℞. batayle one of fyue hundred,
of the women and of the oxen and of the asses and of the
29 shepe: and ye shall take it of their halfe and geue it
vnto Eleazer the preast, an heueofferynge vnto the
30 Lorde. And of the halfe of ȳ childern of Israel, take
one of fyfthe, of ȳ women, of the oxen, of the asses and
of the shepe, and of all maner of beestes, & geue them
vnto the leuites which wayte apon ȳ habitation of the
Lorde.

31 And Mofes and Eleazer the preast did as the Lorde

℞. 19 lustrabitur 20 expiabitur. 23 igne purgabitur . . . aqua
expiationis sanctificabitur 26 principes vulgi 27 omnem reliquam
multitudinem 28 vnam animam 29 quia primitiæ domini sunt.
30 qui excubant in custodiis (v. 47)

℥. 19 entsundiget (v. 20) 23 mit dem Sprenge wasser ent-
fundiget 26 die vbirsten veter der gemeyne 27 der gemeyne
28 eyn feele 29 zur Hebedem Herrn. 30 die der hut warten (v. 47)

32 commaunded Mofes. And y botye and the praye
which the men of warre had caught, was .vi. hundred
33 thoufande & .Lxxv. thoufande ſhepe: ad .Lxxii. thou-
34, 35 fande oxen: & .Lxi. thoufande affes: & .xxxii. thou-
fande wemen that had lyen by no man.

36 And the halfe which was the parte of thē that wēt
out to warre, was .iii. hundred thoufande and .xxxvii
37 thoufande and fyue hundred ſhepe: And the Lordes
38 parte of the ſhepe was .vi. hundred and .Lxxv. And
the oxen were .xxxvi. thoufande, of which the Lordes
39 parte was .Lxxii. And the affes were .xxx. thoufande
and fyue hundred, of whiche the Lordes parte was
40 Lxi. And the wemen were .xvi. thoufande, of which
41 the Lordes parte was .xxxii. foules. And Mofes gaue
that ſumme which was the Lordes heueofferynge vnto
Eleazer the preaſt: as the Lorde cōmaunded Mofes.

42 [Fo. LIX.] And the other halfe of the childern of
Israel whiche Mofes ſeperated from the men of warre
43 (that is to wete, the halfe that pertayned vnto the
congregacion) was .iii. hundred thoufande and .xxxvii
44 thoufande and fyue hundred ſhepe: and .xxxvi. thou-
45 fande oxen: and .xxx. thoufande affes and fyue hūdred:
46, 47 and .xvi. thoufande wemen. And Mofes toke of this
halfe that pertayned vnto the childern of Israel: one
of euery fyftie, both of the wemen & of the catell, and
gaue them vnto the leuites which wayted vppon the
habitation of the Lorde, as the Lorde commaunded
Mofes.

48 And the officers of thoufandes of the hoſte, the
captaynes ouer the thoufandes and the captaynes ouer
49 the hundreds came forth & ſayed vnto Mofes: Thy
ſeruautes haue taken the ſumme of the men of warre,
which were vnder oure hande, & there lacked not one
50 man of them. We haue therfore broughte a preſent
vnto the Lorde what euery man founde of Iewels of

℣. 37 in partem domini ſupputatæ ſunt 40 ceſſerunt in partem
domini 41 numerum primitiarum domini 43 reliquæ multitudini


℣. 32 der vbrigen ausbeutte 41 ſolch Hebe 43 der gemeyne
zuſtendig

℣. ℣. N. 43 vnto the congregacion: which was not at the warre.

golde, cheyns, bracelettes, ringes, earynges & spangels, to make an attonement for oure foules before the Lorde.

- 51 And Moses & Eleazer toke the golde off them:
 52 Jewels of all maner facions. And all the golde of the
 heueoffrynge of the Lord, of the captaynes ouer thou-
 sandes & hundreds was .xvi. thousand .vii. hundred &
 53 L. sycles, .℥. which ⁊ mē of warre had spoyled, euery
 54 man for him selfe. And Moses & Eleazer ⁊ preast toke
 the golde of the captaynes ouer the thousandes & ouer
 the hundreds, & brought it in to the tabernacle of wit-
 nesse: to be a memoriall vnto ⁊ childern of Israel, be-
 fore ⁊ Lorde.

¶ The .XXXII. Chapter.

- 1  HE childern of Rubē & the childern of Gad, had an ex-
 ceadinge greate multitude of catell. And whē they sawe
 the lōde of Iaefer & the lōde of Gilead ⁊
 2 it was an apte place for catell, they came
 & spake vnto Moses & Eleazer ⁊ preast &
 vnto ⁊ lordes of ⁊ cōgregaciō sayenge.
 3 The lōde of Ataroth Dibo & Beon,
 4 whiche contre ⁊ Lorde smote before the
 congregacion of Israel: is a londe for catell and we

M.C.S. To Ruben and Gad and to halfe the trybe of Manasses, is promised the possession beyonde Iordan eastward: yf they bryng their brethren into the lande of promesse.

ℳ. 3 Ataroth & Dibō & Iazer, and Nemrah & Hesbon & Elealeh & Sabam & Nebo & Beon

℥. 50 vt deprecereis pro nobis dominum. 53 Vnusquisque enim quod in præda rapuerat, suum erat. xxxii, 1 pecora multa, & erat illis in iumentis infinita substantia . . . aptas animalibus alendis terras 3 Ataroth, & Dibon, & Iazer, & Nemra, & Hesebon, & Eleale, & Sabam, & Nebo, & Beon 4 regionis vberimæ . . . iumenta plurima

℥. 50 vnser seelen versunet werden fur dem Herrn 53 denn die kriegs leutt hatten geraubt eyn iglicher fur sich xxxii, 1 hatten viel vnd seer eyn gros viech . . bequeme stet 3 Atroth, Dibon, Iaefer, Nimra, Hesbon, Eleale, Sebam, Nebo vnd Beon 4 ist bequeme . . . haben viech.

5 thy seruautes haue catell wherfore (fayed they) yf
we haue founde grace in thy syghte, let this londe be
geuen vnto thy seruautes to possesse, and bringe vs
not ouer Iordane.

6 And Moses fayed vnto the childrē of Gad and of
Ruben: shall youre brethern goo to warre and ye
7 tarye here? Wherfore discorage ye the hertes of the
children of Israel for to goo ouer in to the londe which
8 the Lorde hath geuē them? This dyd youre fathers,
whē I sent them from Cades bernea to se the londe.
9 And they went vp euen vnto the ryuer of Escol & sawe
the londe, & discoraged the hertes of the childern of
Israel, that they shulde [Fo. LX.] not goo in to the
londe whiche the Lorde had geuen them.

10 And the Lorde was wroth the same tyme and sware
11 sayenge: None of the men that came out of Egipte frō
twentye yere olde and aboue, shall se the londe whiche
I swore vnto Abraham, Isaac and Iacob, because they
12 haue not continually folowed me: saue Caleb the sonne
of Iephune the Kenesite, & Iosua the sonne of Nun, for
13 they haue folowed me continually. And the Lorde
was angrie with Israel, and made them wandre in
the wildernesse .xl. yere, vntill all the generacion
that had done euell in the syghte of the Lorde were
confumed.

14 And beholde, ye are ryfen vp in youre fathers stede,
the encrease of synfull men, to augmente the ferse
15 wrath of the Lorde to Israel warde. For yf ye turne
awaye from after him, he wyll yet agayne leue the
people in the wildernesse, so shall ye destroy all this
folke.

16 And they went nere him ād fayed: we will bylde
shepefoldes here for oure shepe and for oure catell, and

¶ 14 steade, to ŷ encrease . . . & to augmēte

¶ 5 in possessionem, nec facias 7 Cur subuertitis mentes (v. 9) 9 vallem Botri 12 isti impleuerunt voluntatem meam. 14 incrementa, & alumni hominum peccatorum 15 et vos causa eritis necis omnium. 16 vrbes munitas

¶ 5 so wollen wyr nicht vber den Iordan zihen. 7 macht . . . hertzwendig (v. 9) 11 sollen ia . . . nicht sehen . . . das sie myr nicht gantzlich nach gefolgt haben (cf. v. 12).

17 cities for oure childern: But we oure selues will go ready armed before ỹ childern of Israel, vntill we haue broughte them vnto their place. And oure childrē shall dwell in the stronge cities, because of the inhabitants of the londe. And we will not returne vnto oure houffes, vntill the childern off. ¶ Israel haue enhereted: 18
19 euery man his enheritaunce. For we will not enheret with them on yonder fyde Iordane forwarde, because oure enheritaunce is fallen to vs on this fyde Iordane eastwarde.

20 And Moses sayed vnto them: Yf ye will do this thinge, that ye will go all harnessed before the Lorde 21 to warre, and will go all of you in harnesse ouer Iordane before ỹ Lorde, vntill he haue cast out his enemies before him, & vntill the londe be subdued before ỹ Lorde: then ye shall returne & be without sinne agentst the Lorde & agentst Israel, & this lōde shalbe 22
23 youre possession before the Lorde. But & yf ye will not do so, beholde, ye synne agentst the Lorde: ād be 24 sure youre synne will fynde you out. Bilde youre cities for youre childern & foldes for youre shepe, & se ye do ỹ ye haue spoken.

25 And the childern of Gad & of Ruben spake vnto Moses sayenge: thy seruautes will do as my lorde 26 commaundeth. Oure childrē oure wiues substāce & all oure catell shall remayne here in the cities of Gilead. 27 But we thi seruautes will goo all harnessed for the warre vnto batayle before the Lorde, as my lorde hath iayed.

28 And Moses cōmaūded Eleazer ỹ preast & Iofua ỹ sonne of Nun & the aunciēt hedes of the tribes of the 29 childern of Israel, & sayed vnto them: Yf the childern of Gad and Ru- [Fo. LXI.] ben will goo with you ouer

℞. 17 fenced cyties

℞. 17 nos autem ipsi armati & accincti . . . ad loca sua . . . propter habitatorum insidias. 18 in domos nostras 20 expediti . . . ad pugnam 21 et omnis vir bellator armatus 22 inculpabiles 23 nulli dubium est quin peccetis 27 omnes expediti

℞. 17 an yhren ort 21 rustet zum streyt . . . wer vnter euch gerüst ist (cf. vv. 27, 29, 30, 32) 22 vnschuldig 23 vnd werdet ewr sünden ynnen werden, wenn sie euch finden wirt.

Iordane, all prepared to fyghte before the Lorde: then
 when the lande is subdued vnto you, geue them the
 30 londe of Gilead to possesse, but & yf they will not
 goo ouer with you in harnesse, then they shall haue
 their possessions amonge you in y^e londe of Canaan.
 31 And the childern of Gad & Ruben answered sayenge:
 that which y^e Lorde hath sayed vnto thi seruantes
 32 we will doo We wil goo harnessed before the Lorde
 in to the londe of Canaan, & the possession of oure
 enheritaunce shalbe on this syde the Iordane.

33 And Moses gaue vnto y^e childern of Gad and of
 Ruben & vnto halfe the trybe of Manasse the sonne
 of Ioseph, the kyngdome of Sihon kynge of the Amor-
 ites, and the kyngdome of Og kynge of Basan, the
 lande that longed vnto the cities thereof in the costes
 34 of the contre rounde aboute. And the childern of Gad
 35 bylt Dibō, ataroth, Aroer, Atroth, Sophan, Iaeser,
 36 Iegabeha, Bethnimra & Betharan stronge cities, and
 37 they bylt foldes for their shepe. And the childern of
 38 Ruben bylt Hesebon, Elalea, Kiriathaim, Nebo, Baal
 Meon and turned their names, and Sibama also: &
 gaue names vnto the cities which they bylt.

39 And the childern of Machir the sonne of Manasse
 went to Gilead and toke it, and put out the Amorites
 40 y^e were therein. And Mo- .P. ses gaue Gilead vnto
 41 Machir the sonne of Manasse & he dwelt therein. And
 Iair the sonne of Manasse wēt & toke y^e small townes
 42 thereof, & called thē the townes of Iair. And Nobah
 went & toke kenath with the townes longinge thereto,
 & called it Nobah after his awne name.

ff. 36 Betharan fencend cyties [fenced]

f. 29 omnes armati 30 armati (v. 32) 32 trans Iordanem.
 36 vrbes munitas 41 Auoth iair, id est villas Iair.

l. 32 disseyt des Iordans 36 verschlossen stedte 41 Hauoth
 42 mit yhren tochttern

¶ The .XXXIII. Chapter

- 1 **T**HESE are the iurneyes of the childern of Israel which went out of the lande of Egipte with their armies vnder Mo-
 2 ses ād Aaron. And Moses wrote their goenge out by their iurneyes at ŷ cō-
 maundment of the Lorde: euen these
 3 are ŷ iurneyes of their goenge out. The childern of Israel departed from Rahēses the .xv. daye of the first
 moneth, on ŷ morowe after Passeouer & went out with
 4 an hye hande in the syghte of all Egipte, while the Egyptians buried all their firstborne which the Lorde
 had smoten amonge thē. And vppō their goddes also
 5 the Lorde dyd execucion. And ŷ childern of Israel remoued from Rahemsēs and pitched in Sucth.
 6 And they departed frō Sucth & pitched their tentes
 7 in Ethā, which is in the edge of ŷ wyldernesse. And they remoued frō Ethā ād turned vnto the entrynge
 of Hiroth which is before baall Zephon, & pitched be-
 8 fore Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wilder-
 nesse, & wēt .iii. dayes iurney in ŷ wil- [Fo. LXII.]
 9 derneffe of Ethā, & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were .xii
 fountaynes ād .Lxx. datetrees and they pitched there.
 10 And they remoued from Elim & laye fast by the
 11 red see. And they remoued frō the red see & laye in
 12 ŷ wildernesse of Sin. And they toke their iurney out of ŷ wildernesse of Sin, & sett vpp their tentes in Daphka.
 13 And they departed from Daphka, and laye in Alus.
 14 And they remoued from Alus, & laye at Raphedim,

℞. 4 smyttē 9 .Lxx. paulmetrees

℥. 3 altera die phase . . . in manu excelsa 4 nam & in diis eorum exercuerat vltionem 9 & palmæ septuaginta

℥. 2 beschreyb yhren auszug 3 des andern tags der ostern, durch eyn hohe hand

℞. C. S. The iourneys and departynges frō place to place of Israel are nombred. They are cōmaunded to kyll the Canaanites.

15 where was no water for the people to drynke. And
they departed from Raphedim, and pitched in the
wildernesse of Sinai

16 And they remoued from the deferte of Sinai, &
17 lodged at the graues of lust. And they departed from
18 the sepulchres of lust, ād laye at Haferoth. And they
19 departed from Hazeroth, & pitched in Rithma. And
departed frō Rithma and pitched at Rimon Parez.
20 And they departed from Rimon Parez, & pitched in
21 Libna. And they remoued from Libna, & pitched at
22 Riffa And they iurneyed frō Riffa ād pitched at Ke-
23 helatha. And they went frō Kehelatha, & pitched in
24 moūt Sapher And they remoued from mount Sapher,
25 and laye in Harada. And they remoued from Harada,
and pitched in Makeheloth.

26 And they remoued from Makeheloth, & laye at
27 Tahath, ād they departed frō Tahath & pitched at
28 Tharath And they remoued frō .P. Tharath, and
29 pitched in Mithca. And they went from Mithca, and
30 lodged in Hasmona. And they departed from Has-
31 mona, and laye at Moseroth. And they departed
from Moseroth, and pitched amonge the childern of
32 Iaecon. And they remoued from the childern of Iae-
33 con, ād laye at Hor gidgad. And they went from Hor
34 gidgad, and pitched in Iathbatha. And they remoued
35 from Iathbatha, and laye at Abrona. And they departed
36 from Abrona, and laye at Ezeon gaber. And they re-
moued from Ezeon gaber, and pitched in the wildernesse
of Zin, which is Cades.

37 And they remoued from Cades, & pitched in mount
38 Hor, in ȳ edge of the londe of Moab. And Aaron the
preast went vpp in to mount Hor at the commaūdment
of ȳ Lorde & dyed there, euen in the fortieth yere after
the childern of Israel were come out of ȳ londe of

℣. 31 pyched in Bane Iakan. 32 And they remoued from
Bane Iakan, and laye at Hor gadgad. Hor gadgad 37 land of Edom

℣. 16 ad Sepulchra concupiscentiæ. 17 Sep. concup. 31 castra-
metati sunt in Bene-iaacan. 32 Profectique de Bene-iaacan vene-
runt in montem Gadgad.

℣. 16 lustgreber (v. 17) 31 lagerten sich ynn Bne Iaecon, Von
Bne Iaecon zogen sie aus vnd lagerten sich in Hor gidgad

- 39 Egip̃te, & in the first daye of the fyfte moneth. And Aaron was an hundred ād .xxxiii. yere olde when he dyed in mount Hor
- 40 And kinge Erad the canaanite which dwelt in ŷ fouth of ŷ lond of canaā, herd ŷ the childern of Israel were come.
- 41 And they departed frō mount Hor, & pitched in
 42 Zalmona. And they departed from Zalmona, & pitched
 43 in Phimon, & they departed from Phimon, & pitched in
 44 Oboth. And they departed frō Oboth, & pitched in Igim
 45 [Fo. LXIII.] Abarim in the borders of Moab. And they
 46 departed from Igim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued from Almon Diblathama, ād
 47 pitched in ŷ mountaynes of Abarim before Nibo. And they departed from the mountaynes of Abarim, & pitched in the felde of Moab fast by Iordane nye to
 49 Iericho. And they pitched apon Iordayne, from Beth Haiesmoth vnto ŷ playne of Sitim in ŷ felde of Moab
- 50 And the Lorde spake vnto Moses in the felde of Moab
 51 by Iordayne nye vnto Iericho, sayēge: speake vnto the childern of Israel and faye vnto them: when ye are
 52 come ouer Iordane in to the londe of Canaan, fe that ye dryue out all the inhabiteurs of the londe before you, & destroy their Ymaginacions & all their Ymages of Metall, ād plucke downe all their alters bylt on hilles:
- 53 And possesse ŷ londe & dwell therein, for I haue geuen you
 54 the londe to enioye it. And ye shall deuyde the enheritaunce of the londe by lott amonge youre kynreddes, ād geue to the moo the moare enheritaunce, & to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in ŷ trybes of youre fathers, in ŷ place where euery mans lott falleth.

℞. 44 Iehabarim 46 Iehabarim 49 Abelsatim 52 destroye their chappelles

℞. 52 confringite titulos, & statuas comminuetē, atque omnia excelsa vastate

℞. 52 vertreyben fur ewrem angesicht, vnd alle yhre seulen vnd alle yhre gegossene bilder vmbringen vnd alle yhre höhe vertilgen

℞. ℞. N. 52 *Chapelles*: After the Chald. Ra. Salo. and Ra. Abr. graued pauing stones.

55 But and yf ye will not dryue out the inhabiters of
 ȳ londe before you, then theſe which ye let remayne
 of thē, ſhalbe thornes in youre .ᵑ. eyes and dartes in
 youre ſydes, & ſhall vexe you in the lōde wherein ye
 56 dwell. More ouer it will come to paſſe, ȳ I ſhall doo
 vnto you as I thought to doo vnto them.

¶ The .XXXIIII. Chapter.

1 **A**ND the Lorde ſpake vnto Moſes *M.C.S. The*
 2 ſayenge: cōmaūde the childern *Cooftes and*
 of Iſrael and ſaye vnto them: *borders of the*
land of prom-
effe. Certen
 when ye come in to the londe *are affygned*
to deuyde the
 of Canaan, this is the londe that ſhall fall *lande.*
 vnto youre enheritaunce, the londe of
 3 Canaan with all hir coſtes. And youre ſouth quarter
 ſhalbe from the wilderneſſe of Zin alonge by the coſte
 of Edom, ſo that youre ſouth quarter ſhalbe from the
 4 ſyde of the ſalte ſee eaſtwarde, & ſhall ſet a compaſſe
 frō the ſouth vpp to Acrabim, & reach to Zinna. And
 it ſhall goo out on ȳ ſouth ſide of Cades Bernea, & goo
 out alſo at Hazar Adar, and goo alōge to Azmon.
 5 And ſhall ſet a cōpaſſe from Azmon vnto the ryuer of
 Egipte, and ſhall goo out at the ſee.
 6 And youre weſt quarter ſhall be the greate ſee,
 which coſte ſhalbe youre weſt coſte.
 7 And this ſhalbe youre north quarter: ye ſhall com-
 8 paſſe from the great ſee vnto moūt Hor. And from

M. 55 thoſe which

L. 55 clauī in oculis, & lanceæ in lateribus, et aduerſabuntur
 vobis xxxiiii, 2 forte ceciderit 3 mare falſiſſimum 4 per aſcenſum
 ſcorpionis . . . ad villam nomine Adar 5 ad torrentem Ægypti,
 & magni maris litore finietur. 6 a mari magno incipiet, & ipſo ſine
 claudetur. 7 montem altiſſimum

L. 55 zu dornen werden in ewern augen vnd zu ſtachel ynn
 ewern ſeytten, vnd werden euch drengen 56 So wirts denn gehen,
 das ich euch gleich thun werde xxxiiii, 2 euch zum erbteyl
 fellet 3 ecke . . ſaltz meers 4 Hazor Adar 5 den bach Egypti

M. *M.* X. 55 *Thornes in youre eyes* that is, they ſhall be
 youre rodde ſcourage and vndoars.

mount Hor, ye shall compasse & goo vnto Hemath,
 9 and the ende of ȳ coste shalbe at Zedada, & the coste
 shall reach out to Ziphron and goo out at Hazor Enan.
 And this shalbe youre north quarter.

10 [Fo. LXIII.] And ye shall compasse youre east
 11 quarter frō Hazar Enan to Sepham And the coste
 shall goo downe from Sepham to Ribla on the east syde
 of Ain. And then descende and goo out at the syde
 12 of the see of Chinereth eastwarde. And then goo
 downe alonge by Iordayne, and leue at the false see.
 And this shall be youre lōde with all the costes there-
 of rounde aboute.

13 And Moses commaunded the childern of Israel,
 sayēge: this is the lōde which ye shall enherett by
 lotte, and which the Lorde cōmaūded to geue vnto
 14 ix. trybes and an halfe: for the trybe of the childern
 of Ruben haue receaued, in the houssholdes of their
 fathers, and the trybe of the childern of Gad in their
 fathers houssholdes, & halfe the trybe of Manasse, haue
 15 receaued their enheritaunce, that is to wete .ii. trybes
 and an halfe haue receaued their enheritaunce on ȳ
 other syde of Iordayne by Iericho eastwarde, towarde
 the sonne rysynge.

16, 17 And the Lorde spake to Moses sayenge: These
 are the names of ȳ men, which shall deuyde you the
 londe to enherett. Eleazer ȳ preast, ād Iosua the
 18 sonne of Nun. And ye shall take also a lorde of euery
 19 trybe to deuyde the londe, whose names are these: In
 20 the trybe of Iuda, Caleb ȳ sonne of Iephune. And in
 ȳ trybe of ȳ childern of Simeon, Demuel ȳ sōne of
 21 Amiud, ād in ȳ tribe of Bē Iamin, Eli- .℞. dad the
 22 sonne of Ciflon. And in the trybe of ȳ childern of
 23 Dan, the lorde Bucki the sonne of Iagli. And amonge
 the childern of Ioseph: in the trybe of the childern of
 24 Manasse, the lorde Haniel the sonne of Ephod. And

℞. 20 Semuel the sonne of Amiud.

℥. 9 villam Enan (v. 10). 11 Reblatha contra fontem Daphnim
 15 trans Iordanem contra Iericho ad orientalem plagam.

℥. 9 Hazor Enan (v. 10) 15 disseyt des Iordans gegen Iericho
 gegen dem morgen.

in the trybe of the childern of Ephraim, ȳ lorde Cemuel
 25 the sonne of Siphtan. And in the trybe of the sonnes
 of Zabulon, ȳ lorde Elizaphan the sonne of Parnac.
 26 And in the trybe of the childern of Ifachar, the lorde
 27 Palthiel ȳ sonne of Afan. And in the trybe of the
 sonnes of Affer, the lorde Ahihud ȳ sonne of Selomi.
 28 And in the trybe of the childern of Naphtali, the lorde
 29 Peda El the sonne of Ammihud. These are they which
 the Lorde commaūded to deuyde the enheritaūce vnto
 the childern of Israel, in the londe of Canaan.

¶ The .XXXV. Chapter.

- 1 **A**ND the Lorde spake vnto Moses *M.C.S. Vnto*
 in ȳ feldes of Moab by Ior- *the Levites*
 2 dayne Iericho sayenge: com- *must be geuen*
 maunde the childern of Israel, *Cytyes and*
 that they geue vnto the leuites of the en- *suburbes. The*
 heritaūce of their possession: cities to dwell *Cyties of ref-*
 in. And ye shall geue also vnto the cities *uge or sanctu-*
 of ȳ leuites, suburbes rounde aboute them. *aries. The*
 3 The cities shalbe for them to dwell in, and *lawe of man-*
 ȳ suburbes for their catell, possession and *quellyng. For*
 all maner bestes of theirs. *one mannes*
 4 And the suburbes of the cities which ye shall geue *wytnesse shall*
 vnto the leuites, shall reach from the wall of ȳ citie *no man be*
 outwarde, a thousande cu- [Fo. LXV.] bites rounde *condempned.*
 5 aboute. And ye shall measure without the citie, and
 make the vtmost border of the eastsyde: two thousande
 cubites, And the vtmost border of the south syde: two
 thousande cubetes, And the vtmost border of the west
 syde: two thousande cubetes: and the vtmost border
 of the north syde: two thousande cubetes also: and the

M. 1 Iordan ouer against Iericho

V. 3 et suburbana earum per circūitum . . . sint pecoribus ac
 iumentis, 4 quæ a muris ciuitatum forinsecus per circumitum . . .
 tendentur. 5 æquali termino finietur. eruntque vrbes in medio, &
 foris suburbana

L. 3 allerley thier haben 5 an der ecken (3 times)

citie shalbe in the myddes. And these shall be the suburbes of their cities.

6 And amonge the cities which ye shall geue vnto the leuites, there shall be fixe cities of fraunches, fraunches which ye shall geue to that intent that he which killeth, maye flye thyder. And to them ye shall adde .xlii cities mo: so that all the cities which ye shall geue the leuites shalbe .xlvi. with their suburbes.

franchise, i.e. a sanctuary securing to the criminal freedom from arrest, cf. vv. 27, 32

8 And of the cities which ye shall geue oute of the possessyons of the childern of Israel, ye shall geue many out of their possessions that haue moche and fewe out of their possessiōs that haue litle: so that euery tribe shall geue of his cities vnto the leuites, acordinge to the enheritaunce which he enhereteth.

9, 10 And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them: when ye be come ouer Iordayne in to the londe of Canaan, ye shall bylde cities whiche shalbe preuyleged townes for you: that he whiche fleeth a man vnwares, maye flye thither. And the cities shalbe to .P. flee from the executer of bloude, that he whyche kylled dye not, vntill he stonde before the congregacion in iudgement. And of these .vi. fre cities which ye shall geue .iii. ye shall geue on this syde Iordayne and .iii. in y londe of Canaan. And these fixe fre cities shalbe for the childern of Israel & for the straunger & for him that dwelleth amonge you, y all thei which kill any persone vnwares, maye flee thither.

The righte vse of sanctuaries.

16 Yf any man smyte another with a wepō of yerne that he dye, than he is a murtherer, & shall dye for it.

¶. 6 sex erunt in fugitiuorum auxilia separata 11 decernite quæ vrbes esse debeant in præsidia fugit. qui nolentes, sanguinem fuderint 12 cognatus occisi . . . & causa illius iudicetur. 14 trans Iordanem 16 reus erit homicidii, & ipse morietur.

¶. 6 sechs frey stedte geben 12 blut reher, das der nicht sterben musse, der eyn todschlag than hat, bis das er fur der gemeyne zu gericht gestanden sey.

¶¶. N. 11 The right vse of sanctuaries.

- 17 Yf he smyte him with a throwinge stone that he dye therewith, then he shall dye: For he is a murtherer and shalbe slayne therfore.
- 18 Yf he smyte him with a handwepon of wodd that he dye therewith, then he shall dye: for he is a murtherer and shalbe slayne therfore.
- 19 The iudge of bloude shall flee the murtherer, as
20 sone as he fyndeth him: Yf he thrust him of hate or
21 hourle at him with layenge of wayte that he dye or smyte him with his hande of enuye that he dye, he that smote him shall dye, for he is a murtherer. The iustice of bloude shall flee him as soone as he fyndeth him.
- 22 But and yf he pushed him by chaunce & not of hate or cast at him with any maner of [Fo. LXVI.]
23 thyng and not of layenge of wayte: or cast any maner of stone at him that he dye therewith, and sawe him not: And he cast it apon him and he dyed, but was
24 not his enemye, nether foughte him ony harme: Then the cōgregacion shall iudge betwene the fleer ad the
25 executer of bloude in soche cafes. And the congregacion shall delyuer the fleer out of the hande of the iudge of bloude, and shall restore him agayne vnto the fraunchesed cytye, whother he was fled. And he shall byde there vnto the dethe off the hye preaste whiche was anoynted with holy oyle.
- 26 But and yf he came without the borders of his
27 preuyleged citie whether he was fled, yf the bloudvenger fynde him without the borders of his fre towne, he
28 shall flee the murtherer and be giltyesse, because he shulde haue bidden in his fre towne vntyll the deth of the hye preaste, and after the deth of the hye preaste, he shall returne agayne vnto the londe of his possessyon.

¶ 19 the iustice of bloude 26 yf the aūeger of bloud

¶ 17 Si lapidem iecerit, & ictus occubuerit: similiter punietur. 18 percussoris sanguine vindicabitur. 19 Propinquus occisi, homic. interficiet: statim vt apprehenderit eum, interficiet. 21 inimicus . . . cognatus occisi statim vt inuenerit eū, iugulabit. 23 & inimicitiis quicquam horum fecerit 24 inter percussorem & propinquum sanguinis quæstio ventilata 25 liberabitur innocens de vltoris manu 26 quæ exulibus deputatæ sunt

¶ 25 frey stad (cf. vv. 26, 27, 28) 28 widder zum land seynes erbguts komen

- 29 And this shalbe an ordinaunce and a lawe vnto you,
amonge youre childern after you in all youre habitacions.
- 30 Whosoever fleeth, shalbe slaine at y^e mouthe of wit-
nesses. For one witnesse shall not answere agenste one
- 31 persone to put him to deeth. Moreouer ye shall take
none amendes for the lyfe of the murtherer whiche is
- 32 .P. worthy to dye: But he shall be put to deeth. Also
ye shall take none atonement for him y^e is fled to a fre
citie, that he shulde come agayne and dwell in the
londe before the deeth of the hye preast.
- 33 And se that ye polute not the londe which ye are
in, for bloude defyleth the londe. And the londe can
none other wyse be clenfed of y^e bloude that is shed
- 34 therein, but by the bloude of it that shed it. Defyle
not therfore the londe which ye inhabitt, & in the
myddes of which I also dwell, for I am y^e Lorde which
dwell amonge the childern of Israel.

¶ The .XXXVI. Chapter.

- 1 **A**ND the auncyēt heedes of the childern of Gilead the sonne
of Machir y^e sonne of Manasse
of the kynred of y^e childern of
Ioseph, came forth and spake before Moses
and the prynces which were aunciēt heedes
- 2 amōge the childern of Israel & sayed: The
Lorde commaunded my lorde to geue y^e
lande to enherette by lotte to the chil-
dern of Israel. And then my lord commaunded in y^e

*M.C.S. An
order for the
maryage of
the daughters
of Zelaphead.
One of the
trybes may not
marye wyth a
nother: but eu-
ery one must
take hym a
wyfe of hys
awne trybe.*

M. 33 bloude of hym 34 I also dwell amonge the chyldren of Israel.

V. 30 Homicida sub testibus punietur 34 Atque ita emūdabitur vestra possessio xxxvi, 2 Tibi domino nostro præcepit dominus, vt terram sorte diuideres filiis Israel & vt filiabus

L. 32 Vnd yhr solt keyne verfunung nehmen 33 wenn wer blut schuldig ist, der schendet das land. xxxvi, 2 Lieber herr

M. M. N. 30 For one mannes wytnesse ought no man to be condemned.

name of the Lorde to geue the enheritaunce of Zela-
 3 phead oure brother vnto his doughters. Now when
 any of the sonnes of the trybes of Israel take them to
 wyues, then shall their enheritaunce be taken from
 the enheritaunce of oure fathers, and shall be put vnto
 the enheritaunce of the trybe in which they [Fo.
 LXVII.] are and shalbe taken from the lott of oure
 4 enheritaunce. And when the fre yere cometh vnto
 the childern of Israel, then shall their enheritaunce be
 put vnto the enheritaunce of the trybe where they are
 in, and so shall their enheritaunce be taken awaye
 from the enheritaunce of the trybe of oure fathers.

5 And Moses commaunded the childern of Israel at
 the mouth of the Lorde sayenge: the trybe of y chil-
 6 dern of Ioseph haue sayed well. This therefore doeth
 the Lorde commaunde the doughters of Zelaphead say-
 enge: let them be wyues to whom they thē filse thynke
 best, but in the kynred of the trybe of their fathers
 7 shall they marye, that the enheritaunce of the children
 of Israel roole not from trybe to trybe. But that the
 childern of Israel maye abyde, euery man in the enherit-
 8 aunce of the trybe of his fathers And euery doughter
 that possesseth any enheritaunce amonge the trybes of the
 childern of Israel, shalbe wife vnto one of the kynred of
 the trybe of hir father, that the childern of Israel maye
 enioy euery man the enheritaunce of his father, &
 9 that the enheritaunce goo not from one trybe to
 another: but that the trybes of the childern of Israel,
 maye abyde euery man in his awne enheritaunce.

10 And as the Lorde commaunded Moses euen so dyd
 11 the doughters of Zelaphead: Mahela, Thirza, Hagla,

℞. 4 And when the yere of iubelye . . wherin they are

℥. 3 quas si alterius tribus homines vxores acceperint . . . de
 nostra hæreditate minuetur 4 iubileus, id est quinquagesimus
 annus remissionis aduenerit, confundatur sortium distributio, &
 aliorum possessio ad alios transeat. 5 Respondit Moyfes filiis Israel,
 & domino præcipiente ait, Recte . . . locuta est 7 ne commisceatur
 possessio filiorum Israel de tribu in tribum. Omnes enim 9 nec
 sibi misceantur tribus, sed ita maneant 10 vt a domino separatæ sunt.

℥. 5 hat recht geredt. 7 vnd nicht eyn erbteyl von eym stam
 falle auff den andern 9 sondern eyn iglicher hange an feynem
 erbe

Milca and Noa, .P. ād were married vnto their fathers
 12 brothers sonnes, of the kynred of the childern of Manasse the sonne of Ioseph: ād so they had their enheritance in the trybe of the kynred of their father.

13 These are the commaundmentes & lawes which the Lorde commaunded thorow Mofes, vnto the childern of Israel in the felde of Moab apon Iordayne nye vnto Iericho.

¶ The ende of the .iiii. boke of Mofes.

¶. 11 filiis patruī sui 12 et possessio quæ illis fuerat attributa, mansit 13 per manum Moyfi

¶. 11 den kindern yhrer vettern 12 Also bleyb yhr erbteyl.

A PRO
LOGE IN TO THE
fyfte boke of Mofes, cal-
led Deuteromye.

WA T



HIS is a boke worthy to be rede in daye
 and nyghte and neuer to be oute of handes.
 For it is the most excellent of all the bokes
 of Moses It is easye also and light and a
 5 very pure gospels that is to wete, a preachinge of fayth
 and loue: deducinge the loue to God oute of faith, and
 the loue of a mans neyghboure oute of the loue of God.
 Herin also thou mayst lerne right meditacion or con-
 templacyon, which is nothing els saue the callynge to
 10 mynde and a repeatyng in the hert of the gloriouse and
 wonderfull deades of God, and of his terrible handel-
 inge off his enemyes and mercyfull entreating of them
 that come when he calleth them which thinge this
 boke doth and almost nothinge els.
 15 In the .iiii. first chaptres he reherfeth the benefites
 of God done vnto thē, to prouoke thē to loue, and his
 mightie deades done aboue all naturall power and be-
 yonde all naturall capacite of faith, that they might
 beleue God and trust in him and in his strength. And
 20 thyrdlye he reherfeth the fyve plagis of God vppon
 hys enemyes and on them which thorowe impacientie
 and vnbeleffe fell from him: partelye to tame .P. and
 abate the appetites of the fleshe whiche alwaye fyght
 agens the spirite, and partely to bridle the wilde
 25 raginge lustes of thē in whom was no spirite: that
 though they had no power to do good of loue, yet at
 the lest waye they shulde absteyne from outwarde
 euell for feare of wrath and cruell vengeance whiche
 shuld fall vppon them and shortly finde them oute, yf
 30 they cast vpp goddes nurter and runne at ryotte be-
 yonde his lawes and ordinaunces. Moreouer he chargeth

them to put nought to nor take oughte awaye from
 goddes wordes, but to be diligent onlye to kepe them
 in remēbraunce and in the harte and to teache their
 childern, for feare of forgettinge. And to beware ether
 5 of makynge imagerye or of bowinge them selues vnto
 images sayenge: Ye sawe no image when God spake
 vnto you, but herde avoyce onlye and that voyce
 kepe and therunto cleaue, for it is youre liffe and it
 shall saue you. And finally yf (as the frayltie of al
 10 flesh is) they shall haue fallen from God and he haue
 brought them in to troble, aduersyte, ād cōbraunce ād
 all necessite: yet yf they repent and turne, he promyseth
 them that God shall remēbre his mercie ād receave
 thē to grace agayne

15 In the fifte he repeteth the .x. commaūdmētes and
 that they myght se a cause to do them .P. of loue, he
 biddeth them remembre that they were bounde in
 Egipte and how God delyuered them with a mightie
 hande and a stretchedout arme, to serue him and to kepe
 20 his commaundmentes: as Paule sayeth that we are
 bought with Christes bloude ād therfore are his ser-
 vautes ād not oure awne, ād ought to seke his will
 and honoure onlye ād to loue ād serue one another for
 his sake.

25 In the sixte he setteth out the fountayne off all com-
 maundmentes: that is, that they beleue how that there
 is but one God that doeth all, and therfore ought onlye
 to be loued with all the herte, all the soule and all the
 myghte. For loue only is the fulfillinge of the com-
 30 maundementes, as Paule also sayeth vnto, the Romaines
 and Galathians likewise. He warneth thē also that
 they forgett not the commaundmentes, but teach thē
 their childern ād to shew their childern also how God
 delyuered thē out of the bondage of the Egiptiās to
 35 serue him and his commaundmētes, that the childern
 myght se a cause to worke of loue, likewise.

The seuēth is all together of faith: he remoueth all
 occasiōs that might withdrawe them from the fayth,
 and pulleth them also from all confidence in them
 40 selues, and sturreth thē vp to trust in god boldlye and
 onlye.

.¶. Of the eyght chaptre thou seyft how that the
 cause of all temptation is, that a mā might se his awne
 herte. For whē I am brought in to that extremite
 that I must ether suffre or forsake god, then I shall
 5 feale how moch I beleue and trust in him, and how
 moch I loue him. In like maner, yf my brother
 do me euel for my good, then yf I loue him when
 there is no cause in him, I se that my loue was of god,
 ād euē so yf I then hate him, I feale and perceave that
 10 my loue was but wordly, And finallye he sturreth thē
 to the fayth ād loue of god, ād dryveth them frō all
 confidence of their awne selves.

In thē nynth also he moueth thē vnto faith and to
 put their trust in god, and draweth thē from confidence
 15 of them selues by rehearsing all the wekednesse which
 they had wrought from the first daye he knew them
 vnto that same daye. And in the end he repeteth how
 he coniured god in horeb ād ouercame him with prayer,
 where thou mayest lerne the right maner to praye.

20 In the tenth he rekeneth vpp the pith of all lawes
 and the kepinge of the lawe in the harte: which is to
 feare god loue him ād serue him with all their harte
 soule and mighte ād kepe his commaundmentes of
 loue. And he sheweth a reason why they shuld that
 25 doo: euen .¶. because god is lord of heuen and erth ād
 hath also done all for them of his awne goodnesse with-
 out their deservinge. And then out of the loue vnto
 god he bringeth the love vnto a mans neyghboure
 sayenge: god is lorde aboue all lordes and loveth all
 30 his seruauntes indifferently, as well the poore and feble
 and the straunger, as the rich and mightye, ād therfore
 wil that we loue the poore and the straunger. And
 he addeth a cause, for ye were straungers and god deli-
 uered you and hath brought you vnto a londe where
 35 ye be at home. Loue the straunger therfore for his sake.

In the .xi. he exhorteth them to loue and feare god,
 and reherfeth the terrible dedes off god vppon his en-
 emies, and on them that rebelled agenst him. And
 he testifyeth vnto thē both what will folow yf they
 40 loue and feare god, and whate also yf they despise him
 ād breake his commaundment.

In the .xii. he cōmaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to altre the worde of god.

5 In the .xiii. he forbiddeth to herken vnto ought faue vnto gods worde: no though he which couſelett cōtrarye ſhuld come with miracles, as Paule doth vnto the Galathians.

.¶. In the .xiiii. the beeftes are forbiddē, partely for the
10 vnclenneſſe of thē, ād partely to cauſe hate betwene the hethē ād thē, that they haue no cōuerſatiō to gether, in that one abhorreth whatt the other eateth. Vnto this xv. chaptre all pertayne vnto faith and lōue cheſlye. And in this .xv. he beginneth to entreate moare ſpeciallye
15 of thinges pertayninge vnto the comen welth ād equite ād exhorteth vnto the loue of a mans neyghboure. And in the .xvi. amonge other he forgetteth not the ſame. And in the .xvii. he entreateth of right and equite cheſly, in ſo moche that when he loketh vnto faithe and vnto
20 the, punyſhment of ydolatres, he yet endeth in a lawe of loue and equite: forbiddinge to condemne any man vnder leſſe *then twoo witneſſes at the left and com- maundeth to bringe the treſpacers vnto the open gate of the citye where all men goo in and out, that all
25 men might heare the cauſe and ſe that he had but right. But the pope hath founde a better waye, even to appoſſe him with out any accuſare ād that ſecretlye, that no man knowe whether he haue right or no, ether hare his articles or anſwere: for feare left the people
30 ſhuld ſerch whether it were ſo or no.

In the .xviii. he forbiddeth all falſe and deueliſh craftes that hurte true fayth. Moreouer .¶. becauſe the people coude not heare the voyce of the lawe ſpokē to thē in fire, he promiſeth thē a nother prophete to
35 brīge thē better tydinges which was ſpokē of chriſt oure fauiour.

The .xix. ād ſo forth vnto the ende of the .xxvii. is almoſt al to gether of love vnto oure neyboures ād of lawes of equite ād honeſtye with now ād then a re-
40 ſpecte vnto fayth.

* The original has: them.

The .xxviii. is a terreble chaptre ād to be trēbled
at: A christē mans harte might wel bleed for sorow
at the readinge of it, for feare of the wrath that is like
to come vpō us accordinge vnto all the curses which
5 thou there readest.

For acordinge vnto these curses hath god delt with
all nacions, after they were fallē in to the abhominations
of blindnesse.

The .xxix. is like terreble with a godly lessō in
10 the ende that we shuld leue serchēge of goddes secretes
ād geue diligēce to walke accordinge to that
he hath opened vnto us. For the kepēge of the cō-
maūdmētes of god teacheth wīsdome as thou mayeste
se in the same chapter, where Moses sayeth, kepe the
15 cōmaūdmētes, that ye maye vnderstōd whate ye ought
to do. But to serch goddes secretes blideth a mā as
it is wel proved by the swarmes of oure sopheres,
whose wise bokes are now whē we loke ī the scripture,
fōude but ful of folishnesse.

THE FYFTE

BOKE OF MOSES. CAL-

led Deuteronomye.*

** This title page does not form part of the Lenox copy of the Pentateuch of 1530; the copy recently added to the Astor Library is also without it. The subjoined entries, in the latter, made by an English hand, and signed D., are given as curiosa.*

On the Fly Leaf: "According to the various readings of Bp. Wilson's Bible by his Editor, these four last books of Moses are translated by Matthews. D."

"A. D. 1433 seems to be on a piece of parchment bound in with them. Is this the year of binding and Translin? D."

In the margin of Fo. I. Deuteronomye: "This, accordg. to Bp. Wilson's Editor, is Matthews, Transln. D."

The first Chapter of Deuteronomye. [Fo. I.]

- 1 **T**HESE be the wordes which *M.C.S. A*
briefe reher-
sallofthynges
done before,
from the
pytchynges at
mounte Horeb
vntyll they
came to Cades
barne.
Moses spake vnto all Israel, on
the other syde Iordayne in the
wildernesse and in the feldes
by the red see, betwene Pharā ād Tophel,
2 Laban, Hazeroth and Difahab .xii. dayes
iurney from Horeb vnto Cades bernea, by
3 the waye that leadeth vnto mount Seir. And it for-
tuned the first daye of the .xi. moneth in the fortieth
yere, that Moses spake vnto the childern of Israel
acordinge vnto all that the Lorde had geuen him in
4 commaundment vnto them, after that he had smote
Sihon the kynge of the Amorites which dwelt in Hef-
bon, and Og kinge of Basan which dwelt at Astaroth
in Edrei.
5 On the other syde Iordayne in the londe of Moab,
6 Moses begane to declare this lawe saynge: the Lorde
oure God spake vnto vs in Horeb sayenge: Ye haue
7 dwelt longe ynough in this mount: departe therfore
and take youre iurney and goo vnto the hilles of the
Amorites and vnto all places nye there vnto: both
feldes, hilles and dales: and vnto the south and vnto
the sees syde in the londe of Canaan, and vnto libanon:
8 euen vnto the greate ryuer Eu- .P. phrates. Beholde,
I haue set the londe before you: goo in therfore and

M. 2 .xi. dayes . . barne 4 Schon . . Edrai.

R. 1 trans Iordanem (v. 5.) . . Aferoth vbi auri est plurimum.
4 habitauit . . mansit 5 explanare legem 6 in hoc monte 7 & iuxta
litus maris . . vque ad flumen magnum Euphraten. 8 En, inquit
tradidi vobis

L. 1 iensyd (v. 5) 5 aus zulegen dis gesetz 6 an disem berge
7 gegen den anfurt des meeris . . bis an das grosse wasser Phrath,
8 Sihe da ich hab das land fur euch geben (v. 21)

M. M. N. 6 Horeb and Sinai are both one.

posseſſe the londe which the Lord ſware vnto youre fathers Abraham, Iſaac and Iacob, to geue vnto them and their ſeed after them.

9 And I ſayde vnto yov the ſame ſeaſon: I am not
10 able to bere you myſelfe alone. For the Lorde youre
God hath multiplyed you: ſo that ye are this daye
11 as the ſtarres of heauen in numbre (the Lorde god of
your fathers make you a thouſande tymes ſo many
moore as ye are, and bleſſe you as he hath moore
12 promyſed you) how (ſayde I) can I myſelfe alone, beare
the combraunce, charge and ſtryffe that is amonge you:
13 brynge therfore men of wiſdome and of vnderſtondinge
and expert knowne amonge youre trybes, that I maye
make them ruelars ouer you.

14 And ye answered me and ſayed: that which thou
15 haſt ſpoken is good to be done. And then I toke the
heedes of youre trybes, men of wyſdome and that were
expert, and made them ruelers ouer you: captaynes
ouer thouſandes and ouer hundredes ouer fyftye and
ouer ten, and officers amonge youre trybes.

16 And I charged youre Iudges the ſame *Iudges.*
tyme ſayenge: heare youre brethern and iudge [Fo.
II.] righteouſly betwene euery man and his brother
17 and the ſtraunger that is with him. Se that ye knowe
no man in Iudgement: but heare the ſmall as well as
the greate and be afrayed of no man, for the lawe is
Gods. And the cauſe that is to harde for you, brynge
18 vnto me and I will heare it. And I commaunded you
the ſame ſeaſon, all the thinges which ye ſhulde doo.

19 And then we departed from Horeb and walked
thorow all that greate and terreble wilderneſſe as ye

¶ 17 for the iudgement is Gods

V. 10 ſolus ſuſtinere vos . . . ſicut ſtellæ cæli, plurimi. 12 negotia
veſtra . . . & pondus ac iurgia. 13 & quorum conuerſatio ſit pro-
bata 14 quam vis facere. 15 ac decanos, qui docerent vos ſingula
16 Præcepique eis, dicens, Audite illos, & quod iuſtum eſt iudicate:
ſiue ciuis ſit ille, ſiue peregrinus. 17 Nulla erit diſtancia perſonarum

L. 9 nicht alleyn ertragen 10 wie die menge der ſtern am
hymel 12 muhe. laſt. hadder 14 das du es thun wilt. 16 richtet
recht zwiffchen yderman vnd ſeynem bruder vnd dem frembd-
lingen 17 niemants perſon euch ſchewen

¶ 16 Iudges.

- haue sene alonge by the waye that ledeth vnto the
 hilles of the Amorites, as the Lorde oure God com-
 20 maunded us, and came to Cades bernea. And there
 I sayed vnto you: Ye are come vnto the hilles of the
 Amorites, which the Lorde oure God doth geue vnto
 21 us. Beholde the Lorde thi God hath sett the londe
 before the, goo vpp and conquere it, as the Lorde God
 of thy fathers sayeth vnto the: feare not, nether be
 discouraged.
- 22 And then ye came vnto me euery one and sayed:
 Let us sende men before us, to serche us out the londe
 and to brynge us worde agayne, both what waye we
 shall goo vpp by, and vnto what cities we shall come.
- 23 And the sayenge pleassed me well .P. and I toke .xii
 24 men of you, of euery trybe one. And they departed
 and went vp in to the hye contre and came vnto the
 25 ryuer Escoll, and serched it out, and toke of the frute
 of the londe in their hondes and brought it doune vnto
 us and brought us worde agayne and sayde: it is a
 good lande which the Lorde oure God doeth geue us.
- 26 Notwithstandinge ye wolde not consente to goo
 vpp, but were dishobedient vnto the mouth of the
 27 Lorde youre God, ad murmured in youre tentes and
 sayde: because the Lorde hateth us, therefore he hath
 brought us out of the londe of Egipte, to delyuer us in
 to the handes of the Amorites and to destroye us.
- 28 How shall we goo vpp? Oure brethern haue dis-
 couraged oure hartes sayenge: the people is greater and
 taller than we, ad the cities are greatte and walled
 euen vpp to heauen, and moreouer we haue sene the
 sonnes of the Enakimes there.

℞. 20 barne

℞. 20 daturus est vobis. 21 dabit . . nec quicquam pauas.
 24 Vallem botri 25 attulerunt ad nos, atque dixerunt 28 Quo af-
 cendemus? nuntii terruerunt

℞. 20 geben wirt 22 furcht dich nicht vnd schew 23 Das gefiel
 myr wol 25 sagten vns widder 28 Wo sollen wyr hynauff?

℞. ℞. N. 21 *Before the:* That is, at thy commaundement.
 26 *But were dysobedyent:* The people beyng vnfaithfull wolde
 not go vnto the land promesed. 27 *Hateth vs:* God is sayd to
 hate a man whē he putteth him forth of hys hert, & geueth him
 not of his grace. Pfal. v, b and .xxx, b.

29 And I fayed vnto you: dreade not nor be afrayed
 30 of thē: The Lorde youre God which goeth before you,
 he shall fyghte for you, acordynge to all that he dyd
 31 vnto you in Egipte before youre eies ād in the wilder-
 nesse: as thou hast sene how that the Lorde thy God
 bare the as a man shulde beare his sonne, thorow [Fo.
 III.] out all the waye which ye haue gone, vntill ye
 32 came vnto this place. And yet for all this sayenge ye
 dyd not beleue the Lorde youre God which goeth the
 33 waye before you, to serche you out a place to pitche
 youre tentes in, in fyre by nyght, that ye myghte se
 what waye to go and in a cloude by daye.

34 And the Lorde herde the voyce of youre wordes
 35 and was wroth and swore sayenge, there shall not one
 of these men of this frowarde generacion se that good
 36 londe which I sware to geue vnto youre fathers, faue
 Caleb the sonne of Iephune, he shall se it, and to him
 I will geue the londe which he hath walked in ād to
 his childern, because he hath contynually folowed the
 37 Lorde. Likewise the Lorde was angrie with me for
 youre fakes sayenge: thou also shalt not go in thither.
 38 But Iosua the sōne of Nun which stondeth before the,
 he shall go in thither. Bolde him therfore *bolde, verb,*
 39 for he shall deuyde it vnto Israel. More- *to encourage*
 ouer youre childern which ye fayed shulde be a praye,
 and youre sonnes which knowe nether good nor bad
 this daye, they shall goo in thither ād vnto them I will
 40 geue it, ād they shall enioye it. But as for you, turne
 backe and take youre iurneye in to the wildernesse:
 euen the waye to the reed see.

41 Than ye answered and fayed vnto me: We .℞. haue
 synned agenst the Lorde: we will goo vp and fyghte,
 acordinge to all that the Lorde oure God cōmaunded

℞. 38 Boldē

℥. 30 qui ductor est vester 32 Et nec sic quidem credidistis
 33 metatus est locum 35 sub iuramento pollicitus sum 36 quia se-
 cutus est dominum. 37 Nec miranda indignatio in populum
 38 forte terram diuidet 39 qui hodie


℥. 30 zeucht fur euch hyn 32 Aber das gallt nichts bey euch
 . . . hettet geglaubt 33 euch die stette zu weysen 36 volliglich . . .
 gefolget hat 39 die heuts tags

us. And whē ye had gyrde on euery man his wepons
 42 of warre and were ready to goo vp in to the hilles, the
 Lorde sayed vnto me: saye vnto thē, se that ye go not
 vp and that ye fighte not, for I am not amōge you:
 lest ye be plaged before youre enemies.

43 *Here thou seist the verey image of the papistes. For thei like wise where Gods* * And whē I told you ye wold not
 heare: but disobeyed the mouth of the
 Lorde, and went presumptously vp in to
 the hilles.

44 *wordēis, there they beleue not ad where it is not there they* Thē the Amorites which dwelt in those
 hilles, came out agenst you and chafed you
 as bees doo, and hewed you in Seir, euē
 45 *be bold.* vnto Horma. And ye came agayne and
 wepte before the Lorde: but the Lorde wolde not
 46 heare youre voyce nor geue you audience. And so ye
 abode in Cades alōge season, acordinge vnto the tyme
 that ye there dwelt.

The .II. Chapter.

1  HEN we turned and toke oure *M.C.S. A*
 iurney in to the wildernesse, *reherfall of*
 euen the waye to the red see *that which*
 as the Lord cōmaunded me. *was done from*
 2 And we compassed the mountayns of Seir *the tyme that*
 3 *they departed*
 a lōge tyme Thē the Lorde spake vnto *from Cades*
 4 *barne, vnto*
 me saienge: Ye haue cōpassed this moun- *the battell*
 5 *agaynst the*
 tayns lōge ynough, turne you northwarde. *kynges Sehon*
 6 And warne the people say- [Fo. IIII.] *& Og.*
 enge: Ye shall goo thorow the costes of youre brethern

℣. 46 *omits:* acordinge vnto the tyme that ye there dwelt.

℣. 41 *instructi armis* 42 *ne cadatis* 43 *tumentes superbia*
 44 *sicut solent apes persequi: & cecidit de Seir vsque Horma.*
ii, i circumiuimus

℣. 41 Da yhr euch nu rustet eyn iglicher mit feynem harnsch
 42 geschlagen werdet 43 wart vermeffen 44 wie die byenen thun,
 vnd schlugen euch zu Seir bis gen Harma, ii, i vmbzogen

℣. ℣. X. 43 *Ye wold not heare:* Here thou seyist the verye
 Image of vs that lyue ī this most perlouse tyme, for euen we lyke-
 wyse, where goddes worde is, here beleue we not: and where it
 is not, there be we bolde.

the childern of Esau which dwell in Seir, and they
shalbe afrayed of you: But take good hede vnto youre
5 felues that ye prouoke thē not, for I wil not geue you
of their lōde, no not so moch as a fote breadeth: be-
cause I haue geuē mount Seir vnto Esau to possesse.
6 Ye shall bye meate of thē for money to eate, and ye
7 shall bye water of thē for money to drike. For the
Lorde thy God hath bleffed the in all the workes of
thine hāde, ād knew the as thou wētest thorow this
greate wilder nesse. Moreouer the Lorde thi God hath
bene with the this .xl. yeres, so that thou hast lacked
nothings.

8 And whē we were departed from oure brethern the
childern of Esau which dwelt in Seir by the felde waye
from Elath ād Ezion Gaber, we turned ād went the
9 waye to the wilder nesse of Moab. Thē the Lorde sayed
vnto me se that thou vexe not the Moabites, nether
prouoke thē to batayle for I will not geue the of their
lōde to possesse: because I haue geuē Ar vnto the chil-
10 dern of loth to possesse. The Emimes dwelt there in in
tymes past, a people greate, many ād tal, as the Ena-
11 kimes: which also were takē for geantes as the
Enakimes: And the Moabites called thē Emymes.
12 In like maner the Horimes dwelt in Seir before time
which . . . the childern of Esau cast out, ād destroyed
thē before them and dwelt there in their stede: as
Israel dyd in the londe of his possessiō which the Lorde
gaue them

13 Now ryfe vpp (sayed I) ād get you ouer the ryuer
14 Zared: ād we went ouer the ryuer Zared. The space

M. 11 Emims. 12 Horims

V. 5 ne moueamini contra eos 8 de Afion-gaber, venimus ad
iter 9 Non pugnes . . . nec ineas aduersus eos praelium . . . filiis
Lot 13 venimus ad eum.

L. 5 nicht reytzet, denn ich werd euch yhres lands nicht
eynen fufs breyt geben 6 das yhr effet . . . trincket 8 Ezeongaber,
wandten wyr vns vnd giengen 9 nicht beleydigen noch sie reytzen
zum freyt

A. M. N. 10 *Emims*: Emym a kynd of Geauntes so called
because they were terrible & cruell for Emym fygnifyeth terryble-
ness. *Enakym*s loke Iudic. i, d. 12 *Horims* a kynde of Ge-
auntes and fygnifyeth noble, because that of pryde they called
thē felues nobles or gentels.

in which we came from Cades bernea vntill we were
come ouer the ryuer Zared was .xxxviii. yeres: vntill
all the generacion of the men of warre were wasted
15 out of the host as the Lorde sware vnto thē. For in
dede the hande of the Lorde was agēst thē, to destroye
them out of the host, till they were consumed.

16 And as soone as all the men of warre were consumed
17 and deed from amonge the people, then the Lorde
18 spake vnto me sayenge. Thou shalt goo thorow Ar
19 the coste of Moab this daye, and shalt come nye vnto
the childern of Ammon: se that thou vexe them not,
nor yet prouoke them. For I will not geue the of the
londe of the childern of Ammon to possesse, because I
haue geuen it vnto the childern of loth to possesse.
20 That also was taken for a londe of geauntes and geauntes
dwelt therin in olde tyme, and the Ammonites called
21 them Zamzumyms. A people that was great, many
and taule, as the Enakyms. But the [Fo. V.] Lorde
destroyed them before the Ammonites, and they cast
22 them out and they dwelt there i their steade: as he
dyd for the childern of Esau which dwell in Seir: euē
as he destroyed the horyms before them, ād they cast
them out and dwell in their steade vnto this daye.

23 And the Avims which dwelt in Hazarim euē vnto
Aza, the Caphthoryms which came out of Caphthor
destroyed them and dwelt in their rowmes.

24 Ryse vp, take youre journey and goo ouer the ryuer
Arnon. Beholde, I haue geuen in to thy hād Sihō the
Amorite kynge of Hesbō, ād his londe. Goo to and
25 conquere and prouoke hī to batayle. This daye I will
begynne to send the feare and dreade of the vppon all

℞. 14 barne 20 Zamzumims 21 Enakims 24 Schon

℥. 14 donec consumeretur 15 vt interirent de castrorum me-
dio. 18 urbem nomine Ar 20 reputata est 22 quam possident vsque
in præsens. 24 incipe possidere

℥. 14 eyn ende nemen 15 vmbkemen . . . bis das yhr eyn
ende wurde. 20 geschetzt 22 besitzen, das sie da an yhrer stat wo-
neten, bis auff disen tag. 24 heb an zu eintzunem

℞. ℞. N. 20 *Zāzumims*: Zamzumim a kynde of geauntes
and fygnfyeth myscheuouse. They were tyrauntes, cruell theues
& pollars. 24 *Schon & his lande before the*: Or at thy cō-
maundement

nacions that are vnder al portes of heauen: so that whē they heare speake of the, they shall tremble and quake for feare of the.

26 Then I sent messengers out of the wilder nesse of
kedemoth vnto Syhon kynge of Hesbon, with wordes
27 of peace saynge: Let me goo thorow thy londe. I
will goo allweyes alonge by the hye waye and will
nether turne vnto the righte hande nor to the left.
28 Sell me meate for money for to eate, and geue me
drinke for money for to drynke: I will goo thorowe
29 by fote only (as the childern of Esau dyd vnto me
whi- .¶. che dwell in Seir and the Moabites whiche
dwell in Ar) vntyll I be come ouer Iordayne, in to
the londe which the Lorde oure God geueth vs.

30 But Sihon the kinge of Hesbon wolde not let vs
passe by him, for the Lord thy God had hardened his
sprite and made his herte tough because he wold de-
lyuer him into thy hondes as it is come to passe this
daye.

31 And the Lorde fayed vnto me: beholde, I haue be-
gonne to set Sihon and his londe before the: goo to
32 and conquere, that thou mayst possesse his londe. Then
both Sihon and all his people came out agenst vs
33 vnto batayle at Iahab. And the Lorde set him before
vs, and we smote hym and his sonnes and all hys
people.

34 And we toke all his cities the same season, and
destroyed all the cities with men, women, and childern
35 and let nothinge remayne, saue the catell only we

¶. 26 wilder nesse of the easte . . . Sehon 29 Iordan 30 Sehon
32 Sehon . . . Iahaza


¶. 25 sub omni cælo: vt . . . paueāt, & in morem parturentium
contremiscant, & dolore teneantur. 27 publica grad. via 28 Tantum
est vt nobis concedas transitum 29 ad Iordanem 30 indurauerat
dominus deus tuus spiritum eius, & obfirmauerat cor illius . . .
sicut nunc vides. 32 incipe possidere eam.

¶. 25 vnter allen hymeln, das wenn sie von dyr horen, toben
vnd sich engsten fur deyner zukunfft. 28 Ich wil nur zu fuß durch
hyn gehen 29 vber den Iordan 30 verhetet seynen mut vnd ver-
stockt yhm seyn hertz . . . wie es ist itzt am tage. 31 eyn zu ne-
men zu besitzen seyn land 34 alle seyne stedte vnd verbanten alle
stedte

¶. ¶. N. 32 Iahaza: Otherwyse Iasa.

caught vnto oure felues and the spoyle of the cities
 36 which we toke, from Aroer vppon the brynke off the
 riuer off Arnon, and the citie in the ryuer, vnto Gilead:
 there was not one citye to stronge for vs. The Lorde
 37 oure God delyuered all vnto vs: only vnto the londe
 of the childern of Ammon ye came not, nor vnto all
 the coste of the riuer Iabock [Fo. VI.] ner vnto the
 cities in the mountaynes, nor vnto what foeuer the
 Lorde oure God forbade vs.

¶ The .III. Chapter.

- 1 HEN we turned and went vpp
 the waye to Bafan. And Og
 the kinge of Bafan came out
 agent vs: both he and all his
 2 people to batayle at Edrey. And the
 Lorde fayed vnto me: feare him not, for
 I haue delyuered him and all his people
 ad his lande in to thy hande ad thou shalt
 deale with hi as thou dealest with Sihon kynge of the
 3 Amorites which dwelt at Hesbon. And so the Lorde
 oure God delyuered in to oure handes, Og also the
 kynge off Bafan and al his folke, And we smote him
 vntyll noughte was left him.
 4 And we toke all his cities the same ceason (for there
 was not a citie whiche we toke not from them) euen
 iii. score cities, all the region of Argob, the kyngdome
 of Og in Bafan.
 5 All these cities were made stronge with hye walles,
 gates and barres, besyde vnwalled townes a greate

¶. 36 Galaad. iii, 1 Edrai 2 Sehon

¶. 35 Absque iumentis 36 torrentis Arnon, & oppido, quod in
 valle . . Non fuit vicus & ciuitas 37 Absque terra . . . torrenti
 Ieboc iii, 2 traditus est 3 percussimusque eos vsque ad interne-
 cionem 4 vno tempore. 5 absque oppidis innumeris

¶. 36 des bachs Arnon 37 on zu dem land . . . bach Iabok
 iii, 2 ich hab . . . geben 3 schlugen bis das yhm nichts vberbleyb.

¶. ¶. X. 5 Vnwalled townes: As thoroufares and vyllages.

¶. ¶. S. A
 rehersall of
 thynges that
 chaunfed from
 the vycorye of
 the .ii. kynges
 Sehon & Og,
 vnto the In-
 stitucion of
 Iosue in Mo-
 ses steade.

- 6 maynye. And we vtterly destroyed them, as we played with Sihon kynge off Hesbon: bringing to nought al the cities with men, wemen and childern.
- 7 But all the catell and the spoyle of the cities, we caughte for .℞. oure felues.
- 8 And thus we toke the same ceafon, the lōde out of the hande of two kynges of the Amorites on the other fyde Iordayne, from the ryuer of Arnon vnto mount
- 9 Hermon (which Hermon the Sidons call Sirion, but
- 10 the Amorites call it Senyr) all the cities in the playne ād all Gilead and all Bafan vnto Salcha and Edrei,
- 11 cities of the kingdome of Og in Bafan. For only Og kynge of Bafan remayned of the remnaut of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammō .ix. cubettes longe ād, .iiii. cubetes brode, of the cubettes of a man.
- 12 And when we had conquered this londe the same tyme, I gaue from Aroer which is apou the riuer of Arnon, and halfe mount Gilead and the cities thereof
- 13 vnto the Rubenites, and Gadites. And the rest of Gilead and all Bafan the kingdome of Og, I gaue vnto the halfe trybe of Manasse: all the regiō of Argob with all
- 14 Bafan was called the londe of geauntes. Iair the sonne of Manasse toke all the region of Argob vnto the costes of Gefuri ād Maachati, and called the townes of Bafan after his owne name: the townes of Iair vnto thys daye.
- 15,16 And I gaue half Gilead vnto Machir. And vnto Ruben ād Gad, I gaue from Gile- [Fo. VII.] ad vnto the ryuer of Arnon ād half the valey ād the coste, euē vnto the ryuer Iabock which is the border of the childern of Ammon, and the feldes ad Iordayne with the
- 17

℞. 6 Sehon 10 Galaad . . Salecha . Edrai 12 Galad 13 Galaad 14 & called them after his owne name: Bafan Hauoth Iair vnto this daye. 15 Galaad 16 Galaad

℞. 8 trans Iordanem 11 Et monstratur lectus 14 Bafan, Auoth-Iair, id est Villas Iair

℞. 6 vnd verbanneten (*bis*) 8 iensyd dem Iordan 11 alhie zu Rabath

℞. ℞. N. 14 *Hauoth Iair*: That is suburbes or vyllages be longyng to Iair.

coste, from Cenereth even vnto the see in the felde which is the salt see vnder the sprynges off Pisga eastwarde.

18 And I commaunded you the same tyme (ye Ruben
ad Gad) sayeng: the Lorde your God hath geuen you
this londe to enioye it: se that ye go harnessed before
your brethern the childern of Israel, all that are mē
19 of warre amonge you. Your wyues only your chil-
dren ad your catell (for I wote that ye haue moch
catell) shall abyde in your cities which I haue geuen
20 you, vntyll the Lorde haue geuē rest vnto your breth-
ern as well as vnto you, and vntyll they also haue
conquered the londe which the Lorde your God
hath geuen them beyond Iordayne: and then re-
turne agayne euery mā vnto his possession which I
haue geuē you.

21 And I warned Iosua the same tyme sayeng thyne
eyes haue sene all that the Lorde your God hath
done vnto these two kynges, euē so the Lorde will doo
22 vnto all kyngdomes whither thou goest. Feare them
not, for the Lorde your God he it is that fighteth for
you.

23 And I besoughte the Lorde the same tyme .P. say-
24 enge: O lorde Iehoua, thou hast begonne to shewe
thy seruaunte thy greatnesse and thy mightie hande
for there is no God in heauen nor in erth that can do
25 after thy workes and after thy power: let me goo ouer ad
se the good londe that is beyonde Iordayne, that goodly
26 hye contre and Libanon. But the Lorde was angrie with
me for your sakes and wolde not heare me, but sayed

℞. 17 Ceneroth . . Phasgah 24 O lorde God

℥. 17 & planitiem solitudinis . . . ad mare deserti, quod est
salissimum ad radices montis Phasga 20 trans Iordanem 21 quæ
fecit dominus deus vester duobus his regibus: sic faciet omnibus
regnis ad quæ transiturus es. 24 comparari fortitudini tuæ. 25 mon-
tem istum egregium

℥. 17 vnden am berge Pisga 20 iensyd dem Iordan 24 der es
deynen wercken vnd deynen macht kunde nach thun? 25 dis
gutte gepirge . . .

℞. ℞. N. 17 Vnder þ springes of Phasgah: Some the hyll
fote. Heb. Esdoth which signifyeth spriges, although some wyll
that it be the name of a towne.

vnto me, be content, and speake henceforth no moare
 27 vnto me of this matter, Get the vp in to the toppe
 of Pisga ad lifte vpp thine eyes west, north, south ad
 easte, ad beholde it with thyne eyes for thou shalt not
 28 goo ouer this Iordayne. Moreouer, charge Iosua and
 corage, *verb*, corage him and bolde him. bolde, *verb*,
to encourage, For he shall go ouer before *to encourage*
 his people, and he shall deuyde the londe which thou
 29 shalt se vnto them. And so we abode in the valaye
 besyde Beth Peor.

■ The .IIII. Chapter.

1 **A**ND now herken Israel vnto the *M.C.S. An*
 ordinaunces ad lawes which *exhortacyon*
 I teache you, for to doo them, *to geue dyl-*
 that ye maye lyue ad goo ad *gent heede*
 conquer the londe which *vnto the lawe,*
 the Lorde God of youre *& that they*
 fathers geueth you. Ye *shuldenottake*
 shall put nothyng vnto the *awaye or adde*
 worde which I commaunde *any thyng*
 you nether doo ought there *thereto. Images*
 from, that ye maye kepe *may not be*
 [Fo. VIII.] the commaundmentes off the Lorde youre *worshypped*
 3 God which I commaunde you. Your eyes haue sene *nor yet made.*
 what the Lorde dyd vnto Baal Peor: for al the men *The.iii. Cytyes*
 that folowed Baal Peor, the Lorde youre God hath *of refuge.*

M. 27 Phasgah

V. 26 Sufficit tibi, nequaquam vltra loquaris de hac re ad me.
 27 et oculos tuos circunfer . . . & aspice. 28 corrobora . . . con-
 forta 29 contra phanum Phogor. iiii, i doceo te . . . daturus est
 2 verbum quod vobis loquor . . custodite 3 contra Beel-phegor,
 quomodo contriuerit

L. 26 Las gnug seyn, sage myr dauon nicht mehr 29 Also
 blieben wyr ym tal gegen dem haus Peor. iiii, i euch lere . .
 gibt 2 nichts dazu thun, das ich euch gepiete . . auff das yhr
 behaltet 3 vber dem Baal Peor

M. M. N. 2 To put to the woord and to take awaye therfro
 is, to Iudge & thynck otherwyse of the wyll of god then is shewed
 vs in the scrypture, as in Deut. xii, d. Prouer. xxx, a.

4 destroyed from among you: But ye that claue vnto
the Lorde youre God, are alyue euery one of you this
5 daye. Beholde, I haue taught you ordinaunces and
lawes, soche as the Lorde my God commaunded me,
that ye shulde do euē so in the londe whether ye goo
to possesse it

6 Kepe them therefore and doo them, for that is youre
wisdom and vnderstandyng in the fyghte of the na-
cyons: whiche when they haue herde all these ordi-
naunces, shall saye:

O what a wyse and vnderstandyng people is this
7 greate nacion. For what nacion is so greate that hath
Goddess so nye vnto hym: as the Lorde oure God is
nye vnto vs, in all thinges, when we call vnto hym?
8 Yee, and what nacion is so greate that hath ordinaunces
and lawes so ryghtuouffe, as all thys lawe which I sett
before you this daye.

9 Take hede to thy selfe therefore only and kepe thy
soule diligently, that thou forgett not the thinges which
thyne eyes haue sene and that they departe not out of
thyne harte, all the dayes of thine life: but *Teach youre*
teach them thy son- .P. nes, and thy sonnes *childern.*
10 sonnes. The daye that I stode before the Lorde youre
god in Horeb, whē he sayed vnto me, gather me the
people together, that I maye make them heare my
wordes that they maye lerne to fere me as longe as
thei lyue vppon the erth and that they maye teache
11 their childern: ye came and stode also vnder the hyll
and the hyll burnt with fire: euen vnto the myddes
of heauē, and there was darcknesse, clowdes and myst.

¶ 9 thy lyfe

¶ 4 adhæretis 5 Scitis . . . sic facietis ea in terra quā possessuri
estis 6 sapientia, & intellectus coram populis . . . gens magna.
7 natio tam grandis . . . deos appropinquantes sibi 8 alia gens sic
inclyta . . . ceremonias, iustaque iudicia, & vniuersam legem . . .
proponam hodie ante oculos vestros? 9 cunctis diebus vitæ tuæ.
11 ad radices montis . . . tenebræ, et nubes, & caligo.

¶ 4 anhienget 5 Sihe . . . das yhr also 6 weyszheyt vnd ver-
stand fur allen volckern . . . vnd eyn trefflich volck 7 Gotter also
nahe sich thun . . . so oft wir yhn an ruffen? 8 furlege? 9 alle deyn
leben lang 11 vnden an dem berge . . . finsternis, wolcken vnd
tunckel.

¶ 9 Teache your chyldrē.

- 12 And the Lorde spake vnto you out of the fire ad ye
 herde the voyce of the wordes: But sawe
 no ymage, faue herde a voyce only, *The voyce is
 all to gether:*
 13 And he declared vnto you his coue- *vnto that im-
 age ought men
 to bowe there*
 naunt, which he commaunded you to doo, *hertes.*
 euen .x. verses and wrote them in two
 14 tables of stone. And the Lorde commaunded me the
 same season to teache you ordynaunces and lawes, for
 to doo them in the londe whether ye goo to possesse it
 15 Take hede vnto youre selues diligently as pertayn-
 inge vnto youre soules, for ye sawe no maner of ymage
 the daye when the Lorde spake vnto you in Horeb out
 16 of the fire: lest ye marre youre selues and make you
 grauen ymages after what soeuer likenesse it be: whe-
 17 ther after the likenesse of mā or womā or any maner
 beest that is on the erth or of any maner fether- [Fo.
 18 IX.] red foule that fletth in the ayre, or of any maner
 worme that crepeth on the erth or of any maner fysh
 19 that is in the water beneth the erth: Ye and leste thou
 lyfte vpp thyne eyes vnto heuen, and when thou seyest
 the sonne and the mone and the starres and what soeuer is
 contayned in heauen, shuldest be disceaued and shuld-
 est bow thi selfe vnto them ad serue the thinges which
 the Lorde thy God hath distributed vnto all nacions
 that are vnder al quarters of heauen.
 20 For the Lorde toke you and broughte you out of
 the yernen fornace of Egipte, to be vnto him a people
 21 of enheritaunce, as it is come to passe this daye. For-
 thermoare, the Lorde was angrie with me for youre
 sakes and fware, that I shulde not goo ouer Iordane
 and that I shulde not goo vnto that good londe, which

℣. 12 formam penitus non vidistis. 16 sculptam similitudinem,
 aut imaginem 19 omnia astra cæli, & errore deceptus . . quæ cre-
 auit . . in ministerium cunctis gentibus 21 propter sermones vest-
 ros . . . terram optimam quam daturus est vobis.

℣. 13 nemlich die zehen wort 19 das gantze heer des hymels
 (corrected into: yrgent eyn heer des hymels) 21 vmb ewres thuns
 willen

℞. ℞. N. 12 *The voyce of the wordes:* The voyce is al to
 gether: vnto that ymage ought men to bowe there hertes.
 20 *Yron fornace:* By the yron fornace is vnderstande anguysh &
 greate sorowe & carefules of hert .iii. Reg. viii, f. & Ierem. xi, a.

- 22 the Lorde thy God geueth te to enherytaunce. For I
must dye in this londe, and shall not goo ouer Iordane:
But ye shall goo ouer and conquere that good londe
23 Take hede vnto youre selues therfore, that ye forgett
not the appoyntment of the Lorde youre appoyntment,
God which he made with you, and that *covenant*
ye make you no grauen ymage of whatsoeuer it be that
24 the Lorde thi God hath for- .℞. bidden the. For the
Lorde thi God is a cōsuminge fyre, and a gelouse
God.
25 Yf after thou hast gotten childern and childerns
childern and hast dwelt longe in the londe, ye shall
marre youre selues and make grauen ymages after the
liknesse of what so euer it be, and shall worke weked-
nesse in the fyghte of the Lorde thy God, to prouoke
him.
26 I call heauen and erth to recorde vnto you this daye,
that ye shall shortly perefsh from of the londe whether
ye goo ouer Iordayne to possesse it: Ye shall not prolonge
27 youre dayes therin, but shall shortly be destroyed. And
the Lorde shall scater you amonge nacions, and ye shalbe
leste few in numbre amonge the people whother the
28 Lorde shall brynge you: and there ye shall serue goddes
which are the workes of mans hande, wod and stōne
which nether se nor heare not eate nor smell.
29 Neuer the later ye shall seke the Lorde youre God
euen there, and shalt fynde him yf thou seke him with
30 all thine herte and with all thy soule. In thi tribula-
cion and when all these thinges are come apon the,
euen in the later dayes, thou shalt turne vnto the Lorde

℥. 22 Ecce morior . . . terram egregiam. 23 quæ fieri dominus prohibuit. 24 deus æmulator. 25 patrantes malum . . . ad iracundiam prouocetis 27 et remanebitis pauci 29 & tota tribulatione animæ tuæ. 30 Postquam te inuenerint omnia quæ prædicta sunt, nouissimo autem tempore reuerteris

℥. 22 sondern . . . gutt land 23 wie der Herr deyn Got gepotten hat 27 eyn geringe pobel vberig seyn

℥. ℥. X. 24 *Consuminge fyre*: Because God proueth his by afflyccion, therfore is he called a consumyng fyre. Hebr. xii, g. & because he consumeth the vnfaithfull remedyleffe, for ther is nothing that can resyft his anger toward thē. And he is called gelouse because he can not suffer that any shuld fall from hym.

- thy God, and shalt herken vn- [Fo. X.] to his voyce.
- 31 For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the ap-
poyntmēt made with thy fathers which he sware vnto them.
- 32 For axe I praye the of the dayes that are past which were before the, sence the daye that God created man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene
- 33 herde as it is, that a nacion hath herde the voyce of God speakeinge out of fyre as thou hast herde, and yet
- 34 lyued? ether whether God assayed to goo and take him a people from amonge nacions, thorow temptacions and fygnes and wonders and thorow warre and with a mightie hande and a stretched out arme and wyth myghtye terreble sightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.
- 35 Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he.
- 36 Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed ^{nurter, verb,} the his greate fyre, and thou hardest ^{to bring up,} ^{educate}
- 37 his wordes out of the fyre. And becauſe he loued thy fathers, therefore he chose their seed after them and broughte the out with his presence and with his
- 38 myghtye power of Egipte: to thrust out nations greater ad myghtyer then thou before the, to bringe the in and to geue the their londe to enheritaunce: as it is come to passe this daye.
- 39 Vnderſtonde therfore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue

¶ 31 nec omnino delebit 34 si fecit deus . . . de medio nationum . . . & horribiles visiones . . . oculis tuis: 35 vt scires 36 vt doceret te 37 Eduxitque te præcedens in virtute sua magna ex Ægypto 38. in introitu tuo: & introduceret te

¶ 34 Oder ob Got versucht habe . . . durch grosse gesichte 36 dz er dich zuchtiget 37 ausgefurt mit seym angesicht durch grosse krafft aus Egypten

and vppon the erth beneth there is no moo: moo, *besides*,
 40 kepe therfore his ordynaunces, and his *else*
 commaundmentes which I commaunde the this daye,
 that it maye goo well with the and with thi childern
 after the and that thou mayst prolonge thy dayes vppon
 the erth which the Lorde thi God geueth the for euer.
 41 Then Moses seuered .iii. cities on the other syde
 42 Iordane towarde the sonne rysynge, that he shulde fle
 thither which had kylled his neyghboure vnwares and
 hated him not in tyme past and therfore shulde fle vnto
 43 one of the same cities and lyue: Bezer in the wilder-
 nesse euen in the playne contre amonge the Rubenites:
 and Ramoth in Gilead amonge the Gaddites and Solan
 in Basan amonge the Manassites.
 44 [Fo. XI.] This is the lawe which Moses set before
 45 the childern of Israel, and these are the witnesse, ordi-
 naunces and statutes which Moses tolde the childern
 46 of Israel after they came out of Egipte, on the other
 syde Iordayne in the valey besyde Beth Peor in the
 londe of Sihō kinge of the Amorites which dwelt at
 Hesbon, whom Moses and the childern of Israel smote
 47 after they were come out of Egipte, ād conquered his
 lande and the lande of Og kinge of Basan .ii. kynges
 of the Amorites on the other syde Iordayne towarde
 48 the sonne rysynge: from Aroar vppon the bancke of
 the ryuer Arnon, vnto mount Sion which is called
 49 Hermon ād all the felde on the other syde Iordayne
 eastwarde: euen vnto the see in the felde vnder the
 springes of Pisga.

℞. 40 geueth the thy lyfe longe 43 Galaad 45 witnesse 46 Se-
 hon 49 Phasgah

℥. 40 Custodi . . : vt bene sit tibi . . quam dom. deus tuus da-
 turus est tibi. 42 nec sibi fuerit inimicus ante vnum & alterum
 diem, & ad harum aliq. vrbium possit euadere 44 proposuit 46
 trans (vv. 47, 49) Iordanem in valle contra phanum Phogor . . .
 quem percussit Moyfes. Filii quoque Israel egressi ex Ægypto
 48 qui est & Hermon 49 & vsque ad radices montis Phasga.

℥. 40 das du haltest . . so wirt dyrs . . . wolgehn . . . gibt
 deyn leben lang. 42 nicht seynd gewesen ist, der sol ynn der stedte
 eyne fliehen 45 fur legt 46 iensid (vv. 47, 49) dem Iordan ym tal
 gegen dem haus Peor . . den Mose vnd die kinder Israel schlugen,
 da sie aus Egypten zogen waren 49 vnden am berge Pisga.

The .V. Chapter.

- 1 **A**ND Moses called vnto all Israell *M.C.S. The .x. commaundementes of the lawe. No Image maye be made.*
 and sayed vnto them: Heare
 Israell the ordynaunces and
 lawes which I speke in thyne
 eares this daye, and lerne them and take
 2 hede that ye doo them. The Lorde oure God made
 an appoyntment with us in Horeb.
 3 The Lorde made not this bonde with oure fathers,
 but with us: we are they, which are .P. al heare a lyue
 4 this daye. The Lord talked with you face to face in
 5 the moût out of the fyre. And I stode betwene the
 Lorde and you the same tyme, to shewe you the
 sayenge of the Lorde. For ye were afrayed of
 the fyre and therfore went not vpp in to the mount
 and he sayed.
 6 I am the Lorde thy God which brought the out of
 7 the lode of Egipte the housse of bōdage. Thou shalt
 haue therefore none other goddes in my prefence.
 8 Thou shalt make the no grauen Image *Image*
 off any maner lykenesse that is in heauen aboue, or
 in the erth beneth, or in the water beneth the erth.
 9 Thou shalt nether bowe thy self vnto them nor serue
 them, for I the Lorde thy God, am a gelouse God,
 visettinge the wikednesse of the fathers vppon the chil-
 dern, euen in the thyrde and the fourth generacion,
 10 amonge them that hate me: and shew mercye apon
 thousandes amonge them that loue me and kepe my
 commaundmentes.

M. 8 in erth benethe

V. 1 Vocauitque . . . discite ea, & opere complete. 4 locutus est nobis 5 Ego sequester & medius fui . . . vt annuntiarem 7 in conspectu meo. 8 in aquis 9 deus æmulator . . generationem

L. 1 rieff 4 mit vns 5 ansagete 7 sur myr 8 keyn bildnis . . . ym wasser 9 eyn eyfferiger Gott . . . gelied

M. M. N. 4 *Face to face* the Chaldees woorde to worde, that is to saye, with so manyfest woordes and sygnes that it cannot be denyed but that it was god. 8 *Images.*

- 11 Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him gilty, that taketh his name in vayne.
- 12 Kepe the Sabbath daye that thou sanctifie it, as the Lorde thy God hath commaunded the.
- 13 Syxe dayes thou shalt laboure and doo all that thou
- 14 hast to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne nor thy doughter nor thy seruaunte nor thy mayde nor thine oxe nor thyne asse nor any of thi catell nor the straunger that is within thy cytye, that thy seruaunte and thy mayde maye rest as well
- 15 as thou. * And remembre that thou wast a seruaunte in the londe of Egypte and how that the Lorde God, brought the out thence with a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaundeth the to kepe the Sabbath daye.
- 16 Honoure thi father and thi mother, as the Lord thi God hath comaunded the: that thou mayst prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thi God geueth the.
- 17 Thou shalt not flee.
- 18 Thou shalt not breake wedlocke.
- 19 Thou shalt not steale.
- 20 Thou shalt not beare false witnesse agens thy neyghboure,
- 21 Thou shalt not luste after thi neyghbours .P. wife: thou shalt not couet thi neyghbours housse, felde, seruaunte, mayde, oxe, asse nor ought that is thi neyghbours.
- 22 These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darcknesse, with a loude voyce and added nomoare there

¶. 11 Non vsurpabis nomen . . . frustra . . . qui super re vana nomen eius assumpserit. 14 Septimus dies sabbathi est, id est requies 18 mœchaberis. 22 multitudinem vestrâ in monte de medio ignis

¶. 11 Du solt den namen . . . nicht vergeblich furen, denn der HERR wirt den nicht vnschuldig halten, der seynen namen vergeblich furet. 18 ehebrechen. 22 gemeyne auff dem berge . . .

to, and wrote them in .ii. tables of stone and delyuered them vnto me.

- 23 But as soone as ye herde the voyce out off the darcknesse and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre
24 elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorye and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he
25 yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God any moare, we shulde
26 dye. For what is any flesh that he shulde heare the voyce of the lyuyng God speakyng out of the fyre as
27 we haue done and shulde yet lyue: Goo thou ad heare all that the Lorde oure God sayeth, and tell thou vnto us all that the Lorde oure God sayeth vnto the, and we will heare it and doo it.

- 28 [Fo. XIII.] And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed.

- 29 Oh that they had soche an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern
30 for euer. Goo ad saye vnto them: gett you in to
31 youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ad lawes which thou shalt teache thē, that they may doo them in the londe whiche I geue them to possesse.

- 32 Take hede therfore that ye do as the *walke*
Lorde youre God hath commaunded you, *strayght*

℞. 22 in duabus tabulis 23 de medio 24 maiestatem & magnitudinem suam . . . , & probauimus hodie 26 Quid est omnis caro 27 Tu magis accede 29 Quis det talem eos habere mentem 30 Reuertimini 31 hic sta mecum . . in possessionem.

℞. 22 auff zwei steynern taffeln 24 herlickeyt vnd seyne grosse 26 Denn was ist alles fleysch 30 Gehet heym 31 hie fur myr

℞. ℞. N. 32 Walke straight.

and turne not asyde: ether to the righte hande or to
 33 the lefte: but walke in all the wayes which the Lorde
 youre God hath comaunded you, that ye maye lyve
 and that it maye goo well with you ad that ye maye
 prolonge youre dayes in the lond which ye shall possesse.

¶ The .VI. Chapter

1 **T**HESE are the commaundmentes, *M.C.S. The lawe must be earnestly prynced in their hartes and to kepe it in memorye they must wryte it on the dores and poostes of their houses, And teache it vnto their chylderne.*
 ordinaunces and lawes which the Lorde youre God commaunded to teach you, that ye might
 2 doo them in the londe whother ye goo to posse. .P. fesse it: that thou mightest feare the Lorde thy God, to kepe all his ordinaunces and his commaundmentes which I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes off
 3 thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encrease myghtely: euē as the Lord God of thy fathers hath promysed the, a lōde that floweth with mylk ad hony
 4, 5 Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght.
 6 And these wordes which I commaunde *It is heresy with vs for a laye mā to loke of gods worde or to reade it.*
 7 the this daye, shalbe in thine herte ad whett on, to thou shalt whett them on *sharpen, discipline, stimulate*
 thy childern, and shalt talke of them when thou art at home in thyne housse and as

¶. 33 sed per viam quam . . . ambulabitis . . . & protelentur dies vestri in terra possessionis vestræ. vi, 1 vt docerem vos 2 tibi & filiis ac nepotibus tuis . . . vt prolongentur dies tui. 3 sicut pollicitus est . . . terram lacte & melle manantem. 5 fortitudine tua. 7 & narrabis ea . . . & meditaberis sedens . . .

¶. 33 sondern wandelt ynn allen wegen. vi, 2 du vnd deyne kinder vnd deyns kinds kinder 3 dyr geredt hat 7 scherffen

¶. ¶. N. 2 To feare God is to honoure him in putting thy confydence in him, and in hauyng a good and rightwes conuerfacion in hys syght. 7 Whett them on thy children that is, exercyse thy chyldren in them & put thē in vre with them.

thou walkest by the waye, and when thoulyest doune and
 8 when thou ryfest vpp: and thou shalt bynde them for a
 fygne vppon thyne hande. And they shalbe papers
 9 off remembraunce betwene thyne eyes, and shalt write
 them vppon the postes of thy housse ad vppon thy
 gates.

10 And when the Lorde thy God hath brought the in
 to the lond which he sware vnto thy fathers Abraham,
 Isaac and Iacob, to geue the with greate and goodly
 11 cities which thou byl- [Fo. XIIII.] dest not, and houffes
 full of all maner goodes which thou filledest not, and
 welles dygged which thou dyggedest not, ad vynes
 and olyue trees which thou plantedest not, ad whē
 12 thou hast eaten, and art full: Then beware lest thou
 forget the Lorde which broughte the out off the lande
 of Egipte the housse of bondage.

13 But feare the Lorde thy God and serue hym, and
 14 swere by his name, and se that ye walke not after
 straunge goddes of the Goddes off the nacyons whiche
 15 are aboute you. For the Lorde thy God is a gelouse
 God among you lest the wrath of the Lorde thy God
 waxe hotte vppon the and destroye the from the erth.

16 Ye shall not tempte the Lorde youre God as ye
 17 dyd at Mafa. But se that ye kepe the commaund-
 mentes of the Lorde youre God, his witneses and his
 18 ordinaunces which he hath commaunded the, and se
 thou doo that which is right and good in *Right in*
 the fyghte of the Lorde: that thou mayst *goddes sight*
 prospere and that thou mayst goo ad cō- *is that he com-*
maundeth
 quere that good lāde which the Lorde sware vnto thy
 19 fathers, and that the Lorde maye cast out all thine
 enemies before the as he hath sayed.

¶. 8 & mouebuntur inter oculos tuos 11 quas non extruxisti
 13 & illi soli 15 de superficie terræ. 16 Non tentabis . . in loco
 tentationis. 18 in conspectu domini

¶. 8 eyn denckmal fur deynen augen 11 ausgehawen brunne
 15 von der erden 17 sondern 18 fur den augen des HERRN

¶. ¶. N. 13 *Swere by his name:* Loke beneth in the .x. chap-
 ter d. 15 *Gelouse* loke Exod. xx, a and the chapter next afore
 this. 16 *Mafa:* or Mafah. 18 *Right i goddes fyght* is that which
 he commaundeth.

- 20 When thy sonne axeth the in tyme to come fayenge: What meaneth the witnes- *Teach youre childern.*
- es, ordina- .¶. unces and lawes which the Lorde oure God
- 21 hath commaunded you? Then thou shalt saye vnto thy sonne: We were bondmen vnto Pharaon in Egipte, but the Lorde brought vs out of Egipte with a mightie hande.
- 22 And the Lorde shewed signes and wonders both greates and euell vpon Egipte, Pharaon and vpon all his housholde, before
- 23 oure eyes and broughte vs from thence: to brynge vs in and to geue vs the londe
- 24 which he sware vnto oure fathers. And therfore commaunded vs to do all these ordinaunces and for to feare the Lord
- welth, *prof-* oure God, for oure welth
perity, happi- alwayes and that he might
ness saue vs, as it is come to passe
- 25 this daye. Moreouer it shalbe rightuousnes vnto vs before the Lorde oure God, yf we take hede to kepe all these commaundmētes as he hath commaunded vs,
- The outwarde deade is rightuousnesse vnto the auoidinge of punisshment, threteninges and curses and to opteine temporall blessings: but vnto the life to come thou must haue the rightuousnesse of faith and there by receaue forgiveness of sinnes and promise of enheritaunce and power to worke of loue.*

¶. 20 cras 22 fecitque signa . . . contra Pharaonem . . . in conspectu nostro 24 omnia legitima hæc . . . vt bene sit nobis cunctis diebus vitæ nostræ 25 Eritque nostri misericors

¶. 20 heut odder morgen 22 Vnd der HERR thet grosse vnd bose zeychen vnd wunder . . . fur vnsern augen 24 allen disen sitten . . . auff das vns wol gehe all vnser lebtage 25 vnd es wirt vns zur gerechticheit gedeyen fur dem HERRN

¶. ¶. N. 20 Teach youre chyldren. 25 *Righteousnes vnto vs*, etc: The outwarde deade is righteousnesse vnto the auoydinge of punisshment, threteninges & curses & to optayne temporall blessings: but vnto the life to come thou must haue the righteousnesse of faith & thereby receaue forgiveness of sinnes & promise of enheritaunce & power to worke of loue.

¶ The .VII. Chapter.

- 1 **W**HĒ the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nacions before the: the Hethites, the Girgosites, the Amorites, the Cananites, the Phere-sites, the Heuites and the Iebusites: vii nacions moo in numbre ād mightier than
 2 thou: ād whē the Lorde thy God hath sett them before the that thou shuldest smyte them se that thou vtterly destroye them and make no couenaunt [Fo. XV.] with
 3 them nor haue compassion on them. Also thou shalt make no mariages with them, nether geue thy doughter vnto his sonne nor take his
 4 doughter vnto thy sonne. For they will make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ād destroye you shortly.
- 5 But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves
 6 ād burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosē the to be a seuerall people vnto
 7 It was not because of the multitude of you aboue all nacions, that the Lorde had lust vnto you and chose you. For ye

*M.C.S. The Israelites may make no couenaunt or ap-
 poyntment with the Gen-
 tyles. They must destroye
 their Idolles. Them that
 keape the cōmaunde-
 mentes doth God loue and
 blesse, and the contrary ha-
 teth & pun-
 esheth. Idolat-
 rers must be
 slayne.*

*seuerall, sep-
 arate*

*Gods awne
 goodnesse ād
 his awne
 trueth causeth
 hī to worke.*

M. 1 Gergesites 2 not haue compassyon

V. 1 et deleuerit 2 tradideritque eas 4 quia seducet filium tuum
 5 subuertite, & confringite statuas 6 populus peculiaris 7 vobis
 iunctus est dominus

L. 1 vnd aus wortzelt 2 Vnd wenn sie . . . fur dyr gibt . . .
 noch yhn gonst erzeygest 5 yhr seulen zu brechen 7 Nicht hat euch
 der HERR vmbfangen vnd euch erwelet [*corrected* into: nicht
 hat der HERR lust zu euch gehabt]

M. M. N. 7 Gods awne goodnesse & his awne trueth causeth
 him to worke.

8 were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therfore he brought you out of Egipte with a mightie hande ād delyuered you out of the housse of bondage: euē frō the hande of Pharaο kinge of Egipte.

9 Vnderstonde therfore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen .P. thorowe out a thousande generations and rewardeth them that hate him before his face so that he bringeth them to noughte, and wil not defferre the tyme vnto him that hateth hī but will rewarde him before his face. Kepe therfore the commaundmentes, ordinaunces and lawes which I commaunde you this daye, that ye doo them.

12 Yf ye shall herken vnto these lawes ād shall obserue and do them, then shall the Lorde thy God kepe poyntment with the and the mercy which he swore vnto thy fathers and will loue the, bleffe the and multiplye the: he will bleffe the frute of thy wombe and the frute of thi felde, thy corne, thy wyne and thy oyle, the frute of thyne oxen and the flockes of thy shepe in the londe which he swore vnto thy fathers to geue the. Thou shalt be blessed aboue all nacions, there shalbe nether man nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonge youre catell. 15 Moreouer the Lorde will turne from the all maner infirmityes, and will put none off the euell dyseases off Egipte (whiche thou knowest) apon the, but wyll sende them vppon them that hate the.

℞. 13 thyne oyle

V. 8 Eduxitque vos in manu forti 9 quia dominus deus tuus, ipse est deus fortis & fidelis 10 statim . . . & ultra non differat, protinus eis restituens quod merentur. 12 Si postquam audieris 13 oleo, & armentis, gregibus ouium 14 inter omnes populos . . . vtriusque sexus, tam in hominibus quam in gregibus tuis. 15 sed cunctis hostibus tuis.

L. 8 hat er euch ausgefuret mit mechtiger hand 10 fur seynem angesicht 14 vber allen volckern 15 allen deynen heffern

℞. ℞. N. 10 *Before his face:* Before his face in his presence, whyle he loketh on.

- 16 Thou shalt bringe to nought all nacions which the
 Lorde thy God delyuereth the, thy- [Fo. XVI.] ne
 eye shall haue no pitie vppon them nether shalt thou
 17 serue their goddes, for that shalbe thy decaye. Yf thou
 shalt saye in thine hert these nacions are moo than I,
 18 how cā I cast them out? Feare thē not, *God is as able*
 but remēbre what the Lorde thy god dyd *now also to de-*
 19 vnto Pharaō ād vnto all Egipte, ād the *liuer vs out*
of the captiu-
 greate temptacions which thine eyes sawe, *ite of the pope*
 ād the signes ād wonders ād mightie hāde ād stetched
 out arme wherewith the Lord thy god broughte the
 out: euē so shall the Lorde thy God doo vnto all
 the nacions of which thou art afrayed.
- 20 Thereto, the Lorde thy God will send hornettes
 amonge them vntyll they that are lefte, and hyde them
 21 felues frō the, be destroyed. Se thou feare thē not
 for the lord thi god is amōg you a mightie god ād a
 22 terrible. The Lord thy god will put out these naciōs
 before the a litle ād a litle: thou maist not cōsume thē
 at ōce lest the beestes of the felde encrease vpō the.
- 23 And the lorde thy god shall delyuer thē vnto the ād
 sterre vp a mightie tēpest amōge thē, vntil thei be
 24 brought to nought. And he shal deliuer their kinges
 in to thine hāde, ād thou shalt destroye their names
 frō vnder heauē. There shal no mā stonde before the,
 25 vntill thou haue destroyed them. The images of their
 goddes thou shalt burne with fire, ād se that thou couet
 not .℥. the syluer or golde that is on them nor take it

℣. 16 Deurabis omnes populos 17 delere eas ? 18 noli metuere
 fed 19 plagas maximas . . . sic faciet cunctis 20 qui te fugerint, &
 latere non potuerint. 22 ipse consumet . . . paulatim atque per
 partes . . . pariter 23 et interficiet illos 25 Sculptilia eorum . . .
 de quibus facta sunt

℥. 16 Du wirst alle volcker fressen . . . denn das wurde dyr
 eyn strick seyn. 19 durch grosse versuchung 20 vnd sich verbirget
 fur dyr 22 Er der Herr deyn Gott wirt dise leut aus wurtzelen fur
 dyr, eyns nach dem andern . . . nicht eylend alle machen 23 wirt
 sie mit grosser schlacht erschlahen 25 Die bild yhrer Gotter . . .
 das dran ist

℥. ℥. N. 20 What hornettes are loke Exod. xxiii, d. 25 *Syl-*
uer or golde: Whatsoeuer golde or syluer honoure or profet,
 calleth frō the woorde of God, belōgeth to the Images of their
 goddes & must be therefore abhorred: yee yf they be good worckes
 whē thou thynkest that thou doest thē of thyne awne strenght &
 not helped of God.

vnto the, lest thou be snared therewith. For it is an
 26 abhominacyon vnto the Lorde thy God. Brynge not
 therfore the abhominacyon to thyne housse, lest thou
 be a damned thyng as it is: but vtterlye desye it and
 abhorre it, for it is a thinge that must be destroyed.

¶ The .VIII. Chaptre.

- 1 **A**LL the commaundmentes which I commaunde the this daye ye
 shal kepe for to do them, that ye maye lyue and multiplie
 and goo and possesse the londe whiche the
 2 Lorde sware vnto youre fathers. And thinke on all the waye which the Lorde
 thy God led the this .xl. yere in the wil-
 dernesse, for to humble the ad to proue
 the, to wete what was in thine herte, whether thou
 3 woldest kepe his commaundmentes or no, He hum-
 bled the and made the hongre and fed the with
 man which nether thou nor thy father knewe of. to
 make the know that a man must not lyue by bred
 only: but by al that procedeth out of *The word is*
 the mouth of the Lorde must a man lyue. *life*
 4 Thy rayment waxed not olde vppon the, nether dyd
 thy fete swell thys .xl. yere.

*M.C.S. Mo-
 ses putteth
 the Israelites
 in remem-
 braunce of the
 afflicyons and
 benifytes that
 they hadde the
 xl. yere which
 they were in
 the wilder-
 nesse.*

E. 26 quippiam ex idolo . . . ne fias anathema . . . Quasi
 spurcitiam detestaberis, & velut inquinamentum ac fordes abomi-
 nationi habebis viii, 2 Et recordaberis . . vt affligeret te atque
 tentaret 3 Affixit te penuria . . vt ostenderet tibi . . . in solo pane . . .
 in omni verbo 4 Vestimentum tuum quo operiebaris, nequaquam
 vetustate defecit

L. 25 nicht drynnen verfehlt 26 sondern du solt eyn ekel vnd
 grewel daran haben. viii, 2 vnd gedenckst . . demutiget vnd ver-
 sucht 3 am brot alleyn, sondern an allem 4 veraltet an dyr . . ge-
 schwollen

M. N. 26 *Damned*, Or cursed. viii, 3 *Humbled the*: Hum-
 bled loke after .xxi, c.—The word is lyfe. 4 *Thy rayment*, etc.:
 Here mayst thou se that they shall want nothyng that beleue the
 woorde & lyue after it, but that God careth for them in all thynges
 yf they cōmytt them selues wholly to his prouisyon. i. Pet. v, d.

5 Vnderſtonde therfore in thine herte, that as a man
 nurtereth his ſonne, euen ſo the Lorde thy God nurter-
 6 eth the. Kepe therfore the com- [Fo. XVII.] maund-
 mentes of the Lorde thy God that thou walke in
 7 his wayes and that thou feare him For the Lorde
 thy God bringeth the in to a good lande, a
 londe of riuers of water, of fountens and of ſpringes
 8 that ſpringe out both in valayes and hylles: a
 londe of whete and of barley, of vynes, figtrees and
 pomgranates, a lond of olyuetrees with oyle and of
 9 honye: a lande wherin thou ſhalt not eate bred in
 ſcarcenefſe, and where thou ſhalt lacke nothinge, a
 londe whoſe ſtones are yerne, and out of whoſe hylles
 10 thou ſhalt dygge braſſe. When thou haſt eaten ther-
 fore and filled thy ſelfe, then bleſſe the Lord for the
 good lond which he hath geuen the.

11 But bewarre that thou forgett not the Lorde thy
 God, that thou woldeſt not kepe his cōmaundmentes,
 lawes and ordinaunces which I commaunde the this
 12 daye: yee and when thou haſt eatē ād filled thy ſelfe
 13 ād haſt bylt goodly houſſes ād dwelt therin, ād when
 thy beeſſe ād thy ſhepe are waxed manye ād thy ſyluer
 ād thy golde is multiplied ād all that thou haſt en-
 14 creafed, then bewarre leſt thine herte ryſe ād thou for-
 gett the Lorde thy God which brought the out of the
 15 londe of Egipte the houſſe of bondage, ād which led
 the in the wilderneſſe both greate ād terreble with fire
 ſerpentes ād ſcor- .℞. piōs ād thurſte where was no
 water which brought the water out of the rocke of
 16 flynt: whiche fed the in the wilderneſſe with Man where
 of thy fathers knewe not, for to humble the and to

℞. 15 and drouth

℞. 5 Vt recogites 6 vt custodias 7 terram riuorum, aquarumque,
 & fontium: in cuius campis & montibus erumpunt fluuiorum abyſſi
 9 abſque vlla penuria . . . & rerum omnium abundantia perfru-
 eris . . . æris metalla 10 vt cū comederis 13 armenta boum, &
 ouium greges 14 eleuetur cor tuū 15 ſerpens flatu adurens 16 Et
 poſtquam . . .

℞. 7 beche. brunnen. tieffen . . . die an den bergen vnd ynn
 den awen flieſſen 8 ölebewm vnd honnig ynnen wechſt. 9 ertz
 aus den bergen 11 So hütt dich nu 14 deyn hertz ſich nicht erhebe
 15 feuer ſpeyeten

proue the, that he might doo the good at thy later ende.

- 17 And beware that thou faye not in thine herte, my power and the might of myne awne hāde hath done
 18 me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power *Gods power worketh and not we* to do māfully, for to make good the promesse which he fware vnto thy fathers, as it is come to passe this daye,
 19 For yf thou shalt forget the Lorde thy god and shalt walke after straunge goddes and serue them and worsheppe them, I testyfy vnto you this daye, that ye
 20 shall surely perysh. As the nacyons whiche the Lorde destroyeth before the, euen so ye shall peryshe, because ye wolde not herken vnto the voyce of the Lord youre God.

¶ The .IX. Chapter.

- 1 **H**EARE Israel, thou goest ouer Iordayne this daye, to goo and conquere nacions greater and mightier than thy selfe: and cities greate ād walled vp to heauen,
 2 ād people greate and tall, euen the children of the Enakims, which thou knowest and of whom thou hast [Fo. XVIII.] herde faye who is able to stond before the children of Enack? But vnderstonde this *M.C.S. They are forbidde to trust in their awne streāgh. A reherfall of certen thynges that were done after the lawe was geuen, vnto the murmuring at the Graues of Lust.*

℣. 16 ad extremū misertus est tui 18 vt impleret pactum suum . . . sicut præsens indicat dies. 19 omnino dispereas. 20 quas deleuit dominus in introitu tuo ix, 1 & ad cælū vsque muratas 2 quibus nullus potest ex aduerso resistere.

℣. 16 das er dyr hernach wol thett 7 dis vermugen 18 auffricht seynen bund . . . wie es gehet heuts tags. ix, 1 vermauret bis yn den hymel 2 Wer kan widder die kinder Enak bestehen?

℣. M. N. 17 *And beware*, etc.: By the helpe of God onely doest thou what foeuer good is, & not by thyne awne helpe, no not by the helpe of any of the saynctes were he neuer so holy. ix, 1 *Walled vp to heauē* is a fygyratyue speache, fygnyfyēg that the walles were hye and not easye to be wōne.

daye that the Lorde thy God which goeth ouer before the a consumyng fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quykely as the Lorde hath sayed vnto the.

4 Speake not in thyne hert, after that the Lorde thy God hath cast them out before the sayenge: for my rightuoufnes the Lorde hath brought me *where is mā* in to possesse this lōde. Nay, but for *rightewefnesse*. the wekednesse of these nacions the Lord doth cast
5 thē out before the. It is not for thi rightuoufnes sake ād right hert that thou goest to possesse their lōd: But partely for the wekednesse of these naciōs, the Lord thy god doth cast thē out before the, and partly to performe that which the Lorde thy God sware vnto thi fathers, Abraham, Isaac and Iacob.

6 Vnderstond therfore that it is not for thy rightuoufnes sake, that the Lorde thy God doth geue the this good lond to possesse it, for thou art a stiffenecked
7 people. Remēbre ād forget not how thou prouokedest the Lorde thi god in the wildernes: for sens the daye that thou camest out of the lond of Egipte vntyll ye came vnto this place, ye haue rebelled agenst the
8 .P. Lorde. Also in Horeb ye angred the Lorde so that the Lorde was wroth with you, euē to haue destroyed you, after that I was gone vpp in to the mount, to fett the tables of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll .xl. dayes ād .xl. nightes and nether ate bred nor
10 dranke water. And the Lorde delyuered me two tables of stone writen with the finger of God, and in them was acordynge to all the wordes which the Lorde

℞. 3 cast thē out, and brynge them out, and brynge them to noughte 4 in to possesse.

℣. 3 ignis deuorans atque cōsumens, qui conterat eos & deleat atque disperdat ante faciē tuā velociter 6 cum durissimæ ceruicis sis populus. 7 ad iracundiam prouocaueris . . . semper aduersum dominum contendisti. 8 prouocasti eum

℣. 3 er wirt sie vertilgen . . . vnd vmbringen bald 6 syntemal du ein halstarrig volck bist 7 erzorntist ynn der wusten 8 ynn Horeb ertzurntet

℞. ℞. N. 4 Where is mans rightwefnes?

fayed vnto you in the mount out of the fire in the daye
whē the people were gathered together.

- 11 And whē the .xl. dayes and .xl. nyghtes were ended,
the Lorde gaue me: the two tables off ſtone, the tables
12 of the teſtament, and fayed vnto me: Vpp, and get the
doune quykely from hence, for thy people which thou
haſt broughte out of Egipte, haue marred <sup>marred, hurt,
injured, dam-
aged</sup> them ſelues.

- They are turned attonce out of the waye, whiche I
commaunded them, and haue made thē a god of metall.
13 Furthermore the Lorde ſpake vnto me ſayenge: I ſe
14 this people how that it is a ſtiffenecked people, let me
alone that I maye deſtroye them and put out the name
off them from vnder heauen, and I will make off the a
nacion both greater ād moo than they.

- 15 [Fo. XIX.] And I turned awaye and came doune
from the hyll (and the hyll burnt with fire) and had
16 the two tables of the appoyntment in my handes. And
when I loked and ſawe that ye had ſynned agenſt the
Lorde youre God and had made you a calfe of metall
and had turned attonce out of the waye whiche the
17 Lorde had commaunded you. Thē I toke the two
tables and caſt them out of my two handes, and brake
18 thē before youre eyes. And I fell before the Lorde:
euen as at the firſt tyme .xl. dayes ād .xl. nightes and
nether ate bred nor dranke water ouer all youre ſynnes
whiche ye had ſynned in doynge wekedly in the ſyght
19 of the Lorde ād in prouokinge him. For I was afrayed
of the wrath and fearſneſſe wherwith the Lord was
angrie with you, euē for to haue deſtroyed you But
the Lorde herde my petition at that tyme alſo.

- 20 The Lorde was very angrie with Aaron alſo, euē
for to haue deſtroyed him: But I made interceſſion
21 for Aarō alſo the ſame tyme. And I toke youre
ſynne, the calfe which ye had made ād burnt him

¶. 10 quando concio populi congregata eſt. 12 Ægypto, de-
feruerunt velociter viam, quam demonſtraſti eis, feceruntque ſibi
conflatile. 14 dimitte me 16 vitulum conflatilem 18 procidi . . . &
eum ad iracundiam prouocaſti. 20 ſimiliter

¶. 12 eyn gegoffens bild 14 las ab von myr 16 eyn gegoffen
kalb 18 fiel fur . . . yhn zu erzurnen 20 zur ſelben zeyt

with fire ād ſtampe him and grounde ſtampe, *verb,*
 him a good, euē vnto ſmal duſt. And *paſt tenſe*
 I caſt the duſt thereof in to the broke *a good, thor-*
oughly
 that deſcended out of the mount.

22 Alſo at Thabeera and at Maſa and at the .P. ſepul-
 23 chres of luſt ye angred the Lorde, yee ād when the
 Lorde ſent you from Cades Bernea ſayenge: goo vpp
 and conquere the lond whiche I haue geuen you, ye
 diſobeyed the mouth of the Lorde youre God, and
 24 nether beleued hī nor herkened vnto his voyce. Thus
 ye haue bene diſobediēt vnto the Lord, fence the daye
 that I knew you.

25 And I fell before the Lorde .xl. dayes *Lerne to*
 and .xl. nightes whiche I laye there, for *praye.*
 26 the Lorde was minded to haue deſtroyed you. But I
 made interceſſion vnto the Lorde and ſayed: O Lorde
 Iehoua, deſtroye not thy people and thyne enherit-
 aūce which thou haſt delyuered thorow thi greatneſſe
 and which thou haſt brought out of Egipte with a
 27 mightie hand. Remēbre thy ſeruautes Abraham,
 Iſaac and Iacob and loke not vnto the ſtoburneſſe
 28 of this people nor vnto their wekedneſſe and ſynne: leſt
 the londe whence thou broughteſt them ſaye: Becauſe
 the Lorde was not able to brynge them in to the londe
 which he promyſed them and becauſe he hated them,
 therfore he caried them out to deſtroye them in the
 29 wilderneſſe. Moreouer they are thy people and thine
 enheritaunce, whiche thou broughteſt out with thy
 myghtye power and wyth thy ſtretched out arme.


℟. 22 Thaberah 23 Barne

℣. 22 In incendio quoque, & in tentatione, & in Sepulchris
 cōcupiſcentiæ 23 & contempſiſtiſ imperium domini 24 ſed ſemper
 fuiſtiſ rebelles a die qua noſſe vos cœpi. 25 quibus eum ſuppliciter
 deprecabar . . . vt fuerat comminatus 26 in magnitudine tua 28
 dicāt habitatores terræ . . . quam pollicitus eſt eis

℣. 22 zu Thabeera vnd zu Maſſa vnd bey den Luſtgrebern
 24 denn yhr ſeyt vngehoriſam dem Herrn geweſt, ſo lang ich euch
 kand habe. 25 die ich da lag, Denn der Herr ſprach 28 das land
 ſage . . . das er yhnen geredet hatte

℟. ℟. N. 25 Lerne to praye.

[Fo. XX.] ◀ The .X. Chapte .

- 1  N the same ceason the Lord sayed vnto me hewe the two tables of stone like vnto the first and come vp vnto me in to the
- 2 mount ād make the an Arke of wod, and I will wryte in the table, the wordes that were in the first tables which thou brakest,
- 3 ād thou shalt put thē in the arcke. And I made an arke of sethī wod ād hewed two tables of stone like vnto the first, ād went vp in to the mountayne and the ii. tables in myne hande.
- 4 And he wrote in the tables, acording to the first writinge (the .x. verses whiche the Lorde spake vnto you in the mount out of the fire in the daye when the
- 5 people were gathered) ād gaue thē vnto me. And I departed ād came doune frō the hyll and put the tables in the arcke which I had made: ād there they remayned, as the Lorde commaunded me
- 6 And the childern of Israel toke their iurney from Beroth Bē Iakē to Mofera, where Aarō dyed ād where he was buried, ād Eleazer his sonne became preast ī
- 7 his steade. And frō thēce they departed vnto Gudgod: ād frō Gudgod to Iathbath, a lōd of riuers of water.
- 8 And the same ceason the Lorde separated the trybe of Leui to beare the arcke of the appoyntment .P. of the Lorde and to stonde before the Lorde, ād to min-

*M.C.S. Are-
peticyon of
some of the
Journyes of the
Israelites. The
renuyng of
the tables. An
exhortacyon
to geue heede
to the Lawe.*

M. 2 in the tables 4 mount of the fire . . . people gethered together 6 Beroth of the childrē of Iacan 7 Gadgad (*bis*)

F. 2 in his quas ante cōfregisti 3 habens eas in manibus. 4 quādo populus cōgregatus est 5 quæ hucusque ibi sunt 6 Beroth filiorū Iacan 7 in terra aquarū atque torrentiū. 8 arcam fœderis domini . . . ac benediceret in nomine illius

L. 2 die auff den ersten waren, die du zu brochen hast 4 zur zeyt der versamlung 5 das die daselbs weren 7 eyn land da beche find. 8 die lade des bunds des Herrn . . . vnd seynen namen zu loben

M. M. X. 7 *Gadgad*: Or Gadgadah: Iathbath: or Iatebath.

istre vnto him and to blesse in his name vnto this
 9 daye. Wherefore the Leuites haue no parte nor en-
 heritaunce with their brethern. The Lorde he is their
 enheritaunce, as the Lorde thy God hath promysed
 them.

10 And I taried in the mount, euē as at the first tyme
 xl. dayes and .xl. nyghtes and the Lorde herkened
 vnto me at that tyme also, so that the Lorde wolde
 11 not destroye the. And the Lorde sayed vnto me: vpp
 ād goo forth in the iurney before the people and let
 them goo in ād conquere the lond which I sware vnto
 their fathers to geue vnto them.

12 And now Israel what is it that the Lord thi God
 requyreth of the, but to feare the Lord thi God and to
 walke in all his wayes and to loue him and to serue the
 Lorde thy God with all thyne herte and with all thy
 13 soule, that thou kepe the commaundmentes of the
 Lorde ād his ordinaunces which I commaunde the this
 14 daye, for thy welth. Beholde, heauen ^{welth, happi-}
 and the heauen of heauens is the Lordes ^{ness, welfare,}
 thy god, and the erth with all that there- ^{cf. weal}
 15 in is: only the Lorde had a lust vnto thy fathers to
 loue them, and therefore chose you their seed after
 them off all nacyons, as it is come to passe this
 daye.

16 [Fo. XXI.] Circumcyse therfore the foreskynne of
 17 youre hartes, and be no longer stiffnecked. For the
 Lorde youre God, he is God of goddes and lorde of
 lordes, a greate God, a myghtye and a terreble which
 18 regardeth no mans person nor taketh giftes: but doeth
 right vnto the fatherlesse and wedowe and loueth the
 19 straunger, to geue him fode and rayment. Loue there-
 fore the straunger, for ye were straungers youre selues
 in the londe of Egipte.

¶. 9 non habuit Leui . . . sicut promisit ei 11 possideat terram
 15 & tamen patribus tuis cōglutinator est dominus, . . . id est vos
 17 dominus dominantium

¶. 9 die Leuiten . . . yhnen geredt hat. 11 das land eynnemen
 15 Noch hat er alleyn zu deynen vetern lust gehabt 17 keyn per-
 son achtet

20 Thou shalt feare the Lorde thi God and serue him
 21 and cleaue vnto him ād swere by his name, for he is
 thi prayse ād he is thi God that hath done these greate
 and terreble thinges for the, which thine eyes haue
 22 sene. Thi fathers went doune in to Egipte with .Lxx
 foules, ād now the Lorde thi God hath made the as
 the starres of heauen in multitude.

¶ The .XI. Chapter.

1 **T**HOU the Lorde thi God and
 kepe his obseruaunces, his
 ordinaunces, his lawes and
 his commaundmentes alwaye.
 2 And call to mynde this daye that which
 youre childern haue nether knowen nor
 sene: euen the nurture of the Lorde youre
 God, his greatnesse, his myghtye hande
 3 and his stretched out arme: his miracles
 and his actes which he dyd amonge .P.
 the Egiptiās, euen vnto Pharaο the kinge
 4 off Egipte and vnto all his lōde: ād what
 he dyd vnto the host of the Egiptiās, vnto
 their horsēs ād charettes, how he brought
 the water of the red see vppon thē as they chafed you,
 and how the Lorde hath brought them to nought vnto

*M.C.S. An
 exhortacion to
 regarde the
 Lawe, and
 how they
 ought to haue
 it in their
 hertes al-
 wayes and be-
 fore their
 eyes, and to
 talck of hit
 when they
 ryse, when
 they sytt
 doune and
 when they
 walke by the
 waye &c.*

V. 20 & ei soli seruies: ipsi adhærebis, iurabisque in nomine illius. xi, 1 obserua præcepta eius 2 Cognoscite hodie . . . disciplinam domini 4 omnique exercitui . . . et deleuerit

L. 20 yhm soltu dienen, yhm soltu anhangen, vnd bey seynem namen schweren 21 bey dyr. xi, 1 vnd seyne hut 2 erkennet . . . nemlich die zuchtigung 4 an der macht der Egypter . . . da sie euch nach iagten . . . vmbracht

M. M. N. 20 *Swere by his name:* To sweare that which is true in a cause of fayth ether to the honoure of God or profet of thy neyghboure is leafull. And then wyll Moses that the othe be made by the name of God: by which he meaneth, that yf we must neades sweare, we refer the othe to God onely although thou sweare by a boke or other thyng: as paull dyd by his conscience. Roma. ix. a.

5 this daye: ad what he dyd vnto you in the wilder nesse,
 6 vntill ye came vnto this place: ad what he dyd vnto
 Dathan and Abiram the sonnes of Eliab the sonne of
 Ruben, how the erth opened hir mouth ad swalowed
 the with their houtholdes and their tentes, ad all their
 substāce that was in their possessiō, in the myddes of
 Israel.

7 For youre eyes haue sene all the greates of
 8 the Lorde which he dyd. Kepe therefore al the cō-
 maundmentes which I cōmaunde the this daye that
 ye maye be stronge ad goo and conquere the londe
 9 whother ye go to possesse it, ad that ye maye prolonge
 youre dayes in the londe which the Lorde sware vnto
 youre fathers to geue vnto them ad to their seed, a
 londe that floweth with mylke and honye.

10 For the londe whother thou goest to possesse it, is
 not as the londe of Egipte whence thou camest out,
 where thou sowedest thi seed and wateredest it with
 11 thi laboure as a garden of herbes: but the londe whither
 ye goo ouer [Fo. XXII.] to possesse it, is a londe of
 hilles and valeyes and drynketh water of the rayne of
 12 heauē, and a londe which the Lorde thi God careth
 for. The eyes of the Lord thi God are always apō it,
 from the begynnyng of the yere vnto the later ende
 of the yere.

13 Yf thou shalt herken therefore vnto my commaunde-
 mentes which I commaunde you this daye, that ye loue
 the Lorde youre God and serue him with all youre
 14 hertes and with all youre soules: then he will geue
 rayne vnto youre londe in due season, both the fyrst
 rayne and the later, and thou shalt gather in thy corne,

℣. 6 in medio Israelis. 10 vbi iacto femine in hortorum morem
 aquæ ducuntur irriguæ 12 semper inuisit

℣. 6 yhrem gefind . . mitten vnter dem gantzen Israel. 8 ge-
 sterckt werdet 10 da du deynen samen sehist vnd trenckest es zu
 fussen, wie eyn kol garten, 12 nach wilchem land der Herr . . .
 fraget . . . ymer dar drynen 14 so wil ich . . . regen geben

℣. ℣. N. 6 *Abiram*: Or *Abirom*. 10 *Waterdest*, etc: By this
 is meant that water was wonte to be brought ouer all Egypt
 oute of the ryuer Nilus by laboure because they wanted rayne.
 14 *Rayne & the later*: That is after the Hebre. the rayne in
 october which is after heruest, & in spring tyme.

- 15 thy wyne and thyne oyle. And he will sende grasse
in thy felde for thy catell: and thou shalt eate and
fyll thy selfe.
- 16 But bewarre that youre hertes disceave you not that
ye turne asyde and serue straunge goddes and worshewe
17 them, and thē the wrath of the Lorde waxe hote vpon
you ād shott vp the heauen that there be no rayne and
that youre londe yeld not hir frute, and that ye peresh
quickly from of the good lōde which the Lorde geueth
you.
- 18 Putt vp therfore these my wordes in youre hertes
and in youre foules, and bynde them for a sygne vnto
your hands, and lett .P. them be as papers of re-
19 membraunce betwene youre eyes, and teach them
your children: so that thou * talke of them *Talke of rob-*
when thou sittest in thyne housse, and *ynhod saye*
when thou walkest by the waye, and when *oure prelates*
- 20 thou lyeest doune and when thou rysest vpp: yee and
write them vppon the dorepostes of thine housse and
21 vppon thi gates, that youre dayes may be multi-
plied ād the dayes of youre children apon the erth
which the Lorde sware vnto youre fathers to geue
them, as longe as the dayes of heauē last vpon
the erth.
- 22 For yf ye shall kepe all these cōmaundmentes which
I cōmaunde you, so that ye doo thē and loue the Lorde
your God and walke in all his wayes and cleaue vnto
23 him. Then will the Lorde cast out all these nacions
24 both greater and myghtyer then youre selues. All
the places where on the soles of youre fete shall treade,
shalbe youre: euen from the wilder nesse and from

¶. 23 all these nacions & ye shall conquere thē which are
both greater

¶. 17 iratusque dominus claudat cælum . . de terrā optima
. . . daturus est 18 & suspendite ea pro signa in manibus, & . . .
collocate. 19 vt illa meditetur 21 quamdiu cælum immineret ter-
ræ. 23 possidebitis 24 Omnis locus quem calcauerit

¶. 15 vnd wil . . . gras geben 16 das sich ewr hertz nicht
vberreden lasse 18 bindet sie zum zeichen auff ewre hand, das sie
eyn denckmal fur ewren augen seyen. 19 leret sie . . . das du
dauon redist 21 so lange die tage von hymel auff erden weren.
24 Alle ortter darauff ewr fuß solen trit

Libanon and from the ryuer Euphrates, euen vnto the
 25 vttemoft see shall youre costes be. There shall no man
 be able to stonde before you: the Lorde youre God shal
 cast the feare and dreade of you vppō all londes whe-
 ther ye shall come, as he hath sayed vnto you.

26 Beholde, I sett before you this daye a ble- [Fo.
 27 XXIII.] ssyngge and a curse: a bleffynge: yf ye herke
 vnto the commaundmentes of the Lorde youre God
 28 which I cōmaūde you this daye: And a curse: yf ye will
 not herke vnto the cōmaundmentes of the Lord youre
 God: but turne out of the waye which I commaūde
 you this daye to goo after straunge goddes which ye
 haue not knowen.

29 When the Lorde thi God hath brought the in to
 the londe whother thou goest to possesse it, then put
 the blessinge vppon mount Grisim and the curse vppon
 30 mount Ebal, which are on the other syde Iordane on
 the backe side of the waye towarde the goynge doune
 of the sonne in the lōde of the Cananites which dwell
 in the feldes ouer agenst Gilgal besyde moregroue.
 31 Fo ye shall goo ouer to goo and possesse the londe
 which the Lorde youre God geueth you, and shall con-
 32 quere it ād dwell there in. Take hede therfore that
 ye doo al the cōmaundmentes and lawes, which I sett
 before you this daye.

℞. 29 Garizim 30 agenst Galgal besyde the groue of Moreh.

℣. 24 a flumine magno Euphrate vsque ad mare occidentale
 25 super omnem terram quā calcaturi estis 28 quam ego nunc
 ostendo vobis 30 post viam quæ vergit ad solis occubitus . . .
 Galgalam, quæ est iuxta vallem tendentem & intrantem procul.
 32 Videte ergo

℥. 24 bis ans letzte meer 25 darynnen yhr reyset 29 den se-
 gen geben 30 der strassen nach von der sonnen nyddergang . . .
 blachen felt wonen gegen Gilgal vber, bey dem hayn More 32 So
 behaltet nu

The .XII. Chapter.

- 1 **T**HESE are the ordinaunces and lawes which ye shall obserue to doo in the londe which the Lorde God of thy fathers geueth the to possesse it, as longe as ye lyue vppon the .P. erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hye mountaynes 3 and on hye hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hewdowne the ymages off theyr goddes, and brynge the names of them to noughte out of that place.
- 4, 5 Se ye doo not so vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue chosen out of all youre trybes to put his name there and there to dwell. And thyther thou 6 shalt come, and thyther ye shall brynge youre burnt-sacrifices and youre offerynges, youre tithes and heue-offerynges off youre handes, youre vowes and frewill-offerynges and thy fyrst borne off youre oxen and off 7 youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre houtholdes, because the Lord thy God hath blessed the.
- 8 Ye shall doo after nothings that we doo *
here this daye, euery man what semeth hi good in his
9 awne eyes. For ye are not yet come to rest nor vnto the

M. 6 and the fyrst borne

V. 1 daturus est 2 omnia loca . . mōtes excelsos, & colles . . . lignum frondosum. 3 Dissipate aras . . & idola comminuite: disperdite nomina eorum de locis illis. 5 ad locum . . . venietis 6 et offeretis in loco illo 7 miseritis manum vos & domus 8 Non facietis ibi quæ nos hic facimus hodie

L. 1 geben hat 2 auff hohen bergen, auff hugelln odder vnter grünen b. 3 brecht ab . . die gotzen yhrer Gotter . . aus dem selben ort. 5 solt yhr forschen vnd dahyn komen 7 essen vnd frolich seyn 8 der keyns thun

*M.C.S. Idol-
atrye must the
Israelytes de-
stroye and flee
fro. They must
eate no bloude.
They must one-
ly do that
thyng whych
God com-
maundeth.*

enheritaunce which the Lorde [Fo. XXIIII.] youre God
 10 geueth you. But ye shal goo ouer Iordayne ad dwell
 in the lode which the Lorde youre God geueth you to
 enheret, ad he shal geue you rest frō al youre enemies
 rounde aboute: and ye shall dwell in safetie.

11 Therefore when the Lorde youre God hath chossen a
 place to make his name dwell there, thither ye shall
 brynge all that I commaunde you, youre burntfacry-
 fices and youre offerynges, youre tithes and the heue-
 offerynges of youre handes and all youre godly vowes
 which ye vowe vnto the Lorde.

12 And ye shall reioyse before the Lorde youre God,
 both ye, youre sonnes and youre doughters, youre ser-
 uauntes and youre maydes and the leuite that is within
 youre gates for he hath nether parte nor enheritaunce
 with you.

13 Take hede that thou offer not thi burntofferynges
 14 in what foeuer place thou seyft: but in the place which
 the Lorde shall haue chossen amonge one of thy trybes,
 there thou shalt offer thi burntofferynges and there
 15 thou shalt doo all that I commaunde the. Not with-
 stondyng thou mayst kyll ad eate flesh in al thi cities,
 what foeuer thi soule lusteth after acordinge to the
 blessinge of the Lorde thi God which he hath geuen
 the both the .P. * vncleane and the cleane
 mayst thou eate, euen as the roo and the
 16 hert: only eate not the bloude, but poure
 it upon the erth as water.

17 Thou mayst not eate within thi gates
 the tythe of thi corne, of thy wyne and
 of thi oyle, ether the firstborne of thine

*Vncleane as
 pertayninge
 vn to sacrifice
 as beestes that
 had deformati-
 ties: but not
 of the vncleane
 that was for-
 biddē*

¶. 9 daturus est (v. 10) 10 et absque vllo timore habitetis 11 &
 quicquid præcipuū est in muneribus quæ vouistis 12 Ibi epulabi-
 mini 13 holocausta 14 offeres hostias 15 Si autem comedere vol-
 ueris, . . . dedit tibi in vrbibus tuis: siue immundū fuerit, hoc est ma-
 culatū, & debile: siue mūdum, hoc est integrū & sine macula,
 quod offerri licet

¶. 10 vnd werdet sicher wonen. 11 brandopffer, ewr ander
 opffer 15 beyde reyn vnd vnreyn mugens essen

¶. ¶. X. 15 *Vncleane*: Vncleane as pertayninge vnto sacri-
 fyce, as beastes that had deformaties: but not of the vncleane
 that was forbidden.

oxen or of thy shepe, nether any of thi vowes which
thou voweſt, nor thi frewillofferinges or heueofferynges
18 of thyne handes: but thou muſt eate them before the
Lorde thi God, in the place which the Lorde thi God
hath choſen: both thou thi ſonne and thi doughter, thi
feruaunte and thy mayde ad the leuite that is within
thi gates: ad thou ſhalt reioyſe before the Lorde thi
19 God, in al that thou putteſt thine hande to. And be
warre that thou forſake not the leuite as lōge as thou
lyueſt vppon the erth.

20 Yf (when the Lorde thi God hath enlarged thi coſtes
as he hath promyſed the) thou ſaye: I will eate fleſh,
becauſe thi ſoule longeth to eate fleſh: then thou ſhalt
21 eate fleſh, whatſoeuer thi ſoule luſteth. Yf the place
which the Lorde thi God hath choſen to put his name
there be to ferre from the, then thou mayſt kyll of thi
oxen and of thi ſhepe which the Lorde hath geuen the
as I haue commaunded the and thou mayſt eate in thine
awne citie what [Fo. XXV.] ſoeuer thi ſoule luſteth.
22 Neuer the later, as the roo and the herte is eaten, euen
ſo thou ſhalt eate it: the vncleane and the cleane in-
23 differently thou ſhalt eate. But be ſtrong that thou
eate not the bloude. For the bloude, that is the lyfe:

¶ 18 Leuites, qui manent (manet, *Compiut.*) 20 ſicut locutus eſt tibi, et volueris veſci carnibus . . . 21 locus autem

℥. 18 ſoltu ſolchs eſſen laſſen 20 weyl deyne ſeele fleych zu eſſen geluſtet, ſo iſs fleych nach aller luſt deyner ſeele 22 wie man eyn rehe odder hirs iſſet, . . . beyde reyn odder vnreyn mugs zu gleych eſſen

℥℥. ℥℥. X. 22 *Eate not the bloude:* By that they ſhulde eate no bloude is ſygnifyed that they ſhulde abhorre from bloude ſhedyng, & māquellyng.

℥. ℥℥. X. 21 *So opffere:* Wie ſollen ſie opffern vnd doch nicht opffern, an iglichem ort? Item, wie ſollen ſie von den zehenden eſſen &c. ſo ſie doch ſolchs den leuiten vnd prieſtern geben muſten? Antwort, am 14. ca. hernach legt er das aus nemlich alſo, wenn die ſtett zu fern war, ſo ſolten ſie die zehendē, vnd alles was, zu opffern war frey eſſen odder verkeuffen vnd zu gelde machen, vnd daſſelb an den ort bringen, vnd anders ſo viel keuffen vnd opffern, vnd den prieſtern geben. Drumb muſ hie das wortlin opffern heychen, ſo viel als das opffer eſſen, oder mit gelde gedencken zu uergleychen. Vnd eſſen von den zehenden odder gelubden ſo viel, als eſſen laſſen, nemlich die prieſter. Doch iſt mit ſolchen wortten daneben angezeigt, das alles volck fur Got prieſter ſeyen, wie er ſagt Exo. 19.

- 24 and thou mayst not eate the life with the flesh: thou
 maist not eate it: but must power it vppō the erth as
 25 water. Se thou eate it not therfore that it maye goo
 well with the and with thy childern after the, when
 thou shalt haue done that whyche is ryghte in the
 fyghte off the Lorde.
- 26 But thy holye thinges which thou hast and thy
 vowes, thou shalt take and go vnto the place which
 27 the Lorde hath chofen, and thou shalt offer thy burnt-
 offrynges, both flesh ād bloude apon the alter of the
 Lorde thy God, and the bloude of thine offrynges thou
 shalt poure out vppon the alter of the Lorde thy God,
 28 and shalt eate the flesh. Take hede and heare all these
 wordes which I commaunde the that it maye goo well
 with the and with thy children after the for euer, whē
 thou doest that whiche is good and right in the sighte
 of the Lorde thy God.
- 29 When the Lorde thy God hath destroyed the na-
 tions before the, whother thou goest to conquere them,
 and when thou hast conquere .℞. red them, and dwelt
 30 in their landes: Bewarre that thou be not taken in a
 snare after thē, after that they be destroyed before the,
 and that thou axenot after their goddes saynge: how
 dyd these nacyons serue their goddes, that I maye doo
 31 so likewyse? Nay, thou shalt not doo so vnto the
 Lorde thy God: for all abhominacyons which the Lorde
 hated dyd they vnto their goddes. For they burnt
 both their sonnes ād their doughters with fire vnto their
 32 goddes. But what soeuer I commaunde *Put noughte*
 you that take hede ye do: ād put nought *to ner take*
 thereto, nor take ought there from. *ought awaye.*

℞. 23 sanguis enim eorum pro anima est, & idcirco non debes
 27 offeres oblationes tuas 28 bonum est & placitum 29 disperdi-
 derit . . possidendas, & possederis 30 caue ne imiteris eas . . Sicut
 coluerunt . . ita & ego colam. 32 hoc tātum facito domino.

℞. 23 alleyn fasse . . . denn das blut ist der seelen, Darumb soltu
 die seele nicht mit dem fleysch essen 26 heyligst etwas das deyn ist
 28 recht vnd gefellig 30 das du nicht ynn den strick fellest yhnen
 nach . . nicht fragest noch . . Wi dise volcker haben . . gedienet,
 also willich auch thun

℞. ℞. N. 32 Put noughte to nor take ought awaye.

¶ The .XIII. Chapter.

- 1 **Y**F there aryfe amonge you a proph-
 2 ett or a dreamer of dreames and
 geue the a fygne or a wondre,
 and that fygne or wonder which
 he hath sayed come to passe, and then saye:
 lat vs goo after straunge Goddes which thou
 3 hast not knowen, and let vs serue them: herken not vnto
 the wordes of that prophete or dreamer of dreames.
 For the Lorde thy God tēpteth you, to
 wete whether ye loue the Lord youre God
 with all youre hertes ād with al youre soules.
 4 For ye must walke after the Lorde youre
 God ād feare him and kepe his cōmaū-
 [Fo. XXVI.] dmentes and herken vnto
 his voyce and serue him and cleaue vnto
 5 him. And that prophete or dreamer of
 dreames shall dye for it, because he hath
 spokē to turne you away frō the Lorde youre God
 which broughte you out of the londe of Egipte ād
 delyuered you out of the housse of bondage, to thrust
 the out of the waye whiche the Lorde thy God com-
 maunded the to walke in: and so thou shalt put euell
 awaye from the.
 6 Yf thy brother the sonne of thy mother or thyne
 awne sonne or thy doughter or the wife that lieth in
 thy bosome or thy frende which is as thyne awne soule
 vnto the, entyce the secretly sayenge: let vs goo and
 serue straunge goddes which thou hast not knowē nor

*M.C.S. The
falsse proph-
ete must be
put to death.
God proueth
oure sayth by
falsse myra-
cles.*

*God geueth
vs his worde
ād cōfirmeth it
with miracles
to proue who
hath a true
herte. we must
take hede to
the scripture,
lest false pro-
phetes or false
miracles de-
ceave vs.*

¶. 2 & euenerit quod locutus est 3 tentat 4 adhærebitis. 5 fic-
tor somniorum . . . quia locutus est vt vos auerteret . . . vt errare
te faceret de via . . . & auferes malum 6 vxor quæ est in sinu
tuo, aut amicus quē diligis vt animam tuam

¶. 3 versucht euch 4 Denn . . anhangen. 5 den bösen 6 weyb
ynn deynen armen

¶. ¶. X. 3 For the Lorde thy God tēpteth you, etc: God
geueth vs his worde & confirmeth it with myracles to proue who
hath a true herte. We must take hede to the scripture, lest false
prophetes or false myracles deceaue vs

7 yet thy fathers, of the goddes of the people whiche
 are roude aboute the, whether thei be nye vnto the or
 farre of from the, from the one ende of the lande vnto
 8 the other: Se thou consente not vnto him nor herken
 vnto him: no let not thyne eye pitye him nor haue
 9 compaffyon on hym, nor kepe him secrett, but cause
 him to be slayne: Thine hande shalbe first apou hym to
 10 kyll him: and then the handes off all the people. And
 thou shalt stone hym with stones that he dye, because
 he hath gone .P. aboute to thrust the awaye from the
 Lord thy God which brought the out of Egipte the
 11 housse of bondage. And all Israel shall heare and feare
 ad shall doo no moare any soche wekednesse as this is,
 amonge them.

12 Yf thou shalt heare saye of one of thy cities which
 13 the Lorde thy God hath geuen the to dwell in, that
 certen beyng the childern of Beliall are gone out from
 amonge you and haue moued the enhabiters of their
 citie sayeng: lat vs goo and serue straunge Goddes
 14 whiche ye haue not knowen. Then seke and make
 ferche and enquire diligently. Yf it be true and the
 thinge of a suertie that soch abhominacion is wrought
 15 among you: then thou shalt smyte the dwellers of
 that citie with the edge of the swerde, and destroye it
 mercyleffe and all that is therin, and euen the very
 16 catell thereof with the edge of the swerde. And gather
 all the spoyle of it in to the myddes of the streates there.

¶ 15 destroye hit 16 spoyle of hit

¶ 7 ab initio vsque ad finem terræ 9 sed statim interficies.
 sit primum manus tua super eum, & post te omnis populus
 mittat manum. 10 quia voluit te abstrahere 11 & nequaquam
 ultra faciat quippiam huius rei simile. 13 et auerterunt habita-
 tores 14 quære solcite, & diligenter . . . certum esse quod dicitur
 15 ore gladii, & delebis eam, omniaque quæ in illa sunt vsque ad
 pecora 16 quicquid etiam supellectilis

¶ 7 von eym end der erden bis an das ander 10 Denn er
 suchte dich auszustoßen 11 nicht mehr solchs vbel furneme 14 so
 soltu wol suchen, forschen vnd fragen . . . die warheyte das gewis
 also ist 16 raub

¶ ¶ X. 13 *Belial*: Belial by interpretacion sygnifieth malyce,
 or as some wyll wyckednesse, wherfore all myscheuouse, wycked
 and cursed mē that cast the youcke of God of their neckes & wil
 not obeye God, are called the chyldren of Belial or men of Belial.
 Iudicū. xix, f. and Regum. i, c.

- of, and burne with fire: both the citie and all the spoyle thereof euey whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be bylt agayne.
- 17 And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne frō his fearfe wrath and shewe the mercye ād haue compassion on the and multiplie the, as he hath sworne vnto [Fo. XXVII.]
- 18 thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his cōmaundmentes which I cōmaunde the thys daye so that thou doo that which is right in the eyes of the Lorde thy God.

¶ The .XIII. Chapter.

- 1 **Y**E are the childern of the Lorde *M.C.S. The*
 youre God, cut not youre selues *maners of the*
 nor make you any baldnes be- *gentyles may*
 twene the eyes for any mās *not befolowed.*
 2 deeth. For thou art an holy people vnto *What beastes*
 the Lord thy God, ād the Lorde hath *are cleane to*
 chosen the to be a feuerall people vnto him selfe, of *be eaten &*
 all the nacyons that are vppon the erth. *what not.*
- 3, 4 Ye shall eate no maner of abhominacyon. These
 are the beestes which ye shall eate of: oxen, shepe and
 5 gootes, hert, roo and bugle, hertgoote, vnicorne, origen
 6 and Camelion. And all beestes that cleaue the hofte
 and slytte it in to two clawes and chewe the cud, them
 7 ye shal eate. Neuerthelesse, these ye shall not eate of

M. 5 bugle wyldgoote, vnicorne

V. 17 de illo anathemate . . . & misereatur tui, multiplicetque
 te xiiii, 1 nec facietis caluitiū 2 populum peculiarem 3 immunda
 4 Hoc est animal 5 bubalum, tragelaphum, pygargum, orygem,
 camelopardalum.

L. 17 von dem grym feyns zorns . . . vnd gebe dyr barm-
 hertzickeit vnd erbarme sich deyner. xiiii, 1 kalh zwiffchen
 ewren augen 3 grewel 4 Dis ist aber das viech 5 Hirs, Rehe,
 Hemps, Steynbock, Eynhorn, Vrochs, vnd Elend

M. M. N. 1 *Chyldren of the Lorde:* They are here called
 the chyldren of the Lorde, because a boue al other people of the
 worlde they were Indued with the gyftes and benifites of the
 Lorde Pfal. xxviii, a.

them that chew cud ād of thē that deuyde and cleaue the hofte: the camell, the hare ād the conye. For they chew cud, but deuyde not the hofte: ād therefore are vncleane vnto you: ād also the ſwyne, for though he deuyde the hofte, yet he cheweth not cud, ād therfor is vncleane vn- .¶. to you: Ye ſhall not eate of the fleſh of thē nor twich the deed carkaffes of them.

9 Theſe ye ſhall eate off all that are in the waters: All that haue fynnes and ſcales.

10 And what ſoeuer hath not finnes and ſcales, of that ye may not eate, for that is vncleane vnto you.

11, 12 Of all cleane byrdes ye ſhall eate, but theſe are they of which ye maye not eate: the egle, the goſhauke, 13 the cormerant, the ixion, the vultur, the kyte and hyr 14, 15 kynde, and all kynde off rauens, the Eſtrich, the nyghtcrowe, the kuckoo, the ſparowhauke and all hir 16, 17 kynde, the litle oule, the greate oule, the backe, the 18 bytture, the pye the ſtorke, the heron, the Iaye in his 19 kynde, the lapwyng, the ſwalowe: And all crepyng foules are vncleane vnto you and maye not be eaten 20 of: but of all cleane foules ye maye well eate.

21 Ye ſhall eate of nothynge that dyeth alone: But thou mayeſt geue it vnto the ſtraunger that is in thy citie that he eate it, or mayeſt ſell it vnto an Aliē. For thou art an holy people vnto the Lorde thy God. Thou ſhalt not ſeth a kynd in his mothers mylke.

22 Thou ſhalt tyeth all the encreaſe of thy feed that cometh out of the felde yere by yere.

23 And thou ſhalt eate before the Lorde thy [Fo. XXVIII.] God in the place whiche he hath choſen to make his name dwell there the tyth off thy corne, of thy wyne and of thyne oyle, and the firſtborne of thine

¶. 7 chirogryllium 10 quia immunda ſunt. 12 Immundas ne comedatis 21 Peregrino . . . da . . . aut vende ei . . . Non coques hœdum in lacte matris ſuæ. 22 ſeparabis 23 & comedes

¶. 10 denn es iſt euch vnreyn. 11 Alle reyne vogel eſſet 21 dem frembdlingen ynn deynem thor magſtus geben . . . eym frembden Du ſolt das bocklin nicht kochen, weyl es noch ſeyn mutter ſeuget 22 abſondern 23 vnd ſolts eſſen

¶¶. ¶¶. X. 21 Sethe a kynd: Loke exod. xxiii, c.

oxen and of thy flocke that thou mayst lerne to feare the Lorde thy God allwaye.

24 Yf the waye be to longe for the, so that thou art not able to carie it, because the place is to farre from the whiche the Lorde thy God hath chosē to set his name there (for the Lorde thy God hath blessed the)
 25 then make it in money and take the money in thyne hande, and goo vnto the place which the Lorde thy
 26 God hath chosē, and bestowe that moneye on what soeuer thy soule lusteth after: on oxen shepe, wyne and good drynke, and on what soeuer thy soule desyreth, and eate there before the Lorde thy God and be mery:
 27 both thou and thyne housholde and the Leuite that is in thy cytye. Se thou forsake not the Leuite, for he hath nether parte nor enheritaunce with the.

28 At the ende of thre yere, thou shalt brynge forth all the tithes of thine encrease the same yere and laye
 29 it vpp within thyne awne cytye, and the Leuite shall come because he hath nether parte nor enheritaunce with the, and the straunger and the fatherlesse and the wedo- .P. we which are within thy citie and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all the workes of thine hond which thou doest.

℣. 26 lusteth after: of oxen

℣. 23 omni tempore. 24 elegerit . . . tibi que benedixerit 25 vendes omnia, & in pretium rediges 26 & emes ex eadem pecunia quicquid tibi placuerit . . . & epulaberis 27 intra portas tuas (v. 29.) 28 separabis . . . & repones intra ianuas tuas.

℣. 23 deyn leben lang. 25 so gibts vmb gelt 26 vnd sey frolich 27 ynn deynem thor (vv. 28, 29) 28 auszihen . . . vnd solts lassen

■ The .XV. Chapter.

- 1 **A**T the ende of feuen yere thou
 2 shalt make a fre yere. And
 this is the maner off the fre
 yere, whosoever lendeth ought
 with his hande vnto his neyghboure, maye
 not axe agayne that which he hath lent,
 of his neyghboure or of his brother: be-
 3 cause it is called the lordes fre yere, yet
 of a straunger thou maist call it home
 agayne. But that which thou hast with
 4 thy brother thyne hande shall remytt, and that in any
 wyse, that there be no begger amonge you. For the
 Lorde shall blesse the lande whiche the Lorde thy God
 5 geueth the, an heritaunce to possesse it: so that thou
 herken vnto the voyce of the Lorde thy God, to obserue
 ad doo all these commaundmentes which I commaunde
 6 you this daye: ye and then the Lorde thy God shall
 blesse the as he hath promysed the, and thou shalt
 lende vnto many nacyons, and shalt borowe of no
 man, and shalt raygne ouer many nacyons, but none
 shal reygne ouer the.
- 7 [Fo. XXIX.] When one of thi brethern amonge you
 is waxed poore in any of thi cities within thi lode which
 the Lorde thi God geueth the, se that thou harden not
 thine hert nor shetto thyne hande from thi poore bro-
 8 ther: But open thyne hand vnto him and lende him
 9 sufficient for his nede which he hath. And beware that

*M.C.S. The
 forgeuens of
 dettes in the
 seuenth yere.
 If the Israel-
 ites obey God
 they are prom-
 esed that they
 shall not suffre
 pouertye. How
 and after
 what maner
 we ought to
 lende.*

M. 2 alke agayne 4 enheritaūce

L. 1 remissionem 2 quæ hoc ordine celebrabitur. Cui debetur
 aliquid ab amico vel proximo ac fratre suo, repetere non poterit
 3 exiges: ciuem & propinquum repetendi non habebis potestatem.
 4 omnino indigens, & mendicus . . . vt 5 Si tamen . . . quæ iussit,
 & quæ . . . præcipio 5 vt pollicitus est. 7 Si vnus . . . ad paupertatem
 deuenerit 8 quo eum indigere perspexeris.

L. 1 Freyiar 2 Also sols aber zugehen . . eynmanen (v. 3) . .
 denn es heyft 4 Es sol aller dinge keyn . . denn 5 alleyn

there be not a poynte of Belial in thine hert, that thou woldest saye. The seuenth yere, the yere of fredome is at honde, and therfore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto
 10 the Lorde agenst the and it be synne vnto the: But geue him, and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou puttest
 11 thine hande to. For the londe shall neuer be without poore. Wherfore I comaunde the sayenge: open thine hande vnto thi brother that is neady ad poore in thy lande.

12 Yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seuenth
 13 yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let
 14 him goo awaye emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off. that where with the Lorde thi God hath blessed the.
 15 And remembre that thou wast a seruaunte in the londe of Egipte, and the Lorde thi God delyuered the thence: wherfore I commaunde the this thinge to daye.

16 But and yf he saye vnto the, I will not goo awaye from the, because he loueth the and thine housse and
 17 is well at ease with the. Then take a naule *anaule, anawl* and nayle his eare too the doore there with ad let him be thi seruaunte foreuer and vnto thi mayde seruaunte
 18 thou shalt doo likewise. And let it not greue thine

Ṛ. 9 subrepat tibi impia cogitatio, & dicas in corde tuo . . . & auertas oculos tuos (18) . . . clamet contra te 10 nec ages quippiam callide in eius necessitatibus subleuandis . . . ad quæ manum miseris. 12 Hebræus aut Hebræa 14 sed dabis viaticum 15 & liberauerit te 17 & perforabis aurem eius

℣. 9 eyn Belial tuck sey, das da sprech . . . vnd sihest deynen . . . vnfreuntlich an 10 sondern du solt yhm geben vnd deyn hertz nicht verdriffen lassen, das du yhm gibst 12 Ebreer odder Ebreeryn 17 bore yhm durch seyn ohr an der thur 18 Vnd las dichs nicht schwer duncken

℣. ℣. N. 9 *A poynte of Belial in thine herte:* A poynt of Belial here for the wycked and frowarde counsell of Belial. 17 *Then take a naule and nayle, etc:* The entent of this lawe is to cause thē to abhorre bōdage wherunto this open shame shulde dryue them for God wyll not that the loue of any man shulde be dearer vnto hym then lybertye.

eyes to lett him goo out from the, for he hath bene worthe a double hired seruaunte to the in his seruyce vi. yeres. And the Lorde thi God shall blesse the in all that thou doest.

19 All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt halowe vnto the Lorde thi God. Thou shalt do no seruyce with the firstborne
20 of thi shepe: but shalt eate thē before the Lorde thi God yere by yere in the place which the Lorde hath chosen both thou and thine houffholde.

21 Yf there be any deformyte there in, whether it be lame or blinde or what soeuer euell fauerednesse it hath,
22 thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vncleane and the cleane in- [Fo. XXX.] differently, as the roo and the
23 hert. Only eate not the bloude there of, but poure it vppon the grounde as water.

℞. 18 quoniam iuxta mercedem mercennarii 19 deo tuo. Non operaberis in primogenito bouis, & non tondebis primogenita ouium. 21 aut in aliqua parte deforme vel debile 22 tam mundus quam immundus similiter vescantur eis

℥. 18 denn er hat dyr als eyn zwiffeltig tagloner 19 heyligen. Du solt nicht ackern mit dem erstling deyner ochsen, vnd nicht bescheren die ersthling deyner schaff 21 odder sonst yrgen eyn bosen feyl 22 sondern ynn deynem thor soltu es essen (du seyst vnreyn oder reyn)

℣. ℣. X. 22 *The vncleane and the cleane indifferētly*, etc.: Or whether thou be cleane or vncleane, & lyke wyse in the .xii chapter b, and c. In the Hebrue it is indifferēt in al these places, to aplye the cleanes or vncleanes to the person that eateth it, or to the beast that is eaten.

¶ The .XVI. Chapter.

1 **O**BSERVE the moneth of Abyb, *M.C.S. Of Easter, whyt-sontyde, & the feast of tabernacles. what offycers ought to be ordeyned.*
and offer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght.

2 Thou shalt therfore offer passeover vnto the Lorde
thi God, and shepe and oxen in the place which the
3 Lorde shall chose to make his name dwell there. Thou
shalt eate no leuēded bred there with: but shalt eate
there with the bred of tribulaciō .vii. dayes lōge. For
thou camest out of the lōde of Egipte in hast, that thou
mayst remembre the daye when thou camest out of
4 the londe of Egipte, all dayes of thi life. And se that
there be no leuēded bred sene in all thi costes .vii.
dayes longe, and that there remayne nothyng of the
flesh which thou hast offered the fyrst daye at euen,
vntil the mornynge.

5 Thou mayst not offer passeover in any of thi cities
6 which the Lord thi god geueth the: But in the place
which the Lorde thi God shall chose to make his name
dwell in, there thou .P. shalt offer Passeouer at euen
aboute the goyngdōune of the sonne, euen in the
7 season that thou camest out of Egipte. And thou
shalt seth and eate in the place which the Lorde thi
God hath chōsen, and departe on the morowe and
8 gette the vnto thi tente. Sixe dayes thou shalt eate

¶. 1 mensē nouarum frugum, & verni primū temporis . . .
in isto mense 2 de ouibus 3 Non comedes in eo . . absque fermento,
afflictionis panem . . in pauore egressus 4 immolatum 5 immo-
lare . . phase . . daturus est 7 maneque confurgens vades

¶. 1 bey der nacht 2 Vnd solt . . . zu Ostern opffern 3 vn-
geseuerts brod deyns elends 5 Ostern opffern (v. 6) 7 vnd darnach
dich wenden des morgens vnd heym gehen

¶. ¶. N. 1 *Abib*: Abib, that is of apryll, when all thynges
do sprynge of freashe Exod. xxiii, b.

fwete bred, and the feuenth daye is for the people to come together to the Lorde thi God, that thou mayst do no worke.

- 9 Then reken the .vii. wekes, and begynne to rekē the .vii. wekes when the fyccle begynneth in the corne,
 10 and kepe the feast of wekes vnto the Lorde thi God, that thou geue a frewilofferinge of thine hāde vnto the Lord thi God acordinge as the Lorde thi God hath
 11 blessed the. And reioyse before the Lorde thi God both thou, thi sonne, thi doughter, thi seruante and thi mayde, and the leuite that is within thi gates, and the straunger, the fatherlesse ād the wedowe that are amonge you, in the place which the Lorde thi God
 12 hath chosē to make his name dwel there. And remēbre that thou wast a seruante in *why.* Egyp̄te, that thou obserue and doo these ordinaunces.
 13 Thou shalt obserue the feast of tabernacles .vii. dayes longe, after that thou hast gathered in thi corne and
 14 thi wyne. And thou shalt reioyse in that thi feast, both thou and thi sonne, [Fo. XXXI.] thi doughter, thi seruante, thi mayde, the leuite, the straunger, the fatherlesse and the wedowe that are in thi cities.
 15 Seuen dayes thou shalt kepe holy daye vnto the Lorde thi God, in the place which the Lorde shal chose: for the Lorde thi God shall blesse the in all thi frutes and in all the workes of thine handes, and thou
 16 shalt be all together gladnesse. Thre tymes in the yere shall al youre males appere before the Lorde thi God in the place which he shal chose: In the feast of

℞. 15 handes, & therfore shalt thou be glad.

℥. 8 collecta est domini 9 Sept. hebdomada numerabis tibi ab ea die qua falcem in segetem miseris 10 diem festum hebdomadarum 11 & epulaberis (v. 14) 12 custodiesque ac facies quæ præcepta sunt. 14 festiuitate tua 15 erisque in lætitia.

℥. 8 die steur 9 zelen, vnd an heben zu zehlen 11 frölich seyn (v. 14) 12 haltist vnd thuist nach disen sitten. 15 das fest halten 16 erwelet hat

℞. ℞. N. 11 *Gates*: By gates is oft tymes vnderstande cytyes Iurisdycyon rule and gouernaunce as in this same chapter beneth in d. (v. 18).

fwete bred, in the feast of wekes and in the booth feast.
And they shal not appere before the Lorde emptie:
17 but euery mā with the giste of his honde, acordynge
to the blessinge of the Lorde thi God, which he hath
geuen the.

The .XVII. Chapter.

- 18 **I**UDGES and officers thou shalt
make the in all thi cities which
the Lorde thi God geueth the
thorow out thi trybes. and lett
19 *Iudges.* the iudge the people right-
eously. Wrest not the lawe nor knowe
any persone nether take any rewarde: for
giftes blynde the wise and peruerte the
20 wordes of the righteous. But in all thinge
folowe righteousnesse, that thou mayst lyue
and enioye the londe which the Lord thi
God geueth the.
- 21 .P. Thou shalt plante no groue of what soeuer trees
it be, nye vnto the altare of the Lorde thi God which
22 thou shalt make the. Thou shalt sett the vpp no piler,
XVII, 1 which the Lorde thy God hateth. Thou shalt
offer vnto the Lorde thy God no oxe or shepe where
in is any deformyte, what soeuer euell fauerednesse it
be: for that is an abhominacion vnto the Lorde thi
God.
- 2 Yf there be founde amonge you in any of thi cities

*M.C.S. The
payne and
punysment
for Idolatrie.
The doutefull
sentence must
be referred
vnto the greate
Iudges. The
punysment
of a rebeller
or presumptuouse
with-
stander of the
lawe. The
Institucion of
a Kyng.*

M. 16 feast *of tabernacles (* Margin, see below. This chap-
ter ends in Matthew's Bible as in the Authorized Version; v. 17 of
the latter is the last verse of Ch. xvi. in Tyndale). xvii, 2 the
cytyes

V. 18 Iudices & magistros 19 nec in alteram partem declinent.
... excæcant oculos ... mutant verba 20 Iuste quod iustum est,
persequeris. xvii, 1 macula aut quippiā vitii

L. 18 richten mit rechtem gericht 19 Du solt das recht nicht
beugen ... verleytten die rechten sachen 20 Was recht ist dem
soltu nach iagen. xvii, 1 etwas bofes

M. M. N. 16 *Of tabernacles:* Or bothes. 18 Iudges.

which the Lord thi God geueth the man or woman that hath wrought wekednesse in the fighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straunge goddes
 3 and worshipped thē, whether it be the sonne or mone or
 4 any thinge contayned in heauē which I forbade, and it was tolde the and thou hast herde of it: Then thou shalt enquire diligently.

And yf it be true and the thinge of a fuertye that
 5 soch abhomynacion is wrought in Israel, thē thou shalt bringe forth that mā or that woman whiche haue cōmytted that weked thinge, * vnto thi gates
 and shalt stone thē with stones and they shall
 6 dye. At the mouth of .ii. or .iii. witnessses
 shal he that is worthy of deeth, dye: but
 at the mouth of one witnesse he shall not
 7 dye. And the handes of the witnessses
 shalbe fi- [Fo. XXXII.] rst vppon hym
 to kyll him, and afterwarde the handes of
 all the people: so shalt thou put wekednesse away from the.

Opinly in the gates and not secretlye in preson: with lawfull witnesse and not tormentynge them or makēge them swer agensst thē selues or forswere thē selues.

8 Yf a matter be to harde for the in iudgemēt betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arise and gett the vpp vnto the place which the Lorde thi
 9 God hath chosē, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe,
 10 and they shall shewe the how to iudge. And se that

¶. 5 vnto the gates 9 dayes, and aske

¶. 2 malum 3 omnem militiam cæli, quæ non præcepi 4 inquisieris diligenter 5 et lapidibus obruentur. 6 peribit qui interficietur 7 vt auferas malum de medio tui (v. 12). 8 Si difficile & ambiguū . . . lepram & non lepram, & iudicum intra portas tuas videris verba variari 9 qui indicabunt tibi iudicii veritatem.

¶. 2 vbels thut 3 yrgent eyn heer des hymels, das ich nicht gepotten habe 5 vnd solt sie zu todt steynigen 7 das du den bosē von dyr thuest (v. 12). 8 zwiffchen plage vnd plage, vnd was zenkische sachen sind ynn deynen thoren 9 die sollen dyr das vrteyl sprechen

¶. ¶. N. 5 Vnto the gates: Opely in the gates & not secretly in preson With lawfull witnesse and not tormentinge them or makynge thē swere agaynst them selues or forswere them selues.

- thou doo acordinge to that which they of that place
which the Lorde hath chofen fhew the and fe that thou
obferue to doo acordinge to all that they enforme the.
- 11 Acordinge to the lawe which they teach the and maner
of iudgement which they tell the, fe that thou doo and
that thou bowe not from that which they fhewe the,
nether to the right hande nor to the lyfte.
- 12 And that man that will doo presumptuously, fo that
he will not herken vnto the preaft that ftondeth there
to myniftre vnto the Lorde thi God or vnto the iudge,
fhall dye: and fo thou fhalt put awaye euell from Ifrael.
- 13 And all the people fhall heare and fhall feare, and
fhall doo nomare presumptuoſly,
- 14 ¶ When thou art come vnto the lōde which the Lorde
thi God geueth the and enioyeſt it and dwelleſt therin:
Yf thou fhalt ſaye, I will ſett a kinge ouer *kynges*.
me, like vnto all the nacions that are aboute me:
- 15 Then thou fhalt make him kinge ouer the, whom the
Lorde thi God ſhal choſe. One of thi brēthern muſt
thou make kinge ouer the, and mayſt not ſett a ſtraunger
- 16 ouer the which is not of thi brethern. But in ani wyſe
let hī not holde to many horſſes, that he bringe not the
people agayne to Egipte thorow the multitude of horſſes,
for as moch as the Lorde hath ſayed vnto you: ye ſhall
- 17 hence forth goo no moare agayne that waye. Alſo
he ſhall not haue to many wyues, leſt his hert turne
awaye, nether ſhall he gather him^ſyluer and golde to
moch.
- 18 And when he is ſeten vppon the ſeate off his

ſſ. 18 And when he is ſett

ſſ. 11 iuxta legem eius, ſequerisque ſententiam eorum, nec
declinabis 12 Qui autem ſuperbierit . . . ex decreto iudicis 13 vt
nullus deinceps intumeſcat ſuperbia. 14 poſſederis eam, habita-
ueriſque in illa 15 Non poteris alterius gentis hominem regem
facere, qui non ſit frater tuus. 16 Cumque fuerit conſtitutus . . .
equitatus numero ſubleuatus . . . vt nequaquam amplius per
eandem viam reuertamini. 17 quæ alliciant animum eius

℥. 10 nach allem das ſie dich leren werden 11 ſoltu dich
halten . . . nicht abweycheſt 12 vermessen handeln . . . ampt ſtehet
14 nymeſt es eyn vnd woneſt drynnen 16 nicht viel roſſer halte
. . . vmb der roſſe menge willen . . . fort nicht widder durch diſen
weg komen ſolt 17 das ſeyn hertze nicht abgewand werde

ſſ. ſſ. X. 14 Kynges.

kingdome, he shall write him out this seconde lawe in
 a boke takynge a cople of the preastes the leuites.
 19 And it shalbe with him and he shall reade there in
 all dayes of his lyfe that he maye lerne to feare the
 Lorde his God for to kepe all the wordes *
 20 of this lawe and these ordinaunces for to doo them: that
 his hert aryse not aboue his brethern and that he turne
 not from the commaundment: ether to the righte hande
 or to the lifte: that both he and his [Fo. XXXIII.]
 childern maye prolonge their dayes in his kingdome in
 Israel.

¶ The .XVIII. Chapter.

1 **T**HE preastes the Leuites all the
 trybe off Leui shall haue no
 parte nor enheritaunce with
 Israel. The offrynges of the
 Lorde and his enheritaunce
 they shall eate, but shall
 haue no enheritaunce amonge
 their brethern: the Lorde he
 is their enheritaunce, as he
 hath sayed vnto them. And this is the
 dutie of the preastes, of the people and of them that
 offer, whether it be oxe or shepe: They must geue vnto
 the preast, the shulder and the two chekes and the
 4 maw, the firstfrutes of thy corne, wyne and oyle,
 and the first of thy shepesheryng must thou geue
 5 him. For the Lorde thy God hath chosen him out

*M.C.S. The
 Leuytesmyght
 haue no pos-
 sessyons. I-
 dolatrye must
 be fledde.
 The prophet
 Chryst is
 promysed.
 The false pro-
 phet must be
 slayne, & how
 he may be
 knowen.*

F. 18 describet sibi Deuteronomium legis huius in volumine, accipiens exemplar a sacerdotibus Leuiticæ tribus 19 & ceremonias eius quæ in lege præcepta sunt. 20 in superbiam super fratres suos . . . vt . . . regnet ipse & filii eius super Israel. xviii, 1 quia 3 Hoc erit iudicium sacerdotum

L. 18 alle wort dises gesetzs vnd dise sitten 20 auff seynem konigreych. xviii, 3 das recht der priester

of all thy trybes to stonde and to miniftre in the name of the Lorde: both hi and his fonnes for euer.

6 Yf a Leuite come out of any of thy cities or any place of Israel, where he is a fegeorner, ād come with all the lust of his herte vnto the place which the Lorde
7 hath chofen: he shall there miniftre in the name of the Lorde his god as all his brethern the Leuites doo
8 whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that whiche cometh to hym of the patrimonye of hys .P. elders.

9 When thou art come in to the londe which the Lorde thy God geueth the, se that thou lerne not to
10 doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether bruterar,
a bruterar or a maker of dismale dayes or *murmurer* dismale dayes,
11 that vseth witchcraft or a forcerar or a *unlucky days* charmar or that speaketh with a spirite or a sothsayer
12 or that talketh with them that are deed. For all that doo soch thinges are abhominacion vnto the Lorde:
and because of these abhominacyons the Lorde thy
13 God doeth cast them out before the, be pure therfore
14 with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dysemall dayes and bruterars.

¶ 5 all the trybes 10 sonne or daughter to go thorow the fyre, or that vseth withcraft, or a chofer oute of dayes or that regardeth the flyēg of foules, or a forcerar 11 or a charmar, or that counceleth with spretes, or a prophecjar or that asketh the aduyse of the deed. 14 herken vnto chofers oute of dayes and prophecyars.

¶ 6 desyderans locum 8 ex paterna ei succeſſione debetur. 9 dabit . . . ne imitari velis 10 qui lustret . . . ducens per ignem: aut qui ariolos sciscitetur, & obseruet somnia atque auguria. nec fit maleficus, 11 nec incātator, neque qui pythones consulat, nec diuinos, & quærat a mortuis veritatē. 12 delebit eos in introitu tuo. 13 perfectus eris & absque macula 14 tu autem . . aliter institutus es.

¶ 6 vnd kompt nach aller lust seyner seele 8 on was er hat von dem verkaufften gutt seyner veter. 9 geben wirt 10 odder eyn weyſſager, odder eyn tage weler, odder der auff vogel geschrey achte, odder zeuberer, 11 odder beschwerer, odder warfager, odder eyn zeychen deutler, odder der die todten frage. 13 on wandel

¶ 5. ¶ 5. N. 10 *Withcraſte*: Or arte magyke. *Chofer oute of dayes*: Some that haue regarde to tymes. 11 *Asketh the aduyſe of the deed*: They aske y aduyſe of y deed that cōiure ſprytes in the nyght thinckyng that they are foules departed

But the Lorde thy God permytteth not that to the.

- 15 The Lorde thy God will sterre vpp a prophete
amonge you: euē of thy brethern like vnto me: and
16 vnto him ye shall herken acording to all *Christ is here
that thou desyredst of the Lorde thy god promysed a
in Horeb in the daye when the people preacher off
were gathered sayenge: Let me heare the better tyd-
voyce of my Lorde God nomoare nor se Moses.*
17 this greate fire any moare, that I dye not. And the
18 Lorde sayed vnto me: they haue well spoken, I will
[Fo. XXXIII.] rayse them vpp a prophett from amonge
their brethern like vnto the ād will put my wordes in
to his mouth and he shall speake vnto thē al that I
19 shall commaunde him. And whosoever will not herken
vnto the wordes which he shall speake in my name, I
will requyre it off him.
20 But the prophete which shall presume to speake
ought in my name which I commaunded him not to
speake, and he that speaketh in the name of straunge
21 Goddes, the same prophete shall dye. And yf thou
saye in thine hert, howe shall I knowe that whiche
22 the Lorde hath not spoken? When a prophete
speaketh in the name of the Lorde, yf the thyng
folow not nor come to passe, that is the thinge
which the Lorde hath not spoken. But the prophete
hath spoken it presumptuously: be not aferde therfore
of him.

¶ 20 commaunded not to speake

¶ 15 de gente tua & de fratribus tuis 16 quando contio congregata est 17 Bene omnia sunt locuti 19 ego vltor existam. 21 si tacita cogitatione 22 hoc habebis signum: . . . sed per tumorem animi sui propheta confinxit, & idcirco

¶ 14 nicht also stellen dem Herrn 16 am tage der versammlung 19 von dem wil ichs suchen. 20 vermessen 22 mit vermessenheyt geredt, darumb

¶ 15 Christ is here promysed a preacher of better tydynge then Moses.

¶ 15 Hie wirt klerlich eyn ander predigt verheyssen denn Moses predigt, wilche kan nicht das gesetze seyn, das gnugsam durch Mose geben, drum mus es das Euangelion seyn, Vnd diser prophet niemant denn Ihesus Christus selbs der solch newe predigt auff erden hat bracht.

¶ The .XIX. Chapter.

- 1 **W**HEN the Lorde thy God hath destroyed the nacyons whose londethe Lordethy God geueth the, and thou hast conquered the, and dwellest in their cities and in their houffes: thou shalt appoynte .iii. cities in the lande whiche the Lorde thy God geueth the to .P. possesse it: thou shalt prepare the waye and deuyde the costes of thy lande whiche the Lorde thy God geueth the to enheret, in to .iii. partes that whosoever committeth murthur may flee thither.
- 2 And this is the cause of the fleyer that shal flee thither and be saued: Yf he smyte his neghbour ignorantly and hated him not in tyme passed: As when a man goeth vnto the wodd with his neghbour to hew wod, and as his hāde fetcheth a stroke with the axe, the head slippeth from the helue and smyteth his neghbour that he dye: the same shall flee vnto one off the same cities ād be saued.
- 3 Left the executer of bloude folowe after the fleyer while his hert is whote and ouertake him, because

M.C.S. The fraunchesed townes. The punysshment of hym that beareth false wytnesse.

The popis fetuaries are of an other purpose. For he had leuer haue the frenshep of the euil, thē to saue them that are Good.

7. 2 separabis tibi 3 sternens diligenter viam 4 Hæc erit lex homicidæ fugientis . . . nesciens, & qui heri & nudius tertius nullum contra eum odium habuisse comprobatur 5 ferrumque lapsum de manubrio . . . ad vnam supradictarum urbium 6 dolore stimulatus

8. 2 ausfindern 4 Vnd das sol die sache seyn . . . vnwissend, vnd hat vorhyn keyn hafs auff yhn gehabt 5 das eyssen fure vom stiel 6 der blut reicher dem todtschleger nach iage, weyl seyn heritz erhitzt ist

M. M. N. 4 If he smyte, etc.: Here are shewed .ii. maner of māquellyng one done wyllingly & of set purpose, the other vn-wyllinglye: for euē he that kylleth with the hande maye before God be no māquellare: and agayne he that is angrie and enuyeth althoughe he kyll not wyth the hāde, cānot but be a mansleier before God: because he wyllleth hys neyghbour euill. As it is sayde .i. Iohan .iii, c.

- the waye is longe, and flee him, and yet there is
 no cause worthy of deeth in him, in 'as moch as he
 hated not his neighbour in tyme passed. *As hate ma-*
 7 Wherefore I commaunde the sayeng: se *keth the dead*
 that thou appoynte out .iii. cities *euell: so love*
 8 And yf the Lorde thy God enlarge *maketh it*
 thy costes as he hath sworne vnto thy fathers and geue *good.*
 the all the londe which he sayed he wold geue vnto
 9 thy fathers (so that thou kepe all these commaund-
 mentes to doo them, which I commaunde the this
 daye, that thou loue the Lord thy god ad walke in his
 wayes euer) then thou [Fo. XXXV.] shalt adde .iii
 10 cities moo vnto those .iii. that innocent bloude be not
 shed in thi lande which the Lorde thy God geueth the
 to enheret, and so bloude come vppon the,
 11 But and yf there be any man that hateth his neygh-
 boure and layeth awayte for him and ryseth agenst
 him and smyteth him that he dye, and fleeth vnto any of
 12 these cities. Then let the elders of his citie fende and
 fetch him thence and delyuer him in to the hondes
 13 of the iustice of bloude, and he shall dye, Let thyne
 eye haue no pitie on him, and so thou shalt put awaye
 innocent bloude from Israel, and happie arte thou.
 14 Thou shalt not remoue thy neighbours marke which
 they of olde tyme haue sett in thyne enheritaunce that
 thou enherettest in the londe which the Lorde thy God
 geueth the to enioye it.
 15 One witnesse shall not ryse agenst a man *Yee in all*
 in any maner trespase or synne, what so- *mater of her-*
 euer synne a man synneth: But at the *esie agenst*
 mouthe of two witnesses or of .iii. witnesses shall all *holye churche:*
 maters be tryed.
 16 Yf an vnrighteous witnesse ryse vp agenst a man to
 ¶. 6 qui non est reus mortis: . . contra eum qui occisus est,
 odium . . . monstratur. 8 quam eis pollicitus est 9 omni tempore
 . . . et supradict. trium vrbiū numerum duplicabis 10 ne sis fan-
 guinis reus. 12 de loco effugii . . proximi, cuius sanguis effusus est
 13 Non misereberis eius . . vt bene sit tibi. 15 stabit omne verbum.
 ¶. 6 so doch keyn vrteyl des todts an yhm ist 7 aussonderst.
 8 geredt hat 9 deyn leben lang 10 vnd kome blut auff dich. 12 des
 blut rechters 13 deyn augen sollen seyn nicht verschonen (v. 21) . .
 das dyrs wol gehe. 15 sol alle sache bestehen. 16 eyn freueller zeuge

- 17 accuse him of trespase: then let both the men which
stryue together stonde before the Lorde, before the
preastes and the iudges .P. which shalbe in those dayes,
18 and let the iudges enquire a good. And ^{a good, in}
yf the witnesse be founde false and that ^{good earnest,}
he hath geuen false witnesse agenst his ^{thoroughly}
19 brother thē shall ye do vnto hī as he had thought to
do vnto his brother, and so thou shalt put euel away
20 frō the. And other shal heare ād feare ād shal hēce-
forth comytt no more any soch wekednesse amōg you.
21 And let thyne eye haue no compassiō, but life for life,
eye for eye, toth for toth, hande for hand, and fote
for fote.

■ The .XX. Chapter

- 1 **W**HEN thou goest out to batayle ^{M.C.S. Who}
agenst thine enemyes, and ^{ought to go to}
seest horses and charettes and ^{battel. The}
people moo then thou, be not ^{Lawe of Ar-}
aferde of them, for the Lorde thy God is ^{mes amonge}
with the whiche broughte the out of the ^{the Israelites.}
londe off Egipte. And when ye are come ^{The Canaa-}
nye vnto batayle, let the preast come forth and speake ^{nytes must}
3 vnto the people and saye vnto them: Heare Israel, ye ^{they kyll.}
are come vnto batayle agenste youre enemyes, let not
youre hartes faynte, nether feare nor be amased nor a
dreade of them.
4 For the Lorde thy God goeth with you to fyghte
for you agenste youre enemyes and to saue you.

¶. 18 Cumque diligentissime perscrutantes 19 & auferes malum
de medio tui 20 talia audeant facere. 21 Non misereberis eius,
sed . . . exiges. xx, 1 ad bellum . . . equitatus & currus, &
maiolem quam tu habeas, aduersarii exercitus multitudinem
2 praelio, stabit fac. ante aciem 4 contra aduersarios dimicabit, vt
eruat vos de periculo.

¶. 18 wol forſchen 19 das boſe von dyr weg thuſt 20 ſolche
boſe ſtuck ſurnemen zu thun. xx, 1 ynn eyn krieg . . . roſs vnd
wagen des volcks das groſſer ſey, denn du 2 zum ſtreyt 3 furcht
euch nicht, vnd zappelt richt

- 5 And let the officers speake vnto the peo- [Fo.
XXXVI.] ple sayenge: Yf any man haue bylt a new
houffe and haue not * dedicate it, let him *Dedicat: the*
6 goo and returne to his houffe lest he dye *leuites I sup-*
in the batayle, and another dedicate it. *pose, halowed*
And yf any man haue planted a vyne- *thē as we doo*
oure shippes.
Comē: the yarde and haue not made it comen *, let
iii. first yeres him goo and returne agayne vnto his
the frute house, lest he dye in the batayle
myghte not be and another make it comen. And
eatē the fou. 'h yf any man be betrothed vnto a wyfe
it might be and haue not taken hyr, let hym goo
7 *offred and the* and returne agayne vnto his houffe, lest
fifte eaten and he dye in the batayle and another take
that ys to her.
make it comē
to bringe it to
the vffe of the
laye people.
- 8 And let the officers speake further vnto the people
and saye. Yf any man feare and be faynte herted, let
him goo and returne vnto his houffe, lest his brothers
9 hert be made faynte as well as his. And when the
officers haue made an ende off speakyng vnto the
people, let thē make captaynes of warre ouer them.
- 10 When thou comest nye vnto a citie to fight agenst
11 it, offre them peace. And yf they answere the agayne
peasably, and open vnto the, then let all the people
that is founde therein be tributaries vnto the and serue
12 the. But and yf they will make no peace with the,
then make warre agenste the citie and besege it.
- 13 .P. And when the Lord thy God hath delyuered it
in to thine handes, smyte all the males thereof with

ṽ. 6 fecit eam esse communem, & de qua vesci omnibus liceat?
. . . & alius homo eius fungatur officio. 8 sicut ipse timore perter-
ritus est. 9 siluerint duces exercitus . . . vnusquisque suos ad bel-
landum cuneos præparabit. 10 offeres ei primum pacem. 11 Si
receperit . . . saluabitur, & seruiet tibi sub tributo. 12 sin autem
fœdus inire noluerit, & cœperit contra te bellum

ṽ. 5 die heubtleut sollen mit dem volck reden 6 noch nicht
gemeyn gemacht 8 seyner brüder hertz feyg mache wie sein hertz
ist. 9 die heubtleut . . . sollen sie die vbirsten des heers fur das
volck an die spitzen stellen. 11 Antworttet sie dyr fridelich . . .
dyr zinsbar vnd vnterthan seyn. 12 Wil sie aber nicht fridelich mit
dyr handeln, vnd wil mit dyr kriegem

ṽ. 5 *Dedicat:* Same note as in Tyndale. 6 *Comē.*
Same note as in Tyndale.

- 14 the edge of the swerde, saue the wemē and the childern
and the catell and all that is in the citie and all the
spoyle thereof take vnto thy selfe and eate the spoyle
of thyne enemies which the Lord thy God geueth the.
- 15 Thus thou shalt doo vnto all the cities whiche are a
greate waye of from the ād not of the cities of these
nacions.
- 16 But in the cities of these nacions which the Lorde
thy God geueth the to enheret, thou shalt saue alyue
17 nothings that bretheth. But shalt destroye them with
out redempcion, both the Hethites, the Amorites, the
Cananites, the Pherezites, the Heuites and the Iebu-
sites, as the Lorde thy God hath commaunded the,
18 that they teach you not to doo after all their abhom-
inacyons whiche they doo vnto their goddes, and so
shulde synne agenst the Lorde youre God
- 19 When thou hast beseged a citie longe tyme in mak-
inge warre agenst it to take it. destroye not the trees
thereof, that thou woldest thrust an axe vnto them.
For thou mayst eate of thē, and therefore destroye them
not. For the trees of the felde are no men, that they
20 myght come agenst the to besege the. Neuerthelater
those [Fo. XXXVII.] trees which thou knowest that
mē eate not of them, thou maist destroye and cutte
them doune and make bolwerkes agenst the citie that
maketh warre with the, vntyll it be ouerthrowne.

¶. 14 Omnem prædam exercitui diuides . . de spoliis 15 &
non sunt de his vrbibus quas in possessionem accepturus es.
17 sed interficies in ore gladii 19 nec securibus per circūitum
debes vastare regionem . . . nec potest bellantium contra te au-
gere numerum. 20 non sunt pomifera, sed agrestia & in cæteros
apta vsus, succide & instrue machinas

¶. 14 allen raub soltu vnter dich austeylen . . . von der aus-
beut 15 vnd nicht hie von den stedten sind diser völcker. 17 son-
dern solt sie verbannen 19 das du mit exten dran farist . . . Ifts
doch holtz auff dem feld . . . vnd kan nicht zum bolwerg komen
widder dich. 20 bolwerg draus bawen.

¶ The .XXI. Chapter.

- 1 **Y**F one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the feldes, and
 2 not knowne who hath slayne him: Then let thine elders and thy iudges come forth
 3 aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not laboured
 4 with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earinge nor sowenge, ād strike of hir heed there in the valey.
 5 Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chossen them to ministre and to blesse in the name off the Lorde and therfore at
 6 their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall wasshe their handes ouer the heyffer that is
 7 beheded in the playne, and shall answere ād saye: oure handes haue not shed this bloude ne- .P. ther haue oure
 8 eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast delyuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen

M.C.S. The purgacion of hym that is founde deed & is not knownen how he was slayne. How we ought to take to wyfe her that is takē in warre. The ryght of the fyrst begotten. The punnyshment of the sonne that is dysfobedyent to hys father and mother.

¶. 2 & metientur a loco cadaueris singularum per circumitum spatia ciuitatum 3 quæ non traxit iugum, nec terram scidit vomere 4 vallem asperam et saxosam, quæ nunquam arata est, nec fementem recepit 5 & ad verbum eorum omne negotium pendet: & quicquid mundum vel immundum est, iudicetur. 7 & dicent 8 Et auferetur ab eis reatus sanguinis

¶. 2 vnd von dem erschlagenen messen an die stede die vmbherliegen 3 da mit man nicht geerbeyttet hat, noch am ioch gezogen hat 4 ynn eynen kiesichten grund, der widder geerbeyttet noch beset ist 5 nach yhrem mund sollen alle sache vnd alle plage gehandelt werden 7 vnd sollen antwortten vnd sagen 8 So werden sie vber dem blut versunet seyn

- 9 the And so shalt thou put innocent blood frō the,
 when thou shalt haue done that which is *Right in the*
 right in the syght of the Lorde. *lordes sighte,*
ād not in thine
- 10 When thou goest to warre agenst thyne *imaginacion.*
 enemies and the Lorde thy God hath delyuered them
 in to thine handes and thou hast take them captyue,
 11 and seist amonge the captyues a bewtifull woman and
 hast a fantasye vnto her that thou woldest *fantasye, lik-*
 12 haue her to thy wyfe. Then bringe her *ing, fondness*
 home to 'thine housse and let her shaue hir heed and
 13 pare hir nayles ād put hir rayment that she was taken
 in from hir, and let hir remayne in thine housse and be
 wepe hir father and hir mother a moneth long and
 after that goo in vnto her ād marie her ād let her be
 14 thi wife. And yf thou haue no fauoure vnto her, then
 let her go whother she lusteth: for thou mayst not sell
 her for monye nor make cheuesaūce of her, *cheuesaunce,*
 because thou hast hūbled her. *bargain*
- 15 Yf a man haue two wyues, one loued and a nother
 hated, and they haue borne him children, both the loued
 and also the hated. Yf the firstborne be the sonne of the
 16 hated: then whē [Fo. XXXVIII.] he deal- *dealeth, di-*
 eth his goodes amonge his childern, he *videth*
 maye not make the sonne of the beloued firstborne be-
 fore the sonne of the hated whiche is in deade the first-
 17 borne: But he shall knowe the sonne off the hated for

¶. 9 tu autem alienus eris ab innocentis cruore qui fusus est, cum feceris quod præcepit dominus. 11 admaueris eam 13 & postea intrabis ad eam, dormiesque cum illa 14 non federit animo tuo . . . nec opprimere per potentiam 17 sed filium odiosæ agnoscat

¶. 9 Also soltu das vnschuldige blut von dyr thun, das du thuest was recht ist fur den augen d. H. 11 hast lust zu yhr . . . 12 bescheren 14 wenn du aber nicht lust zu yhr hast 14 verkeuffen noch versetzen 17 sondern . . . erkennen


¶¶. N. 9 *Innocēt blood:* The Chald. interpre. him that shedeth innocēt bloude. 11 *Haue her to thy wyfe:* Here were they permytted to take a wife of the gentyles but fyrst to shaue her head & cut her nayles &c. which ceremony sygnified that she shuld be instruct to cutt a waye the wantonesse, & superfluous deckyng with the delycate condycions of the gentyles, lest the cleane people of the Iewes shulde in short space abhorre her, yf she contynued in her olde maners. 14 *Hast humbled her,* that is, afflyct vexed & greued her by takīg awaye her father contrey & goodes &c. as in the Pfal. xxxvii, b.

his firstborne, that he geue him dowble off all that he hath. For he is the first off his strength, and to him belongeth the right of the firstborneshippe.

18 Yf any man haue a sonne that is stuburne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto
19 them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and
20 vnto the gate of that same place, and saye vnto the elders of the citie. This oure sonne is stuburne and disobedient and will not herken vnto oure voyce, he
21 is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

22 Yf a man haue commytted a trespase worthy of deeth and is put to deeth for it and hanged on tree:
23 let not his body remayne all nyghte vppon the tree, but burye hym .P. the same daye. For the curse off God is on him that is hanged. Defile not thy londe therefore, whiche the Lorde thy God geueth the to enherett.

¶ The .XXII. Chapter.

1  F thou se thy brothers oxe or shepe goo astraye, thou shalt not with drawe thy selfe from them: But shalt brynge them
2 home agayne vnto thy brother. Yf thy

M.C.S. What thou oughtest to do when thou fyndest thy neyghbours beast goynge astraye.

¶. 21 And thou shalt put

¶. 17 iste est enim principium liberorum eius 19 ad portam iudicii 20 contemnit, comessationibus vacat, & luxuriæ atque conuiuuiis 21 vt auferatis malum 22 morte plectendum est, & adiudicatus morti appensus fuerit in patibulo. xxii, 1 Non videbis . . . & præteribis: sed reduces

¶. 17 Denn der selb ist der anfang seynes vermugens 20 vnd ist eyn schwelger vnd truncken bolt 21 das bose 22 des todes würdig ist, vnd wirt also getodt das man yhn auff eyn holtz henget. xx, 1 Wenn du . . . sihest . . . so soltu dich nicht entziehen

- brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne housse and lett them be with the, vntyll thy brother axe after them, and
 3 then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.
- 4 Yf thou se that thy brothers asse or oxe is fallen doune by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.
- 5 The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhomynacyon vnto the Lorde thi God.
- 6 Yf thou chaunce vppon a byrds nest by the [Fo. XXXIX.] waye, in what soeuer tree it be or on the groude, whether they be younge or egges, ad the dame sittenge vppon the younge or vppō the egges:
- 7 Thou shalt not take the mother with the younge. But shalt in any wyse let the dame go and take the younge, that thou mayst prospere and prolonge thy dayes.
- 8 When thou byldest a new housse, thou shalt make

A man shall not weere womens clothyng or a womā manes clothyng. To weare a cote of woolle & of flaxe is also forbyddē. The punnyshment of hym that accuseth a man vnrighteously: of an aduowtrer also & of hym that rauysheth a mayde.

℞. 2 aske

℥. 2 quærat . . . & recipiat. 3 ne negligas quasi alienam. 4 non despicias, sed subleuabis cum eo. 5 apud deum 7 abire patieris

℥. 2 suche, vnd denn yhm widder gebist 3 du kanst dich nicht entziehen. 4 sondern solt yhm auff helffen. 7 solt die mutter fliegen lassen

℞. ℞. X. 5 It is not here forbyddē but that to cxtue (*sic*) or auoyde leopardye, or to passe the tyme merely or to begile oure enemyes a womā may weere a mans harnesse or vestimentes & contrarywyse a man womā clothes: but that they be not earnestly & customablye vsed, that due honesty & dignitye may be obserued of bothe kyndes: seyng to do other wyse is vncomely. 6 *The mother with the younge*: Thou shalt not kil the mother, etc. This lawe will no moare but that in dealinge mercifully with beastes we shulde lerne mercifulnesse vnto oure neyghbours. 8 *A new house*: The houses be flat in those contreys.

a batelmēt vnto the roffe, that thou lade *The houffes*
 not bloude vppon thine houffe, yf any mā *beflatten thofe*
 fall there of. *cōtres.*

- 9 Thou fhalt not fowe thy vyneyarde with dyuerfe
 fede: left thou halowe the fede whiche thou haft fowen
 with the frute off thy vyneyarde.
- 10 Thou fhalt not plowe with an oxe ād an affe
 togetherr
- 11 Thou fhalt not weere a garment made of woll and
 flax together.
- 12 Thou fhalt put rybandes vpō the .iiii. quarters of
 thy vesture wherewith thou couereft thy felfe.
- 13 Yf a man take a wyfe and when he hath lyen with
 14 her hate her ād leye fhamefull thinges vnto hyr charge
 and brynge vp an euell name vppon her and faye: I
 toke this wyfe, and whē I came to her, I founde her
 15 not a mayde: Thē let the father of the damfell and the
 mother .P. brynge forth the tokens of the damfels vir-
 ginite, vnto the elders of the citie, euen vnto the gate.
- 16 And let the damfels father faye vnto the elders, I gaue
 my doughter vnto this man to wife and he hateth her:
- 17 and loo, he layeth fhamefull thinges vnto hir charge
 faynge, I founde not thy doughter a mayde. And yet
 thefe ar the tokens of my doughters virginite. And
 let them ſprede the vesture before the elders off the citie.

℞. 8 murum tecti per circūitum: ne effundatur fanguis in
 domo tua, & ſis reus labente alio, & in præceps ruente. 9 ne &
 ſementis quam ſeuiſti, & quæ naſcuntur ex vinea, pariter ſanctifi-
 cētur. 11 contextum 12 quatuor angulos pallii tui 13 & poſtea
 odio habuerit eam, 14 quæſieritque occaſiones . . . obiciens ei
 nomen peſſimum 15 tollent eam . . . & ferent 17 imponit ei no-
 men peſſimum . . . hæc ſunt ſigna

℥. 8 eyn lehnē drumb auff d. dache, auff das du nicht blut
 auff deyn haus ladiſt 9 das du nicht zur fulle heyligeſt . . . ſampt
 dem eynkomen des weynbergis. 11 zu gleych gemenget. 12 an
 den vier fittigen deynes mantels 13 vnd wirt yhr gram, wenn er
 ſie beſchlaffen hat, 14 vnd legt yhr was ſchendlichs auff 15 ſie
 nemen, vnd ſur die Eltiſten der ſtad yn dem thor eraus bringen
 17 vnd legt eyn ſchendlich ding auff ſie

ℳ. ℳ. N. 9 *With diuerſe ſeede* for then the one ſhulde hurte
 the other: ſo the maners & dealīg of men may not be double but
 ſingle ſymple agreeable in opinions & not of contrary ſectes & dy-
 uerſe doctrynes. 10 To not plowe with an oxe and an affe and not
 to were a garmēt of wollen & lynē do meane both one thyng, and
 are expounded in Leuiti. xix, d.

18 Then let the elders of that citie take that man and
 19 chaſtyce him and merce him in an hundred ſycles of
 fyluer and geue them vnto the father of the damſell,
 becauſe he hath brought vpp an euell name vppon a
 mayde in Iſrael. And ſhe ſhalbe his wife, and he maye
 20 not put her awaye all his dayes. But and yf the thinge
 be of a ſuertie that the damſell be not founde a virgen,
 21 let them brynge her vnto the dore of hir fathers houſſe,
 and let the men of that citie ſtone her with ſtones to
 deeth, becauſe ſhe hath wrought folye in Iſrael, to
 playe the whore in hir fathers houſſe. And ſo thou
 ſhalt put euell awaye from the.

22 Yf a man be founde lyenge with a woman, that
 hath a wedded huſbonde, then let the etherother,
 dye etherother of the: both the man that *both the one*
 laye with the wife and alſo the wife: ſo *and the other*
 ſhalt thou put awaye euell from Iſrael.

23 Yf a mayde be hanſaſted vnto an huſ- hanſaſted,
 bonde, and then a man finde her in the *i. e. hand-*
 24 towne and leye with her, then ye ſhall *faſted, be-*
trothed
 brynge them both out vnto the gates of that ſame citie
 and ſhall ſtone them with ſtones to deeth: The damſell
 becauſe ſhe cried not beyng in the citie: And the man,
 becauſe he hath humbled his neyghbours wife, and thou
 ſhalt put awaye euell from the.

25 But yf a man finde a betrothed damſell in the ſelde
 and force her and leye with her: The man that
 26 laye with her ſhall dye alone, and vnto the damſell
 thou ſhalt doo no harme: becauſe there is in the dam-
 ſell no cauſe of deeth. For as when a man ryſeth

¶. 19 quos dabit . . diffamauit nomen peſſimum . . . non po-
 terit dimittere eam 20 non eſt in puella inuenta virginitas: 21 eiici-
 ent eam . . . quoniam fecit nefas in Iſrael . . . & auferes malum
 (vv. 22, 24) 22 morietur, id eſt, adulter & adultera 23 Si puellam.
 deſponderit vir . . . 24 quia humiliavit vxorem proximi ſui. 25 &
 apprehendens concubuerit cum ea, ipſe morietur ſolus 26 quo-
 niam ſicut latro

¶. 19 ſeyn leben lang nicht laſſen muge. 20 Iſts aber die
 warheyt, das . . . nicht iſt iungfraw funden 21 torheyt in Iſr. be-
 gangen hat . . . das boſe (vv. 22, 24) 22 der man vnd das weyb, bey
 dem er geſchlaffen hat 23 yemand vertrawet iſt 24 geſchrien hat
 25 auff dem ſelde krieget, vnd ergreyfft ſie vnd ſchlefft bey yhr
 . . . der man alleyn ſterben 26 Sondern gleych wie yemand

agenste his neyghboure and sleiyeth him, euē so is this
 27 matter. For he founde her in the feldes and the be-
 trothed damfell cried: but there was no mā to succoure
 her.

28 Yf a man finde a mayde that is not betrothed ād
 29 take her ād lye with her ād be founde: Then the man
 that laye with her shall geue vnto the damfells father
 L. fycles of syluer. And she shall be his wife, because
 he hath humbled her, and he maye not put her awaye
 all hys dayes.

30 No man shall take his fathers wife, nor vnheale his
 fathers couerynge.

P

¶ The .XXIII. Chapter

1 **N**ONE that is gelded or hath his
 preuey membres cutt of, shall
 come in to the congregacion
 2 of the Lorde. And he that is
 borne of a comen woman shall not come
 in- the congregacion of the Lorde, no in
 the tenth generacyon he shall not entre in to the con-
 3 gregacyon of the Lorde. The Ammonites and the
 Moabites shall not come in to the cōgregacyon of the
 Lorde, no not in the tenth generacion, no they shall

*M.C.S. What
 maner of men
 may not be ad-
 myt in to the
 churche. Pol-
 lutiōs that
 happe in the
 night. Vfurie.*

M. 2 in to the congregacyō

V. 26 animam eius: ita et puella perpeffa est. 27 liberaret
 eam. 28 & res ad iudicium venerit 29 cunctis diebus vitæ suæ.
 30 nec reuelabit operimentum eius. xxiii, 1 eunuchus attritis vel
 amputatis testiculis, & absciso veretro 2 mamzer, hoc est de scorto
 natus . . . vsque

L. 26 schlugē feyne feele todt, so ist dis auch 27 schrey, vnd
 war niemant der yhr halff. 28 vnd werden gefunden 29 nicht
 lassen seyn leben lang. 30 nicht auff decken seyns vaters decke.
 xxiii, 1 gebrochener noch verschnyttener 2 hurkind . . . auch nach
 dem zehenden gelid, sondern sol schlecht nicht

M. M. N. 29 What humble signifieth here loke Thren. v. b.
 xxiii, 1 *To come into the cōgregacyon* is to haue office or mynistra-
 cion, amōg the congregacion: which no deformed person myght
 haue: lest his deformytye shuld be an occasyon to despyse the
 offyce or admynistracion wherein he was ordeyned.

- 4 neuer come in to the cōgregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agenst the Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuerthelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessinge vnto the, because the Lorde thy God loued the. Thou shalt neuer therefore seke that which is prosperouse or good for them all thy dayes for euer.
- 7 Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egiptian, because thou wast a straunger in hys londe. The childern that are begotten of them shall come in to the congregacyon of the Lorde in the .iii. generacion.
- 9 [Fo. XLI.] When thou goest out with the host agenst thine enemies, kepe the frō all wekednesse for the Lorde is amonge you.
- 10 Yf there be any man that is vncleane by the reason of vnclennesse that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue washed him selfe with water before the euen: ād then whē the sonne is doune, let him come in to the host agayne.
- 12 Thou shalt haue a place without the host whother thou shalt resorte to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which

¶. 4 quia conduxerunt contra 6 Non facies cum eis pacem, nec quæris eis bona 7 nec Ægyptium 9 re mala. 10 Si fuerit inter vos . . . nocturno pollutus sit somnio 12 ad requisita naturæ 13 gerens paxillum in balteo

¶. 4 widder euch dingeten 6 Du solt yhn widder glück noch heyl wundschen deyn leben lang ewiglich. 7 nicht fur gewel halten 9 fur allem bosen. 10 Wenn yemand vnter dyr ist, der nicht reyn ist, das yhm des nachts was widder faren ist 12 zur nott hynaus

¶. ¶. N. 13 *Wepon*: If soche polycies must be hadde in fowdyars tentes to kepe thē cleane, moch moare in cyties and townes. If soche a thyng, which of it selfe is not euell, must be so earnestly seene to: what syngular prouyfyō ought ther to be hadde that no opē whoredome, aduowtrye, theft, pollyng, exaccion etc. were vsed.

14 is departed from the. For the Lorde thy God walketh in thyne host, to rydd the and to sett thine enemyes before the. Let thine host be pure that he se no vncleane thinge amonge you and turne from you.

15 Thou shalt not delyuer vnto his master the seruauent
16 which is escaped from his master vnto the. Let him dwel with the, euē amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vexe him not.

17 There shalbe no whore of the doughters of Israel,
18 nor whorekeper of the sonnes of Israel .℞. Thou shalt nether brynge the hyre of an whore nor the pryce of a dogge in to the housse of the Lorde thy God, in no maner of vowe: for euē both of them are abhominacion vnto the Lorde thy God.

The pope wil take tribute of them yet ad bissshopes, ad abottes desire no better tenants.

19 Thou shalt be no vsurer vnto thy brother, nether in mony nor in fode, nor in any maner thinge that is lent
20 vppon vserye. Vnto a straüger thou maist lende vppon vserye, but not vnto thy brother, that the Lorde thy God maye blesse the in all that thou settest thyne hande to in the londe whother thou goest to conquere it.

21 When thou hast vowed a vowe vnto the Lorde thy God, se thou be not slacke to paye it. For he will surely requyre it of the, and it shalbe synne vnto the.
22 Yf thou shalt leue vowinge, it shalbe no synne vnto
23 the: but that which is once gone out off thy lippes, thou must kepe and doo, accordyng as thou hast vowed vnto the Lorde thy god a frewiloffryng whiche thou hast spoken with thy mouth.

24 When thou comest in to thy neighbores vyneyarde,

℣. 14 vt eruat te 16 in loco qui ei placuerit . . . ne contristes eum. 17 scortator 20 sed alieno. Fratri autem tuo absque vfura id quod indiget, cōmodabis 23 sicut promissisti domino deo tuo, & propria voluntate & ore tuo locutus es.

℣. 14 das er dich erredte 16 solt yhn nicht schinden. 17 hurer
20 An dem frembden magstu wuchern

℣. ℣. N. 18 *The hyre*, etc. There be now many that desyre no beter rentes.

thou mayst eate grapes thy belyfull at thine awne pleasure: but thou shalt put none in thy bagge.

- 25 When thou goest in to thy neyghbours corne, thou mayst plucke the eares with thine hād [Fo. XLII.] but thou mayst not moue a sycle vnto thy neyghbours corne.

■ The .XXIII. Chapter.

- 1 **W**HEN a man hath taken a wyfe and married her, yf she finde no fauoure in his eyes, because he hath spied some vnclennesse in her. Then let him write her a bylle of deuorcement and put it in hir hande
2 and sende her out of his housse. Yf when she is departed out of his housse, she goo
3 and be another mans wife and the seconde husbonde hate her and write her a letter of deuorcement and put it in hir hande and sende her out of his housse, or yf the seconde man dye whiche toke her to
4 wyfe. Hir first man whiche sent hir awaye maye not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhominacyon in the syght of the Lorde: that thou defile not the lōde with synne, which the Lorde thy God geueth the to enherett.
5 When a man taketh a newe wyfe, he shall not goo a warrefare nether shalbe charged wyth any busynesse: but shalbe fre at home one yere and reioyse with his wife whiche he hath taken.

M.C.S. Deuorcement is permytted. He that is newly maryed shall not be compelled to go to warre. The remnaunte of corne must be left in heruest for the poore.

Ṛ. 24 quantum tibi placuerit: foras autem ne efferas tecum. 25 falce autem non metes. xxiiii, 1 propter aliquam fœdidatē 2 Cumque egressa alterum maritum duxerit 3 oderit eam, . . domo sua, . . fuerit 4 polluta est, & abominabilis facta . . ne peccare facias terram tuam 5 non procedet ad bellum, nec ei quippiam necessitatis iniungetur publice

℣. 24 bis du satt habist, aber du solt nichts ynn deyn gefess thun. 25 nicht drynnen hyn vnd her faren. xxiiii, 1 vmb etwa eyner vnluſt willen 4 nach dem sie ist vnreyn vnd eyn gewel fur dem HERRN, Auff das du das land nicht zu funden machist 5 yhm nichts aufflegen.

- 6 .¶. No mā shall take the nether or the vpper mil-
stone to pledge, for then he taketh a mans lyfe to pledge.
- 7 Yf any man be founde stealyng any of his brethern
the childern of Israel, ād maketh cheuesfaunce of him
or selleth him, the thefe shall dye. And thou shalt
put euell awaye from the.
- 8 Take hede to thy selfe as concernynge the plage of
leprosy, that thou obserue diligently to doo acordinge
to all that the preastes the leuites shall *Do as the*
teach the, as I commaunded them so ye *preastes teache*
9 shall obserue to doo. Remembre what *you: but as I*
the Lorde thy God dyd vnto Mir Iam *haue taughte*
by the waye, after that ye were come out *thē and not as*
off Egipte. *they fayne.*
- 10 Yf thou lende thy brother any maner soker, thou
11 shalt not goo in to his housse to fetch a pledge: but
shalt stonde without and the man to whom thou lend-
12 est, shall brynge the the pledge out at the dore. For-
thermore yf it be a pore body, goo not to slepe with
his pledge: but delyuer hym the pledge agayne by that
13 the sonne goo doune, and let him slepe in his owne
rayment and blesse the. And it shalbe rightuousnes
vnto the, before the Lorde thy God.
- 14 Thou shalt not defraude an hyred seruaunte that is
nedye and poore, whether he be off thy [Fo. XLIII.]
brethern or a straunger that is in thy lond with in thy
15 cities. Geue him his hyre the same daye, and let not the

¶. 6 quia animam suam apposuit tibi. 7 Israel, & vendito eo
acceperit pretium 8 sacerdotes Leuitici generis . . . & imple soli-
cite. 10 Cum repetes 11 proferet quod habuerit. 14 indigentis, &
pauperis fratris tui

¶. 6 denn er hat dyr die seel zu pfand gesetzt. 7 eyn seele stilet
. . . versetzt odder verkeufft sie 10 yrgent eyne schuld borgeß
14 nicht vervorteylen das lohn des bnöttigeten vnd armen

¶. ¶. X. 6 By the nether or vpper mylstone is signyfyed any
thinge which is necessarily requyred to a borower or debtour,
wherof he nouryssheth & sustayneth hym selfe, that may no credi-
toure take frō him, in especiall his crafte & occupacyō wherō he
chefely liueth may he not, by enpresonnement (which some most
cruelly do) kepe hym from: Left he be compelled to paye his dett
with double disprofet. One, that his milstone is idell in the meane
tyme. Another, that he is constraigned to come further in dett
otherwayfe: or to sell his necessary goodes with out which he
cannot lyue, to makepayment.

sonne goo doune thereon. For he is nedye ad therewith susteyneth his life, lest he crye agenst the vnto the Lorde ad it be synne vnto the.

16 The fathers shal not dye for the childern nor the childern for the fathers: but euery mā shal dye for his awne synne.

17 Hynder not the right of the straunger nor of the
18 fatherlesie, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egipte, ad how the Lord thy God delyuered the thēce. Wherefore I cōmaūde the to doo this thinge.

19 When thou cuttest doune thyne herueste in the felde and hast forgotte a shefe in the felde thou shalt not goo agayne and fett it: But it shalbe for the straunger, the fatherlesse and the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne
20 hande. When thou beatest doune thyne oylue, trees thou shalt not make cleane riddaunce after the: but it shalbe
21 for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy vyneyarde, thou shalt not gather cleane after the: but it shalbe for the straunger,
22 the fatherlesse and the wedowe. And remembre that thou wast a .P. seruaunte in the lond of Egipte: wherefore I cōmaūde the to doo this thinge.

¶ The .XXV. Chapter.

1 **W**HEN there is strife betwene men, *M.C.S. The punnyshment of offenders. The lawe of reasyng seed to the brother that is deed.*
let the come vnto the lawe,
and let the iudges iustifie the
rightuous and condemne the
2 trespaser. And yf the trespaser be wor-

M. 1 If there be

L. 15 sustentat animam suam 17 Non peruerteris 20 collegeris . . non reuerteris vt colligas 21 non colliges remanentes racemos xxv. 1 & interpellauerint iudices, . . . iustitiæ palmam dabunt: . . . condemnabunt impietatis.

L. 15 erhelt seyne seele darauff 17 nicht beugen 20 abgelesen . . . genaw ablefen . . . 21 weinberg gelesen . . genaw aufflesen. xxv, 1 fur gericht bringen . . den gerechten rechtfertigen vnd den gotlosen verdamnen.

thy of ftrypes, then let the iudge caufe to take him doune and to bete him before

Measures and weyghtes.

his face accordyng to his trespase, vnto a certayne
 3 numbere. XL. ftrypes he fhall geue him and not paffe:
 left yf he fhulde exceade and beate him aboue that with
 many ftrypes, thi brother fhuld appere vngodly before
 thyne eyes.

4 Thou fhalt not mofell the oxe that treadeth out
 the corne.

5 When brethren dwell together and one of them dye and haue no childe, the
 wyfe of the deed fhall not be geuen out vnto a ftraun-
 ger: but hir brotherlawe fhall goo in vnto her and take
 6 her to wife and marie her. And the eldeft fonne which
 fhe beareth, fhall ftonde vp in the name of his brother
 which is deed, that his name be not put out in
 Ifrael.

7 But and yf the man will not take his fyfterlawe,
 then let her goo to the gate vnto the el- [Fo. XLIIII.]
 ders and faye: My brotherlawe refuseth to fterre vpp
 vnto his brother a name in Ifrael, he will not marie
 8 me. Then let the elders of his citie call vnto him and
 comen with him. Yf he ftonde and faye: I will not
 take her, then let his fyfterlawe goo vnto him in the
 prefence of the elders and loofe his fhowe of his fote
 and fpytt in his face and anfwere and faye.

9 So fhall it be done vnto that man that will not
 10 bylde his brothers houffe. And his name fhallbe called
 in Ifrael, the vnfhod houffe.

℞. 3 vngoodly 7 fyfter in lawe (v. 8)

℥. 2 Pro menfura peccati, erit & plagarum modus 3 non ex-
 edant: ne fœde laceratus 6 & primogenitum ex ea filium nomine
 illius appellabit 7 accipere vxorem frat. fui quæ ei lege debetur
 . . . ad portam ciuitatis, & interpellabit . . dicetque 10 Domus
 difcalceati.

℥. 2 nach der mas vnd zal feyner miffethat 3 fo man mehr
 fchlege gibt, er zu viel gefchlagen werd, vnd deyn bruder fcheuf-
 lich fur deynen augen fey. 7 fchwegeryn neme, fo fol fie, feyne
 fchwegeryn hinauff gehen vnter das thor . . . eyn namen zu er-
 wecken. 8 Wenn er denn fteht 10 des Barfuffers haus.

℞. ℞. N. 3 .XL. ftrypes: Therefore had S. Paul no mo at
 any tyme. 2 Cor. xi, f. 6 Which is deed: So that he fhulde be
 the chylde of the brother that deed was, & not his that gatt him

11 Yf when men ftryue together, one with another, the
 wife of the one rûne to, for to ryd hyr hufbonde out
 of the handes of him that fmyteth him and put forth
 12 hir hande and take him by the fecrettes: cutt of hir
 hande, and let not thine eye pitie her.

13 Thou fhalt not haue in thy bagge two maner
 14 weyghtes, a greate and a fmall: nether fhalt thou haue
 in thine houle dyuerfe meafures, a great and a fmall.
 15 But thou fhalt haue a perfect and a iuft meafure: that
 thy dayes maye be lengthed in the londe whiche the
 16 Lorde thy God geueth the, For all that do foche thinges
 and all that doo vnright, are abhominacion vnright, *wrong*
 vnto the Lorde thy God.

17 .P. Remembre what Amalech dyd vnto the by the
 18 waye after thou cameft out of Egipte, he mett the by
 the waye and fmote the hynmoft of you, all that were
 ouer laboured and dragged by hynde, when thou waft
 19 faynted and werye, and he feared not God. Therefore
 when the Lorde thy God hath geuen the reft from all
 thyne enemyes rounde aboute, in the londe whiche
 the Lorde thy God geueth the to enheret and poffeffe:
 fe that thou put out the name of Amalech from vnder
 heauen, and forget not.

ſc. 13 two maner of weyghtes

V. 11 iurgium viri duo, & vnus contra alterum rixari cœperit
 12 nec flecteris ſuper eam vlla miſericordia. 15 pondus habebis
 iuſtum & verum, & modius æqualis & verus 16 abominatur . . .
 & auerſatur omnem iniuſtitiam. 19 requiem, & ſubiecerit . . .
 delebis

L. 11 leufft zu 12 auge ſol yhr nicht verſchonen. 15 vollig vnd
 recht gewicht . . . Epha 19 auſtilgen.

ſc. ſc. N. 11 *Put forth her hande* etc.: God wyll that a wo-
 man be moare ſhame faſt then ether to exercyſe the feate of a mā
 in feyghtyng or to touche that mēbre.

■ The .XXVI. Chapter.

- 1 **W**HEN thou art come in to the *M.C.S. The fyrſt frutes and tythes to the Leuites, ſalt herleſſe, widowes, and ſtraungers.*
 2 londe whiche the Lorde thy God geueth the to enherett and haſt enioyed it and dwell-
 3 eft there in: take of the firſt of all the frute of the erthe, which thou haſt brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place *maunde, baſ-*
 4 which the Lorde thy God ſhall choſe to *ket*
 5 make his name dwell there. And thou ſhalt come vnto the preaſt that ſhalbe in thoſe dayes and ſaye vnto him I knowledge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde ſware vnto oure fathers for to geue vs.
 6 [Fo. XLV.] And the preaſt ſhall take the maunde out of thine hande, and ſet it doune before the alter of the
 7 Lorde thy God. And thou ſhalt anſwere and ſaye before the Lorde thy God: The Sirians wolde haue deſtroyed my father, and he went doune in to Egipte and ſogeorned there with a few folke and grewe there vnto a nacyon
 8 greate, myghtie and full of people. And the Egiptians vexed vs and troubled vs, and laded vs with cruell bond-
 9 age. And we cried vnto the Lorde God of oure fathers,

℣. 1 daturus eſt poſſidendam, & obtinueris eam 2 de cunctis frugibus tuis primitias, & pones . . vt ibi inuocetur nomen 3 Pro-
 4 fiteor hodie coram domino 5 loqueris . . Syrus perſequēbatur . .
 6 in pauciſſimo numero . . & infinitæ multitudinis.

℣. 1 zum erbe geben wirt, vnd nympſt es eyn 2 die aus der erden komen 3 Ich verkundige heutt dem Herrn deynem Gott
 4 antworten . . Die Syrer wolten meynen vater vmb bringen

℣. ℣. N. 5 *The Siriās would haue deſtroyed etc.:* The Chaldee interpret. readeth, The Sirian went aboute to deſtroye my father meanyng (as ſome ſuppoſe) laban, of whom Gene. xxxi. The .Lxx. my father left or forſoke Siria. The comē tranſlacyon readeth, the Sirian did perſequute my father: ſignifying, as ſome interpretate, that Siria the contrey of their fathers had expelled thē and thruſt them out.

and the Lorde herde oure voyce and loked on oure
 8 aduerfite, laboure and oppreffyon. And the Lorde
 brought vs out of Egipte with a mightye hande and a
 ftreched out arme and with greate terebleneffe and
 9 with fignes and wonders. And he hath brought vs
 in to this place and hath geuē vs this londe that floweth
 10 with mylke and honye. And now loo, I haue brought
 the firft frutes off the londe whiche the Lorde hath
 geuen me. And fet it before the Lorde thy God and
 11 worfhepe before the Lorde thy God and reioyse ouer
 all the good thinges whiche the Lorde thy God
 hath geuē vnto the and vnto thyne houffe, both
 thou the Leuite and the ftraunger that is amonge
 you.

12 When thou haft made an ende of tithynge .P. all
 the tithes of thine encrease the thyrde yere, the yere
 of tythyng: and haft geuen it vnto the Leuite, the
 ftraunger, the fatherlefse and the wedowe, and they
 13 haue eaten in thy gates and fylled them felues. Then
 faye before the Lorde thy God: I haue brought the
 halowed thinges out of myne houffe: and haue geuen
 them vnto the Leuite, the ftraunger, the fatherlefse and
 the wedowe acordynge to all the commaundmentes
 which thou commaundeft me: I haue not ouerfkypped
 14 thy commaundmentes, nor forgotten them. I haue
 not eaten thereof in my moornynge nor taken awaye
 thereof vnto any vncleenneffe, nor fpente thereof aboute
 any deed corfe: but haue herkened vnto the uoyce of the
 Lorde my God, and haue done after all that he com-
 15 maunded me, loke doune from thy holy habitacyon
 heauen and bleffe thy people Ifrael and the lande which

℣. 7 humilitatem noſtram, & laborem atque anguſtias 8 et
 eduxit nos 9 introduxit 10 Et idcirco nunc offero . . . dominus
 dedit mihi. 12 Quando compleueris . . . vt comedant intra portas
 tuas, & faturentur 13 non præteriui mandata tua, nec ſum oblitus
 imperii tui. 14 in re funebri . . . ſicut præcepiſti mihi. 15 ſanctuario
 tuo, & de excelſo cælorum habitaculo

℣. 7 zwang, erbeyt and leyd 8 vnd furet vns aus 9 vnd bracht
 vns 10 Nu bringe ich . . . das der Herr vns geben hat. 12 zu-
 ſammen bracht haſt . . . das ſie eſſen ynn deynem thor vnd ſatt
 werden. 14 nicht zu den todten dauon gegeben . . . wie du myr
 gepotten haſt. 15 heyligen wonung vom hymel

- thou hast geuen vs (as thou fwarest vnto oure fathers)
a lond that floweth with mylke and honye.
- 16 This daye the Lorde thy God hath commaunded
the to doo these ordinaunces and lawes. Kepe them
therfore and doo them with all thyne hert and all thy
17 soule. Thou hast sett vpp the Lorde this daye to be
thy God and to walke in hys wayes and to kepe his
ordinaunces, his commaundmentes and his lawes, and
18 [Fo. XLVI.] to herken vnto his voyce. And the Lord
hath sett the vp this daye, to be a feuerall feuerall, *separate*
people vnto him (as he hath promysed *arate*
19 the) and that thou kepe his commaundmentes, and to
make the hye aboue all nacyons which he hath made,
in prayse, in name and honoure: that thou mayst be an
holy people vnto the Lord thy God, as he hath sayed.

¶ The .XXVII. Chapter.

- 1 **A**ND Moses with the elders of Israel cōmaunded the people
sayenge: kepe all the commaundmentes which I com-
maunde you this daye. And when ye be come ouer Iordayne vnto the londe
which the Lorde thy God geueth the, sett vpp greate stones and playster them with playf-
3 ter, and write vpō thē all the wordes of this lawe,

*M.C.S. An
aultare must
be bylded be-
fore they go
ouer Iordan.
The blesynges
in the hyll
Garizim. The
Curses in the
hyll Eball.*

℣. 17 Dominum elegisti hodie . . 18 populus peculiaris, sicut locutus est tibi 19 & faciat te excelsiorem cunctis gentibus quas creauit in laudem, & nomen, & gloriam suam xxvii, 2 dabit tibi (v. 3) . . calce leuigabis (v. 4)

℣. 17 Dem Herrn hastu heute geredt 18 Vnd der Herr hatt dyr heut geredt . . . seym volck des eygenthums seyn solt wie er dyr geredt hat . . . vnd er dich das hohiste mache zu lob, namen, vnd preys vber alle völcker. xxvii, 1 sampt den Eltisten 2 geben wirt (v. 3) . . kalck tunchen (v. 4)

℣. ℣. N. 17 *Thou hast sett vp the Lorde etc.*: Or thou haste caused to be sayde that ȳ Lorde shulde be vnto the for thy God: or, as many will, he made the to saye, that is, he was the cause that thou shuldest saye, that the Lorde shulde be vnto ȳ for thy God.

when thou arte come ouer: that thou mayst come in to the londe whiche the Lorde thy God geueth the: a londe that floweth with mylke and honye, as the Lorde God off thy fathers hath promysed the.

4 When ye be come ouer Iordayne, se that ye set vpp these stons which I commaunde you this daye in
5 mount Eball, and playster them with playster. And there bylde vnto the Lord thy God, an altare of stons and se thou lifte .ᵀ. vpp no yerne vpon them:
6 But thou shalt make the altare of the Lorde thy God of rughstones and offer burntoffrynges thereon vnto
7 the Lorde thy God. And thou shalt offer peaceoffrynges and shalt eate there and reioyse before the Lorde
8 thy God. And thou shalt write vppon the stons all the wordes of this lawe, manyfestly and well

9 And Moses with the preastes the Leuites spake vnto all Israel sayenge: take hede ad heare Israel, this daye thou art become the people of the Lorde thy God.
10 Herken therfore vnto the voyce of the Lorde thi God ad do his cōmaundmētes ad his ordinaunces which I commaunde you this daye.

11 And Moses charged the people the same daye sayenge: these shall stonde vppon mount Grifim to blesse the people, when ye are come ouer Iordayne: Symeon,
13 Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde apon mount Fball to curse: Ruben, Gad
14 Affer, Zabulon, Dan and Neptaly. And the Leuites shall beginne ad say vnto all the men of Israel with a loude voyce.

15 Cursed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrett place: [Fo. XLVII.] And all the people shall answere and saye Amen.

¶. 12 Garizim

ᵀ. 5 quos ferrum non tetigit 6 faxis informibus & impolitibus 8 plane et lucide. 10 audies vocem eius 15 ponetque illud in abscondito.

ᵀ. 5 dar vber keyn eyfen feret 6 gantzen steynen 7 todopffer 8 klar vnd wol. 10 das du der stym des Herrn deyns Gottis gehorsam seyst 15 vnd setzt es verporgen

Here of take the popes an occasiō to curse .iiii tymes in the yere

- 16 Curfed be he that curfeth his father or hys mother,
and all the people fhall faye Amen.
- 17 Curfed be he that remoueth his neighbours marke
and all the people fhall faye Amen.
- 18 Curfed be he that maketh the blynde goo out off
his waye, and all the people fhall faye Amen,
- 19 Curfed be he that hyndreth the right of the ftraun-
ger, fatherlefse and wedowe, and all the people fhall
faye Amen.
- 20 Curfed be he that lieth with his fathers wife because
he hath opened his fathers coueringe, and all the people
fhall faye Amen.
- 21 Curfed be he that lieth with any maner beeft, and
all the people fhall faye Amen.
- 22 Curfed be he that lieth with his fyfter whether fhe
be the doughter of his father or off his mother, and all
the people fhall faye Amen
- 23 Curfed be he that lieth with his mother in lawe, and
all the people fhall faye Amen.
- 24 Curfed be he that fmyteth his neighbour fecretly,
and all the people fhall faye Amē.
- 25 Curfed be he that taketh a rewarde to flee innocent
bloude, and all the people fhall faye Amen.
- 26 Curfed be he that mātayneth not all the wor- .P. des
of this lawe to doo them, and all the people fhall faye
Amen.

V. 16 non honorat patrem 17 transfert 18 errare facit 19 per-
uertit iudicium 20 dormit cum vxore . . reuelat operimentum
lectuli eius. 24 clam percufferit — *Maledictus qui dormit cum vxore
proximi fui. & dicet omnis populus, Amen* . . 25 animam fan-
guinis innocentis. 26 permanet in fermonibus legis huius, nec eos
opere perficit.

℥. 16 feym vater . . . flucht 17 grentze engert 18 yrren macht
19 das recht . . . beuget 20 bey feynes vaters weyb ligt . . . den
flugel 24 heymlich schlecht 25 die feele des vnſchuldigen bluts
26 alle wort difes gefetzs auffrichtet das er darnach thue

¶ The .XXVIII. Chapter

- 1 **Y**F thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes whiche I commaunde the this daye. The Lorde wil set the an hye aboue all nacions of the erth. And all these bleffynge shall come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felde, blessed shalbe the frute of thy body, the frute of thy grounde and the frute of thy catell, the frute of thine oxen, and thy flockes of shepe, blessed shall thine almy, a
2 of the erth. And all these bleffynge shall
3 come on the and ouer take the, yf thou shalt herken
4 vnto the voyce of the Lorde thy God. Blessed shalt
5 thou be in the towne and blessed in the felde, blessed
6 shalbe the frute of thy body, the frute of thy grounde
7 and the frute of thy catell, the frute of thine oxen, and
8 thy flockes of shepe, blessed shall thine almy, a
9 almy be ad thy store. Blessed shalt cupboard
10 thou be, both when thou goest out, ad blessed whē
11 thou comest in.
12 The Lorde shall smyte thyne enemyes that ryse
13 agenst the before thy face. They shall come out agenst
14 the one waye, and flee before the seuē wayes. The
15 Lorde shal commaunde the bleffynge to be with the in
16 thy store houffes ad in all that thou setteſt thine hande
17 to, and will blesse the in the lande which the Lord thi
18 god geueth the.
19 The Lorde shall make the an holye people [Fo.
20 XLVIII.] vnto himſelfe, as he hath ſworen vnto the:

*M.C.S. The
promyses of
the bleffynge
vnto them that
regarde the
commaunde-
mentes: and
the curſes to
the contrarye.*

*¶. 1 Si autem audieris 2 & apprehendent te: si tamen . . au-
dieris. 4 ventris . . . greges armentorum . . caulæ ouium 5 reliquiae
tuæ (v. 17). 6 Benedictus eris ingrediens & egrediens. 7 in con-
spectu tuo. 8 Emmittet dom. benedictionem super cellaria . . opera
manuum tuarum . . in terra quam acceperis.*

*¶. 1 Vnd wenn . . . gehorchen wirst 2 werden vber dich komen
. . dich treffen (v. 15) darumb das du . . . bist gehorsam gewest.
4 fruchte deyner ochsen . . . fruchte deyner schaff 5 deyn vbrigs
6 Gefegnet . . . Gefegenet 8 gepieten dem fegen . . . keller . . . fur
handen nimpst*

*¶. M. N. 5 Deyn korb: das ist alles was du beseyt legeſt zu
behalten vnd alles was du brauchest.*

yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

- 10 And all nacyons of the erthe shall se that thou arte called after the name of the Lorde, and they shalbe
11 aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy ground, in the londe whiche the Lorde sware vnto thy fathers to geue the.
- 12 The Lorde shall open vnto the his good treafure, euen the heauen, to geue rayne vnto thy londe in due ceason and to blesse all the laboures of thine hande. And thou shalt lende vnto many nacyōs, but shalt not nede to borowe thy selfe.
- 13 And the Lorde shall sett the before and not behinde, and thou shalt be aboue only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to
14 kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.
- 15 But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to .℞. doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curses shall come vppon
16 the and ouertake the: Cursed shalt thou be in the
17 towne, and cursed in the felde, cursed shall thyne almery
18 be and thi store. Cursed shall be the frute of thy body
ād the frute of thy lond be ād the frute of thine oxen
19 ād the flockes of thy shepe. And cursed shalt thou be when thou goest in, ād whē thou goest out.
- 20 And the Lorde shall sende vppon the cursynge,

℣. 9 si custodieris 11 fructu terræ tuæ quam iurauit 13 in caput, et non in caudam (v. 44): & eris semper supra, & non subter 14 non declinaueris 15 & apprehendent te.

℥. 9 darumb das du . . . heltist 10 nach dem namen 13 zum heubt . . nicht zum schwantz (v. 44) vnd . . . oben schweben vnd nicht vnten liegen 14 nicht gewichen bist

℞. ℞. X. 14 *Bowe not from any* etc.: To bowe vnto the ryght hāde is to adde to the woorde of God, And to bowe vnto the lefte is to take awaye, as in the prouer .iiii, d.

- goyng to nought and complaynyng in all that thou setteſt thine hande to what ſoeuer thou doeſt: vntyll thou be deſtroyed and brought to nought quykely, becauſe of the wekedneſſe of thyne inuencyons in that
 21 thou haſt forſaken the Lorde. And the Lorde ſhall make the peſtilence cleaue vnto the, vntyll he haue conſumed the from the londe whether thou goeſt to
 22 enioye it. And the Lorde ſhall ſmyte the with ſwell-
 ynge, with feuers, heet, burnyng, wetherynge, with ſmytyng and blaſtinge. And they ſhall folowe the, vntyll thou periſhe.
- 23 And the heauen that is ouer thy heed ſhalbe braſſe, and the erth that is vnder the, yerne.
- 24 And the Lorde ſhall turne the rayne of the lade vnto powder and duſt: euen from heauen they [Fo. XLIX.] ſhal come doune vpon the, vntyll thou be brought to
 25 nought. And the Lorde ſhall plage the before thine enemyes: Thou ſhalt come out one waye againſt them, and flee ſeuē wayes before them, and ſhalt be ſcattered
 26 amonge all the kingdomes of the erth. And thy carcaſſe ſhalbe meate vnto all maner foules of the ayre and vnto the beaſtes of the erth, and no man ſhall fraye them awaye.
- 27 And the Lorde will ſmyte the with the botches of Egypte and the emorodes, ſcalle and maungyneſſe,
 28 that thou ſhalt not be healed thereof. And the Lorde ſhall ſmyte the with madneſſe, blyndneſſe and daſyng

E. 20 famem & efuriem, & increpationem . . . velociter, propter adinuationes tuas peſſimas 21 Adiungat . . . peſtilentiam 22 egeſtate, febri & frigore, ardore & æſtu, et aere corrupto ac rubigine, & perſequatur 23 terra quam calcas 24 puluerem, & de cælo . . . cinis 25 Tradat te dom. corruentem 26 abigat. 27 vlcere Ægypti, & partem corporis per quam ſtercora digeruntur, ſcabie quoque & prurigne 28 furore mentis

L. 20 bald vmbringe, vmb deynes boſen thuns willen 22 ſchwulſt, fiber, hitze, brand, brunſt, durre vnd bleyche, vnd wirt dich verfolgen 24 ſtaub, vnd aſſchen fur regen . . . aſſchen vom hymel 26 ſcheucht. 27 druſen Egypti, mit feygwartzen, mit grind und kretz 28 raſen des hertzen . . .

L. H. N. 20 *Klagen*: das iſt wenn das volck klagt, heulet vnd ſchreyet vber die theurung vnd iamer ym land da alles ſich weg friſſet vnd vnterhenden verſchwindet, wilches geſchicht, das Gott dem land nicht ſegenet, ſondern flucht vnd ſchilt.

29 of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse, and shalt not come to the right waye.

And thou shalt suffre wronge only and be polled euermore, and no man shall ^{polled, plundered, robbed} foker the, thou shalt be betrothed vnto a ^{foker, succor} wife, and another shall lye with her. Thou shalt bylde an housse and another shall dwell therein. Thou shalt plante a vyneyarde, and shalt not make it comen.

31 Thine oxe shalbe slayne before thyne eyes, and thou shalt not eate thereof. Thine asse shalbe violently taken awaye euen before thi face, and shall not be restored the agayne. Thy shepe shalbe geuen vnto thine enemyes, and no .Ȓ. man shall helpe the.

32 Thy sonnes and thy daughters shall be geue vnto another nacion, and thyne eyes shall se and dase vppon them all daye longe, but shalt haue no myghte in thyne

33 hande. The frute of thy londe and all thy laboures shall a nacyon which thou knowest not, eate, and thou shalt but soffre violence only and be oppressed alwaye:

34 that thou shalt be cleane besyde thy selfe for the syghte of thyne eyes whiche thou shalt se.

35 The Lord shall smyte the with a myscheuous botche in the knees and legges, so that thou cast not be healed: eue from the sole of the fote vnto the toppe of the heed.

36 The Lorde shall brynge both the and thy kynge which thou hast sett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou shalt serue straunge goddes: euen wodd and ston.

37 And thou shalt goo to wast and be made an ensample and a gestyngestocke vnto al naciōs whe- ^{gestyngestocke} ther the Lord shall carye the. ^{a laughing-}

38 Thou shalt carie moch feed out in to ^{stock}

℞. 29 at none dayes . . . y ryght awaye 30 betrawthed

℞. 29 non dirigas vias tuas . . . calumniam sustineas, & opprimaris violentia 30 non habites in ea . . . non vindemias eam. 32 deficientibus ad conspectum eorum 33 semper calumniam sustinens, & oppressus 34 stupens ad terrorem eorum 37 eris perditus, in proverbium ac fabulam

℞. 30 nicht drynnen wonen 31 nicht gemeyn machen. 32 alle werden vber yhnen 34 wanfynnig 37 vnd wirft verwuſtet, vnd eyn sprich wort vnd fabel

the felde, and shalt gather but litle in: for the locustes
 39 shall destroye it, Thou shalt plante a vyneyarde and
 dresse it, but shalt nether drynke off the wyne nether
 gather of the grapes,[Fo. L.] for the wormes shall eat
 40 it. Thou shalt haue olyue trees in all thy costes, but
 shalt not be anoynted with the oyle, for thyne olyue
 41 trees shalbe rooted out. Thou shalt get sonnes and
 daughters, but shalt not haue them: for they shalbe
 42 caried awaye captiue. All thy trees and frute of thy
 londe shalbe marred with blastynge.

43 The straungers that are amonge you shall clyme
 aboue the vpp an hye, and thou shalt come doune be-
 44 neth alowe. He shall lende the and thou shalt not lende
 him, he shalbe before and thou behynde.

45 Moreouer all these curses shall come vppō the and
 shall folowe the and ouertake the, tyll thou be de-
 stroyed: because thou herkenedest not vnto the voyce
 of the Lorde thy God, to kepe his cōmaundmētes and
 46 ordinaunces whiche he cōmaūded the, and they shalbe
 vppō the as miracles and wonders and vppon thy seed
 47 for euer. And because thou seruedest not the Lorde
 thy God with ioyfulnesse and with a good herte for the
 48 abundaunce of all thinges, therefore thou shalt serue
 thyne enemye whiche the Lorde shall sende vppon the:
 in hunger and thrust, in nakednesse and in nede off all
 thynges: and he shall put a yocke off yerne vppon thyne
 necke, vntyll he haue broughte .P. the to noughte.

49 And the Lorde shall brynge a nacion vppon the
 from a farre, euen from the ende off the worlde, as
 50 swyfte as an egle fleeth. a nacion whose tonge thou

¶. 38 for the greshoppers 49 flyeth

¶. 40 quia defluent, & deperibunt 41 et non frueris eis 42 ru-
 bigo 43 descendes, & eris inferior. 46 Et erunt in te signa atque
 prodigia 47 in gaudio, cordisque lætitia 49 in similitudinem aquilæ
 volantis cum impetu

¶. 40 ausgeriffen 43 erunder steygen vnd ymer vnterligen
 46 darumb werden zeychen vnd wunder an dyr feyn 47 mit fro-
 lichem vnd gutem hertzen 49 wie eyn Adeler fleuget

¶. ¶. N. 42 *blastynge*: Or greshoppers, some reade vermyn.
 46 *as miracles and wonders*: Myracles do sometyme strengthen
 the weaknesse of the faithfull and blynde the vnfaithfull, and be
 vnto them a wytnesse of dānacyon.

shalt not vnderstonde: a herde fauoured nacion whiche shall not regarde the person of the olde nor haue compassiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the ēcrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in all thy cities, vntyll thy hye ād stronge walles be come doune wherei thou trustedest, thorow all thy londe. And he shall besege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bodye: the flesshe of thy sonnes and off thy doughters which the Lorde thy God hath geuen the, in that straytenesse and sege wherewith thyne enemye shall besege the: so that it shall greue the man that is tender and excedyngelycate amonge you, to loke on his brother and vppon his wife that lyeth in hys bosome ād on the remnaunte of his childern, whiche he hath yet lefte, for feare of geuyng [Fo. LI.] vnto any of them of the flesh of hys childern, whiche he eateth, because he hath nought lefte him in that straytenesse and sege wherewith thyne enemye shall besege the in all thy cytyes.

Yee and the woman that is so tender and delycate amonge you that she dare not auenture to sett the sole of hyr foote vppon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbonde that leyeth in hir bosome and on hyr sonne and on hyr doughter: euen because of the afterbyrthe that ys come out from betwene hyr legges, and because of hyr childern whiche she hath borne, because she wolde eate

℥℥. 52 kepe the in, in all thy cities . . . thorow all the lande
56 aduētūre

℥. 50 gentem procacissimam, quæ non deferat 52 conterat . . . Obsideberis 53 in angustia & vastitate qua opprimet 55 in obfidione & penuria qua vastauerint 56 Tenera mulier & delicata (v. 54) . . . propter mollitiem & teneritudinem nimiam, inuidebit

℥. 52 engsten . . . geengstet werden 53 angst vnd not (vv. 55, 57) 54 ein man der zuuor zertlich vnd ynn lusten . . . vergonnen (cf. v. 56 Eyn weyb, etc.) 55 engsten 57 die affterburd die zwiffchen yhr eygen beynen sind ausgegangen

them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall besege the in thy cities.

58 Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in thys boke, for to feare this glorious and fearfull name of the Lorde thy God:
 59 the Lorde will smyte both the and thy seed with wonderfull plages and with greate plages and oflonge continuance, and with euell sekeneffes and oflonge duraunce.
 60 Moreouer he wyll brynge vppon the all the diseases off Egipte whiche thou wast afrayed off, and they shall
 61 clea- .P. ue vnto the. Thereto all maner sekeneffes and all maner plages whiche are not wrytten in the boke of this lawe, wyll the Lorde brynge vppon the
 62 vntyll thou be come to noughte. And ye shalbe lefte fewe in numbre, where to fore ye were as the starres off heauen in multitude: because thou woldest not herke vnto the voyce of the Lorde thy God.

63 And as the Lorde reioysed ouer you to do you good and to multiplie you: euen so he will reioyse ouer you, to destroye you and to brynge you to nought. And ye shalbe wasted from of the lande whother thou goest
 64 to enioye it, And the Lorde shall scater the amonge all nacyons from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes, which nether thou nor thy fathers haue knowne: euen wod and stone.

65 And amonge these nacyons thou shalt be no small feason, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a trëblynge
 66 herte ad dafynge eyes and sorowe of mynde. And thy lyfe shall hang before the, and thou shalt feare both daye

℞. 58 nomen . . . hoc est dominum deum tuum 59 plagas magnas & perseuerantes, infirmitates pessimas & perpetuas 60 omnes afflictiones Ægypti 64 a summitate terræ vsque ad terminos eius 65 non quiesces . . . cor pauidum, & defic. oculos, & animam consumptam mœrore 66 vita tua quasi pendens ante te.

℥. 58 namen den Herrn deynen Gott 59 wunderlich mit dyr vmbgehen 60 alle seuge Egypti 62 ewer wenig pubels vberbleyben 64 von eym end der welt bis ans ander 65 keyn wehre haben . . . bebendes hertz . . ammacht der augen . . verschmachte seele, 66 das deyn leben wirt fur dyr hangen

67 and nyghte ad shalt haue no trust in thy lyfe. In the mornynge thou shalt saye, wolde God it were nyghte. And at nyghte thou shalt saye, [Fo. LII.] wolde God it were mornynge. For feare off thyne herte whiche thou shalt feare, and for the syghte of thyne eyes whiche thou shalt fe.

68 And the Lorde shall brynge the in to Egipte agayne with shippes, by the waye which I bade the that thou shuldest se it nomoare. And there ye shalbe solde vnto youre enemyes, for bondmen and bondwomen: and yet no man shall bye you.

¶ The .XXIX. Chapter.

1 **T**HESE are the wordes of the ap- *M.C.S. The people are exhorted to obserue the cōmaundementes, for the consyderacion of benefytes receaued: which yf they breake they are threatned to be plaged.*
 2 poyntmēt which the Lorde commaunded Moses to make with the childern of Israel in the londe of Moab, besyde the appoyntment whiche he made with them in Horeb.
 3 And Moses called vnto all Israel and fayed vnto them: Ye haue sene all that the Lorde dyd before youre eyes in the lande of Egipte, vnto Pharaο and vnto all his seruantes, and vnto all his londe, and the greate temptacyons whiche thyne eyes haue sene and those
 4 greate myracles and wonders: and yet the Lorde hath not geuen you an herte to perceauē, nor eyes to se, nor eares to heare vnto this daye.
 5 .P. And I haue led you .xl. yere in the wildernesse: and youre clothes are not waxed olde vppon you, nor are
 6 thy shoues waxed olde vppon thy fete. Ye haue eaten

¶. 67 propter cordis tui formidinem, qua terreberis 68 per viam de qua dixit tibi xxix, 2 in terra Ægypti 3 signa illa portentaque ingentia 4 cor intelligens 5 Adduxit vos . . . attrita vestimenta . . . calceamenta . . . vetustate consumpta sunt

¶. 67 Wer gibt . . . Wer gibt . . . fur groffer furcht . . die dich schrecken 68 durch den weg, dauon ich gesagt hab. xxix, 2 ynn Egypten . . 3 grosse zeychen vnd wunder 4 eyn hertz, das verstandig were 5 Er hat euch . . . lassen wandeln . . veraltet . . veraltet

no bred nor droncke wyne or ſtrounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

7 And at the laſt ye came vnto this place, ad Sihon the kynge of Heſbon and Og kynge of Baſan came out agenſt
8 you vnto batayle, and we ſmote them and toke their londe and gaue it an heritaunce vnto the Rubenites
9 and Gadites and to the halfe tribe of Manaffe. Kepe therfore the worde of this appoyntment and doo them, that ye maye vnderſtonde all that ye ought to doo.

10 Ye ſtonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ad all the mē of Iſrael:
11 youre childern, youre wyues and the ſtraungere that are in thyne hoſt, from the hewer of thy wod vnto the
12 drawer of thy water: that thou ſhuldeſt come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye.
13 For to make the a people vnto him ſelfe, and that he maye be vnto the a God, as he hath ſayed vnto the and [Fo. LIII.] as he hath ſworne vnto thi fathers Abraham, Iſaac and Iacob.

14 Alſo I make not this bonde and this othe with you
5 only: but both with him that ſtōdeth here with us this daye before the Lorde oure God, and alſo with
16 him that is not here with us this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the nacions which we
17 paſſed by. And ye haue ſene their abhominaciōs and their ydolles: wod, ſtone, ſiluer and golde which they had.

℞. 9 wordes

℣. 6 vt ſciretis 7 et veniſtis . . . occurrentes nobis ad pugnam. 9 verba . . . vt intelligatis vniuerſa quæ facitis. 10 atque doctores, omnis populus Iſrael 11 exceptis lignorum cæſor. 12 vt tranſeas in ſœdere 15 ſed cunctis præſentibus & abſentibus. 17 abominationes & ſordes, id eſt idola eorum . . . quæ colebant.

℣. 6 auff das du wiſſeſt 7 Vnd da yhr kamet . . . mit vns zu ſtreytten 9 die wort . . . auff das yhr klug ſeyt ynn allem das yhr thut. 10 die vberſten ewr ſtemmen, ewr Eltiſten, ewr amptleut, eyn yderman 12 eynhergehen 15 mit denen, die heutte nicht mit vns ſind, 17 yhr grewel vnd yhre gotzen . . . die bey yhn waren.

- 18 Left there be amonge you man or woman kynred or trybe that turneth away in his hert this daye from the Lord oure God, to goo ād serue the goddes of these nacions: and lest there be amonge you some roote that
 19 bereth gall and wormwod, so that when he heareth the wordes of this curse, he blesse him selfe in his hert sayenge: I feare it not, I will ther fore walke after the lust of myne awne hert, that the drounken destroye the thurstie.
- 20 And so the Lorde will not be mercyfull vnto him, but then the wrath of the Lorde ād his geloufye, smoke agenst that man, ād al the curses that are written in this boke light vppō him, and the Lorde doo out
 21 his name frō vnder heauen, and separate him vnto euell out of .Ṗ. all the trybes of Israel acordynge vnto all the curses of the appoyntement that is written in the boke of this lawe.
- 22 So that the generacion to come of youre childern that shal ryse vpp after you ād the straunger that shall come from a ferre londe, saye when they se the plages

℣. 19 sayinge. I shall haue peace. I will therefore worcke . . . that the dronckē may perysh with the thrystye.

Ṽ. 18 mulier, familia . . . radix germinans fel & amaritudinem. 19 iuramenti huius . . . Pax erit mihi, & ambul. in prauitate cordis mei: & affumat ebria sitientem 20 quammaxime furor eius fumet . . . & deleat 21 & consumat eum in perditionem . . in libro legis huius ac fœderis

ℒ. 18 eyn weyb, odder eyn gefind . . . galle vnd wermut trage 19 dises fluchs dennoch sich segene . . . spreche, Es wirt so bose nicht, Ich . . . wie es meyn hertz dunckt, das die trunckne mit der durstigen verloren werde. 20 austilgen 21 absondern zum vbel . . . lautts aller fluche des bunds

℣. ℣. N. 19 *The dronckē man etc.*: By this is fygnifyed, that bothe the wycked teacher & the dyscyple which receaueth euell doctryne shall perysh together. Some reade that the droncken maye be put to the thristye (*sic*). Some, that dronckneise maye be put to thrist.

ℒ. ℣. N. 19 *Es wirt so bose nicht*: Das ist der rauchlosen leut wort vnd gedancken, Ey die helle ist nicht so heyfs, Es hat nicht nott, der teuffel ist nicht so grewlich als man yhn malet, wilchs alle werckheyligen frech vnd turstiglich thun, ia noch lohn ym hymel gewarten. *das die trunckene*: Das ist, das lerer vnd iunger miteynander verloren werden, Der lerer ist der truncken von seynem tollē weyn, da Esaias von sagt, der gehet vber vnd verfuret mit sich die durstigen vnd ledigen seelen, die da ymer lernen, vnd nymer zur warheit komen, wie Sanct Paulus sagt.

- of that londe, and the diseases where with the Lorde
 23 hath smytten it how all the londe is burnt vpp with
 bremstone and salt, that it is nether sowne nor beareth
 nor any grasse groweth therein, after the ouerthrowenge
 of Sodome, Gomor, Adama ad Zeboim: which the
 Lorde ouerthrewe in his wrath and angre.
- 24 And than all nacions also saye: wherfore hath the
 Lorde done of this facion vnto this londe? O how
 25 fearse is this greatt wrath? And men shall saye: be-
 cause they lefte the testamēt of the Lorde God of their
 fathers which he made with them, whē he brought
 26 them out of the lande of Egipte. And they went ad
 serued straunge goddes and worshipped them: goddes
 which they knewe not and which had geuen them
 27 nought. And therefore the wrath off the Lorde waxed
 whote vppon that londe to brynge vppon it all the
 28 curses that are written in this boke. And the Lorde
 cast them out of their londe in angre, wrath and greate
 furyou- [Fo. LIIII.] sneffe, and cast thē in to a straunge
 londe, as it is come to passe this daye.
- 29 The secrettes perteyne vnto the Lorde oure God
 and the thinges that are opened perteyne vnto us and
 oure childern for euer, that we doo all the wordes of
 this lawe.

℞. 23 salt, & ȳ it is 24 And then shall 29 The secrettes of the
 Lorde oure God are opened vnto us

F. 23 ita vt ultra non feratur . . in exemplum subuersionis
 Sod. . . . quas subuertit 24 quæ est hæc ira furoris eius immensa ?
 25 Ægypti: 26 & feruierunt . . . & quibus non fuerant attributi
 28 in indignatione maxima . . . sicut hodie comprobatur. 29 Ab-
 scondita, domino . . . : quæ manifesta sunt, nobis

V. 23 gleych wie Sodom . . . vmbkeret sind 24 Was ist das
 fur so grosser grymmiger zorn? 26 vnd sind hyngangen . . . vnd
 den nichts zu geteylet ist. 28 mit grossen zorn, grym vnd vngna-
 den . . . wie es stehet heuttigs tages. 29 Das geheymnis des Herrn
 vnfers Gottis ist vns vnd vnfern kindern eroffnet ewiglich

℞. ℞. N. 29 *are opened*: That is, the Lord hath opened vnto
 vs his wyll before all other people.

℞. ℞. N. 29 *Das geheymnis*: wil so sagen, Vns Iuden hat
 Got fur allen volckern auff erden, seynen willen offenbart, vnd
 was er ym fyynn hatt, drumb sollen wir auch deste vleissiger seyn.

The .XXX. Chapter.

- 1 **W**HEN all these wordes are come *M.C.S. The*
 vpō the whether it be the *worde of God*
 blessinge or the curssē which I *is not farre*
 haue set before the: yet yf thou *from the that*
 turne vnto thyne hert amonge all the na- *seke for it,*
 cions whother the Lorde thi God hath *but in their*
 2 thruste the, and come agayne vnto the Lorde thi God *mouthes and*
 ād herken vnto his voyce acordinge to all that I cō- *hertes.*
 maunde the this daye: both thou and thi childern with
 3 all thine hert and all thi soule: Then the Lorde thi
 God wil turne thi captiuite ād haue cōppassion vpō the
 ād goo ād fett the agayne from all the nacions, amōge
 which the Lorde thi God shall haue scatered the.
 4 Though thou wast cast vnto the extreme partes of
 heauen: euen from thence will the Lorde thi God gather
 5 the and from thence sett the and brynge the in to the
 lande which thi fathers possessed, and thou shalt enioye
 it. And he will shewe the kyndnesse and .P. multiplie
 6 the aboue thi fathers. And the Lorde thi God will
 circumcise thine hert and the hert of thi seed for to
 loue the Lorde thi God with all thine hert and all thi
 7 soule, that thou mayst lyue. And the Lorde thi
 God will put al these curses vpō thine enemyes and on
 the that hate the and persecute the.
 8 But thou shalt turne and herken vnto the voyce of
 the Lorde and doo all his commaundmentes which I
 9 commaunde the this daye And the Lorde thi God
 will make the plenteous in all the workes of thine
 hande and in the frute of thi bodye, in the frute of thi

¶. 1 & ductus pœnitudine cordis tui in vniuersis gentibus 2 &
 reuersus (vv. 8, 9, 10) fueris ad eum 3 reducet . . . te ante disperſit.
 4 inde te retrahet 7 conuertet super inimicos tuos 9 & abundare
 . . . in sobole vteri tui

¶. 2 vnd bekerist (vv. 8, 9, 10) dich zu dem Herrn deynem
 Got 3 deyn gefengnis wenden 7 auff deyne feynde legen 9 dich
 lassen vberflüssig seyn

catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyfe ouer the to doo the
 10 good, as he reioyfed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynaunces which are written in the boke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

11 For the commaundment which I commaunde the this daye, is not separated from the nether ferre of.
 12 It is not in heauen, that thou neadest to saye: who shall goo vpp for us in to heauen, and fett it us, that
 13 we maye heare it ad doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and fett [Fo. LV.] it us that we maye heare it and doo
 14 it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

15 Beholde I haue sett before you this daye lyfe and
 16 good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundementes, his ordynaunces and his lawes: that thou mayst lyue and multiplye, and that the Lorde thy God maye blesse the in the londe whother thou goest to possesse it.

17 But and yf thyne hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshpe
 18 straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely perefsh and that ye shall not prolonge youre dayes vppon the londe whother thou passest ouer Iordayne to goo and possesse it.

19 I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blesynge and cursynge: but chose lyfe, that thou and thi

℞. 12 for vs to heauen

℣. 9 in vbertate terræ tuæ, & in rerum omnium largitate. 11 non supra te 13 vt causeris, & dicas . . . poterit transfretare mare . . . audire & facere quod præceptum est? 15 bonum, & contrario mortem & malum: 16 vt diligas . . . atque multiplicet 17 atque errore deceptus 18 prædico tibi 19 Elige ergo vitam

℥. 9 an der frucht deyns lands, zum gutten. 11 nicht zu wunderlich, noch zu ferne 14 fast nah 15 das bose, 16 der ich dyr heute gepiete 17 sondern fellest aus 19 das du das leben erwelest

20 feed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleauest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde sware vnto thi fathers: Abraham, Isaac and Iacob to .P. geue them.

¶ The .XXXI. Chapter.

1 **A**ND Moses went and spake these
 2 wordes vnto all Israel and sayed
 vnto them I am an hundred
 ad .xx. yere olde this daye,
 ad can nomoare goo out and in. Also
 the Lorde hath sayed vnto me, thou shalt
 3 not go ouer this Iordayne. The Lord
 youre God he will go ouer before the ad
 he will destroye these nacions before the,
 ad thou shalt cōquere thē. And Iosua he
 shall goo ouer before the, as the Lorde
 4 hath sayed. And the Lorde shall doo
 vnto them, as he dyd to Sihon ad Og kynges of the
 Amorites ad vnto their landes which kinges he destroyed.
 5 And when the Lorde hath delyuered them to the,
 se that ye doo vnto them acordynge vnto all the cō-
 6 maundmentes which I haue cōmaunded you. Plucke
 vpp youre hartes and be stronge, dreade not nor be
 aferde of them: for the Lorde thi God him selfe will
 goo with the, and wil nether let the goo nor forsake
 the:

M. 2 an hūdred & .xx. yere this daye 4 Sehon

V. 20 et illi adhæreas (ipse est enim vita . . .) xxxi, 2 præsertim cum 3 deus tuus . . omnes gentes has 4 delebitque eos. 5 similiter facietis 6 Viriliter agite, & confortamini . . . nec paueatis ad conspectum eorum

L. 20 vnd yhm anhanget, Denn das ist deyn leben. xxxi, 3 Der Herr deyn Gott . . das du sie eynnemest 6 Seyt getrost vnd freydig

M. M. N. 2 *Go out and in:* To go in and oute is to exercyse the offyce of a mynistre & leader of thē: as christ sayth of the ministers aud pastoures. Iohan. x, a.

*M.C.S. Mo-
ses beyng
readye to dye
ordereth Iosue
to rule the peo-
ple in his
steade, This
boke Deuter-
onomye is
wrytten and
layde in the
tabernacle be-
syde the arcke
The Leuites
are charged
to reade hit to
the people.*

- 7 And Moses called vnto Iosua and fayed vnto him in the fighte of all Israel: Be ströge and bolde, for thou must goo with this people vnto the londe which the Lorde [Fo. LVI.] hath sworne vnto their fathers to geue them, and thou shalt geue it them to enheret.
- 8 And the Lorde he shall goo before the ād he shall be with the, and wil not let the goo nor forsake the, feare not therfore nor be discomforted.
- 9 And Moses wrote this lawe and delyuered it vnto the preastes the sonnes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Israel,
- 10 and commaunded them sayenge: At the ende of .vii yere, in the tyme of the fre yere, in the fest of the tab-
- 11 ernacles, when all Israel is come to appere before the Lorde thi God, in the place which he hath chossen: se that thou reade this lawe before all Israel in their eares
- 12 Gather the people together: both men, wemen and childern and the straungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe,
- 13 and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the londe whother ye goo ouer Iordayne to possesse it.
- 14 And the Lorde fayed vnto Moses:
Beholde thy dayes are come, that thou .P. must dye. Call Iosua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Moses and Iosua went and stode in the tabernacle off witnesse.
- 15 And the Lorde apeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

℣. 7 Confortare . . . eam forte diuides. 8 nec pauas. 13 filii . . . qui nunc ignorant: vt audire possint, & timeant . . . versantur 14 prope sunt dies mortis 15 dominus ibi in columna nubis quæ stetit

℟. 7 vnter sie austeylen 8 mit dyr seyn . . . erschrick nicht. 11 ort, den er erwelen wirt 12 fur der versamlung des volcks . . . ynn deynem thor 13 kinder die nichts wissen 14 deyne zeyt . . . das du sterbist . . . yhm befelh thue 15 ynn der hutten

- 16 And the Lorde sayed vnto Moses: beholde, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off the londe whother they goo and will forsake me and breake the appoyntement which I haue made with them.
- 17 And then my wrath will waxe whote agenst them, and I will forsake them and will hyde my face from them, and they shalbe consumed. And when moch aduerfite and tribulacion is come vppon them, then they will saye: because oure God is not amonge us,
- 18 these tribulacions are come vppon us. But I wil hyde my face that same tyme for all the euels sake which they shal haue wrought, in that they are turned vnto straunge goddes.
- 19 Now therfore write ye this songe, and teach it the childern of Israel and put it in their mouthes that this songe maye be my witnesse [Fo. LVII.] vnto
- 20 the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke ad honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and
- 21 rayle on me and breake my testament. And then when moch myschefe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their seed: for I knowe their imaginacyon whiche they goo aboute euen now before I haue
- 22 broughte them in to the londe which I sware. And

℞. 16 irritum faciet fœdus 17 & erit in deuorationem . . . omnia mala . . . non est deus mecum, inuenerunt me 18 abscondam, & celabo faciem 19 vt memoriter teneant & ore decantent 20 Introducam . . . Cumque comederint 21 respondebit ei canticum . . . terram quam ei pollicitus sum.

℞. 16 den bund faren lassen (v. 20) 17 viel vngluck vnd angst . . . mich . . . myr 19 legts ynn yhren mund 20 ich wil sie . . . bringen . . . mich leſtern 21 fur yhn antwortten 22 Also schreyb Mose

℞. ℞. X. 17 *hyde my face*: To hyde hys face is as moch as not to heare & to take a waye the tokens of hys kyndnesse, as whē he geueth no eare to vs or oure prayers nor sheweth vs any tokē of loue but setteth before oure eyes greuouse afflyccions and euen verye death. As in Iob .xiii, d & Miche. iii, b.

Moses wrote this songe the same season, and taught it the childern of Israel.

- 23 And the Lorde gaue Iosua the sonne off Nun a charge and sayed: be bolde and stronge for thou shalt brynge the childern of Israel in to the lond which I sware vnto them, ad I will be with the.
- 24 When Moses had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them
- 25 he commaunded the Leuites which bare the arcke of
- 26 the testamēt of the Lorde sayenge: take the boke off thys lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it .℞. be there
- 27 for a witnesse vnto the. For I knowe thi stubernesse and thi stiffe necke: beholde, while I am yet a lyue with you this daye, ye haue bene dishobedient vnto the Lorde: ad how moch moare after my deeth.
- 28 Gather vnto me al the elders of youre trybes and youre officers, that I maye speake these wordes in their eares and call heauē ad erth to recorde agenst them.
- 29 For I am sure that after my deeth, they will vtterly marre them selues and turne from the waye which I commaunded you, and tribulacion will come vppon you in the later dayes, when ye haue wrought wekednesse in the sight of the Lorde to prouoke him with the
- 30 workes of youre handes. And Moses spake in the eares of all the congregacion of Israel the wordes of this songe, vnto the ende of them.

℞. 29 wickednesse.

℣. 26 Tollite librum istum . . contra te 27 semper cont. egistis 28 atque doctores 29 inique agetis . . mala in extremo tempore

℣. 23 Vnd befalh Iosua . . getrost vnd frisch 24 gantz ausgeschrieben 25 laden des zeugnis 26 zeuge sey widder dich 29 das yhrs . . . verderben werdet . . vngluck begeben hernach

The .XXXII. Chapter.

- 1 **H**EARE o heauen, what I shall speake and heare o erth the wordes of my mouth.
- 2 My doctrine droppe as doeth the rayne, and my speach flowe as doeth the
- 3 *mesellynge, dewe, as the mesellynge vpō the herbes, small rain, drizzle* and as the droppes vppō the grasse. For I wil call on the name of the Lorde: Magnifie the might of oure God.
- 4 [Fo. LVIII.] He is a rocke and perfecte are his deades, for all his wayes are with discrecion. God is faithfull and without wekednesse, both rightuous and iuste is he.
- 5 The frowarde and ouerthwarte generacion hath marred them selues to himward, *ouerthwarte, adj. opposite, perverse* and are not his sonnes for their deformities sake,
- 6 Dost thou so rewarde the Lorde? O foolish nacyon and vnwyse. Is not he thy father and thyne owner? hath he not made the and ordeyned the?
- 7 Remembre the dayes that are past: consydre the

7. 1 cæli . . . Concrescat in pluuiam doctrina . . imber . . stillæ
3 date magnificentiam 4 Dei perfecta sunt opera, & omnes viæ
eius iudicia. 5 Peccauerunt ei, & non filii eius: in fordibus, gen.
praua atque peruersa. 6 pater tuus, qui possedit 7 cogita genera-
tiones singulas

4. 4 On wandel sind die werck des Felsen 5 verkerete vnd
verruckte art . . verterbet . . vmb yhrs taddels willen. 6 nerricht
vnd vnweyses volck? . . bereyttet? 7 iar der vorigen geschlechten.

¶. ¶. N. 1 *Heare O heauē*: The Prophetes coustomably,
when they speake with a feruent affeccion, do speake vnto thynges
that haue no lyfe, as thoughe they spake to men, as in Esai. the
fyrst a. And here Moses thynkyng that the chyldren of Israel
wold not earnestly heare hym, and that he shulde lose hys laboure
willeth yet heuen and erth to heare him & to be his wytnesses that
he recyted this song vnto them. 4 *Rock*. God is called a Rock,
because he & hys worde lasteth for euer, he is suer to trust to, & a
perfect confort to beleuers, and their singuler defence at all times
2 Reg. xxii, a.

4. ¶. N. 4 *Felsen*: die Ebreisch sprach heyst Got eynen Fels,
das ist, eyn trotz, trost, hord, vnd sicherung, allen die sich auff yhn
verlassen vnd yhm trawen. *Gerichte*: das ist das sie yderman
recht verschaffen vnd niemant vnrecht thun.

yeres from tyme to tyme. Axe thy father ād he will shewe the, thyne elders and they wyll tell the.

8 Whē the most hygheſt gaue the nacyons an enheritaunce, ād diuided the ſonnes of Adam he put the borders of the nacyons, faſt by the multitude of the childern of Iſrael.

9 For the Lordes parte is his folke, ād Iſrael is the porcion of his enheritaunce.

10 He founde him in a deſerte londe, in a voyde ground ād a rorynge wilderneſſe. he led hī aboute and gaue him vnderſtondyng, ād kepte him as the aple of his eye.

11 As an egle that ſtereth vpp hyr neſt and flotereth ouer hyr younge, he ſtretched oute his wynges and toke hym vpp and bare hym .℞. on his ſhulders.

12 The Lorde alone was his guyde, and there was no ſtraunge God with him.

13 He ſett him vpp apon an hye londe, and he ate the encreaſe of the feldeſ. And he gaue hī honye to ſucke out of the rocke, ād oyle out of the harde ſtone.

14 With butter of the kyne and mylke of the ſhepe, with fatt of the lambes ād fatt rammes and he gootes with fatt kydneyes and with whete. And of the bloude of grapes thou drōkeſt wyne.

15 And Iſrael waxed fatt and kyked. Thou waſt fatt, thicke and ſmothe, And he let God goo that made hī and deſpyſed the rocke that ſaued him.

℞. 9 and Iacob is the porcion 14 of kyne

℥. 8 diuidebat . . conſtit. term. pop. iuxta numerum filiorum Iſr. 9 funiculus hāred. 10 loco horroris, & vaſtæ ſolitudinis. 11 pro-uocans ad volandum . . volitans . . . in humeris ſuis. 14 & hircos cum medulla tritici 15 Incraſſatus eſt dilectus, & recalcitrauit, incraſſatus, impinguatus, dilatatus . . 15 a deo ſalutari ſuo.

℥. 8 austeylet . . der menſchen kinder . . nach der zal der kinder Iſrael. 9 ſchnur ſeyns erbs. 10 eynode da es heulet. 11 auffweckt ſeyn neſt . . ſchwebt . . trug yhn auff ſeynen flugeln. 13 vnd etzet yhn 14 vnd böcke mit fetten nieren, vnd weytzen. 15 wart er geyl. Du biſt fett vnd dick vnd glat worden . . Gott faren laſſen

℞. ℞. N. 9 *Iacob*: Onely the ſaythfull, which are ſygnified by Iacob, are Goddes porcion: the vnbeleuers be longe not to him. 11 *Bare hym on his ſhoulders*: To beare thē on his ſhoulders is to ſaue & kepe thē from euell, & let thē haue the fruicyon of hys goodnes, as in Nume. xi, c. 14 *butter of kyne etc.*: By theſe thynges named, are ſygnified aboundaūce of all good thynges as it is ſayd in Pſal. Lxii, b.

- 16 They angred him with straūge goddes ād with
abominacions prouoked him.
- 17 They offered vnto feldedeuels and not feldedeuels,
to God, ād to goddes which they knewe *satyr*s
not ād to newe goddes that came newly vpp whiche
their fathers feared not.
- 18 Of the rocke that begat the thou arte vnmyndefull
and haft forgott God that made the.
- 19 And when the Lorde sawe it, he was angre because
of the prouokynge of his sonnes and doughters.
- 20 [Fo. LIX.] And he sayed: I will hyde my face
from thē and will se what their ende shall be. For
they are a froward generacion ād childern in whō is
no fayth.
- 21 They haue angred me with that whiche is no god,
and prouoked me with their vanities And I agayne
will angre them with thē whiche are no people, and
will prouoke thē with a foelish nacion.
- 22 For fire is kyndled in my wrath, ād shal burne
vnto the botome of heell. And shall consume the
erth with her encrease, and fet a fire the botoms of the
mountaynes.
- 23 I will hepe myscheues vpon the ād will spede all
myne arowes at them.
- 24 Burnt with hungre ād consumed with heet and with
bitter pestilence. I will also sende the tethe of beestes
vppon them and poyson serpentes.
- 25 Without forth, the swerde shall robbe thē off their
childern: and wythin in the chamber, feare: both younge
men and younge wemen and the suckelynges with the
mē of gray heedes.

℞. 20 generatio enim peruerſa eſt, & infideles filii. 22 vſque
ad inferni nouiſſima . . . germinē 24 Conſumentur fame, & deuorabunt eos aues morſu amariffimo . . cum furore trahentium

℥. 16 zu eyffer gereytzet durch frembde. 17 felt teuffeln geopffert . . . den newen die newlich komen ſind . . ewr veter 18 fels der dich geporn hat (cf. v. 16) 20 kinder da keyn glawb ynnen iſt. 22 bis ynn die vnterſten hell . . . gewechs 23 vngluck . . heuffen 24 verzehret werden vom fiber, vnd von bittern feuchen 25 be-
rauben, vnd ynn den kamern

℞. ℞. N. 20 *I wyll hyde etc.*: Loke afore in the .xxxi, d.

- 26 I haue determened to scater thē therowout the worlde, ād to make awaye the remēbraunce of them from amonge men.
- 27 Were it not that I feared the raylynge off .ℙ. theyr enemyes, lest their aduersaries wolde be prowde and saye: oure hye hande hath done al these workes and not the Lorde.
- 28 For it is a nacion that hath an vnhappye forcast,
29 and hath no vnderstonge in them. I wolde ^{vnderstonge,}
they ware wyse and vnderstode this ād ^{understand-}
wolde consider their later ende ^{ing}.
- 30 Howe it cometh that one shall chace a thousande, and two putt ten thousande off them to flyghte? excepte their rocke had solde them, and because the Lorde had delyuered them.
- 31 For oure rocke is not as their rocke, no though oure enemyes be iudge.
- 32 But their vynes are of the vynes of Sodom, and of the feldes of Gomorra. Their grapes are grapes of gall, and their clusters be bytter.
- 33 Their wyne is the poyson of dragons, ād the cruell gall of aspes.
- 34 Are not soch thinges layed in store with me, ād feeled vpp amonge my treasures?
- 35 Vengeaunce is myne and I will rewarde: their fete shall flyde, when the tyme cometh. For the tyme of their destruction is at honde, and the tyme that shall come vppon them maketh hast.
- 36 For the Lorde will doo iustice vnto hys [Fo. LX.] people, and haue compassion on his seruautes. For it

℣. 26 dixi, Vbi nam sunt? cessare faciam ex hominibus memoriam eorum. 28 Gens absque consilio 29 ac nouissima prouiderent. 30 Quomodo . . . deus suus . . . dominus conclusit illos? 31 Non enim est deus noster, vt dii eorum, & inimici 32 de suburbanis Gom. 33 Fel drachonum . . . & venenum aspidum insanabile. 34 condita . . . signata 35 retribuam eis in tempore

℣. 26 Ich wil sagen, wo find sie? 28 keyn radt yn ist 30 Wie gehets zu . . . yhr fels verkaufft 31 fels . . . fels 32 acker Gomora . . trachen grym, Vnd wutiger ottern gall. 34 versigelt 35 zu seyner zeyt sol yhr fufs gleytten

shalbe sene that theire power shall fayle, and at the last they shalbe presoned and forsaken.

37 And it shalbe sayed: where are their goddes ād their rocke wherein they trusted?

38 The fatt of whose sacrifices they ate and drancke the wyne of their drynckofferynges, let them ryse vpp and helpe you and be youre protection.

39 Se now howe that I, I am he, and that there is no God but I. I can kyll and make alyue, ād what I haue smyten that I can heale: nether ys there that can de-lyuer any man oute off my honde.

40 For I will lifte vp my hande to heauē, ād will saye: I lyue euer.

41 Yf I whett the lyghtenyng of my swerde, and myne hande take in hande to doo iustyce, I will shewe vengeance on myne enemyes and will rewarde them that hate me.

42 I will make myne arowes dronkē with bloudē, and my swerde shall eate flesh of the bloud of the slayne and of the captyue and of the bare heed of the enemye.

43 Reioyse hethen wyth hys people, for he will auenge the bloude off his seruautes, and wyll auenge hym off hys aduersaryes, .℞. and wilbe mercyfull vnto the londe off hys people.

℞. 41 whett the edge of my swerde 43 Prayse ye hethen his people

ℓ. 36 Videbit quod infirmata sit manus, & clausi quoque defecerunt, residuique consumpti sunt. 37 dii eorum, in quibus 38 & in necessitate vos protegant. 39 percutiam & ego sanabo 41 Si acuero vt fulgur gladium 42 Inebriabo . . . & de captiuitate nudati inimicorum capitis. 43 Laudate gentes populum eius

ℓ. 36 Vnd aus ist auch mit dem der verschlossen vnd vbrig war. 37 fels 39 was ich zu schlagen hab das kan ich heylen 41 Wenn ich den blitz meyns schwerds wetzen werde 42 sol fleysch fressen, vber dem blutt . . . vnd das des feyns heubt entblosset feyn wirt. 43 mit feym volck

℞. ℞. N. 42 *Of the slayne*: Here recyteth he .iii. plages of the swerde, that many shalbe slayne, that they shall be leade captyue and brought in to bondage, & that their head shuld become bare, that is, their kyngdom and presthode shulde be taken awaye frō thē.

ℓ. ℞. N. 42 *Vber dem blut*: das sind drey straffen des schwerds, die erst, das yhr vil erschlagen wirt, die ander das sie gefangen gefurt werden, die drit, das yhr heubt blos solt werden, das ist konigreich vnd priesterthum solt von yhn genomen werden, wilche durchs har auff dem heubt bedeut wart.

44 And Mofes went ad fpake all the wordes of this
 fonge in the eares of the people, both he and Iofua
 45 the fonne of Nun. And when Mofes had fpoken all
 46 thefe wordes vnto the ende to all Ifrael, then he
 fayed vnto them.

Sett youre hertes vnto all the wordes whiche I tes-
 tifye vnto you this daye: that ye commaunde them
 vnto youre childern, to obferue and doo all the wordes
 47 off thys lawe. For it is not a vayne worde vnto you:
 but it is youre lyfe, and thorow thys worde ye fhall
 prolonge youre dayes in the lond whother ye goo ouer
 Iordayne to conquere it.

48 And the Lorde fpake vnto Mofes the felfe fame daye
 49 fayenge: get the vpp in to this mountayne Abarim
 vnto mount Nebo, which is in the londe of Moab ouer
 agenft Iericho.

And beholde the londe of Canaan whiche I geue
 vnto the childern of Ifrael to poffeffe.

50 And dye in the mount whiche thou goeft vppon,
 and be gathered vnto thy people: As Aaron thy bro-
 ther dyed in mounte Hor ad was gathered vnto his
 51 people. For ye trespafed agenft me amonge the chil-
 dern of Ifrael at the waters off ftriffe, at Cades in the
 wyldernesse of Zin: becaufe ye sanctified me not a- [Fo.
 52 LXI.] monge the childern of Ifrael. Thou fhalt fe the
 londe before the, but fhall not goo thither vnto the
 londe which I geue the childern off Ifrael.

℣. 46 Ponite corda . . . testificor vobis . . . vniuerfa quæ scripta
 funt in volumine legis huius 49 Abarim, id est, tranſitum, in mon-
 tem Nebo 50 iungeris populis tuis . . appositus

℣. 46 Nempt zu hertzen 50 wenn du hynauff komen biſt . . .
 verſamle . . . verſamlet 51 an myr vergriffen 52 das land gegen
 dyr . . . nicht hyneyn komen.

℞. ℞. N. 46 *the wordes which I testifye:* To testifye the
 worde is to preache the worde & therefore is the worde called a
 teſtymonye or witneſſe. Pſal. cxviii, b.

The .XXXIII. Chapter.

1 **T**HIS is the blessinge where with *M. C. S. Mo-*
 2 *ses dying*
 Moses gods man blessed the *bleffeth all the*
 childern of Israel before his *trybes of Is-*
 deeth sayenge: The Lord *rael.*

came frō Sinai and shewed his beames from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of sayntes, and in his right
 3 hande a lawe of fyre for them How loued he the peo-
 ple? All his sayntes are in his honde. They yoyned
 thē selues vnto thy fote and receaued thi wordes.
 4 Moses gaue us a lawe which is the enheritaunce of
 5 the cōgregacion of Iacob. And he was in Israel kinge
 when he gathered the heedes of the people and the
 tribes of Israel to gether.

6 Ruben shall lyue and shall not dye: but his people
 shalbe few in numbre.

7 This is the blessinge of Iuda. And he sayed: heare
 Lorde the voyce of Iuda and bringe him vnto his peo-
 ple: let his handes fyght for him: but be thou his helpe
 agenst his enemies.

8 And vnto Leui he sayed: thy perfectnesse .℞. ad thi
 light be after thy mercifull mā whō thou temptest at

M. 2 Pharan 8 tēptedest at Masah

V. 2 ortus est nobis 3 sancti . . . & qui appropinquant pedibus eius, accipient de doctrina illius. 5 Erit apud rectissimum rex 7 adiutor illius . . . erit. 8 & doctrina tua a viro sancto tuo

L. 2 vnd ist yhnen auffgangen . . . feurigs gesetz an sie 3 heyligen sind ynn deyner hand 5 Vnd er war in der fulle des konigs 7 seyne hende lasse sich mehren 8 Deyn Vollickeyt vnd deyn Liecht sey nach dem man deyner barmhertzickeyt

M. M. N. 3 All his sayntes: That is, let thy preastes offyce be happye and fortunate before God & men; by prayer, teachynge and good ensample geuyng, as it was in Moses. *8 Thy perfectnesse and thy light:* This is the light & perfectnesse, which Moses put i the breast lappe of iudgemēt Exo. xxviii, c & Num. xxvii, d. The Chald. interpr. readeth with perfectnesse & light induedst thou the man that was founde holye.

L. M. N. 5 Fulle des konigs: die fulle ist das volck Israel, das Christi seyns konigs fulle ist, wie Paulus die Christenheyt nennet die fulle Christi Ephe. i. *8 Vollickeyt:* Das ist, wie Exo. 28 stehet das Heylighum auff dem brustlatzen, wil also sagen, Dein priesterlich ampt sey gluckselig fur Gott vnd den menschen, mit beten vnd leren wie es war an Mose, der yhn von gottis gnaden geben war.

Mafa ād with whom thou strivedst at the waters of strife.
 9 He that saith vnto his father ād mother. I sawe him not
 ād vnto his brethern I knewe not, and to his sonne I wote
 not: for they haue obserued thi wordes and kepte thi tes-
 10 tament. They shall teach Iacob thi iudgementes ād Is-
 rael thi lawes. They shall put cens before thi nose and
 11 whole sacrifices upon thine altare. Blesse Lorde their
 power and accepte the workes of their hondes: smyte
 the backes of them that ryse agēst them and of them
 that hate them: that they ryse not agayne.
 12 Vnto Ben Iamin he sayed: The Lordes derlynge
 shall dwell in safetie by him and kepe him selfe in
 the hauen by hym continually, and shall dwell be-
 twene his shulders.
 13 And vnto Ioseph he sayed: blessed of the Lorde is
 his londe with the goodly frutes off heauen, with dewe
 14 and with sprynges that lye beneth: and with frutes of
 the encrease of the sonne and wyth rype frute off the
 15 monethes, and with the toppes of mountaynes that
 were from the begynnyng and with the dayntes of
 16 hilles that last euer and with goodly frute of the erth
 and off [Fo. LXII.] the fulnesse there of. And the
 good will of him that dwelleth in the bush shall
 come vppon the heed of Ioseph and vppon the
 17 toppe of the heed of him that was separated frō
 amonge his brethern his bewtye is as a firstborne
 oxe and his hornes as the hornes of an vnycorne.
 And with them he shall push the nacions to gether,
 euen vnto the endes of the worlde. These are the

9 wyth whom thou stryuedest 11 hate them: they ryse

V. 9 Nescio vos . . . & nescierunt filios suos . . . seruauerunt,
 10 iudicia tua o Iacob & legem (Heb. docebunt Iacob iudicia tua,
 & Israel legem tuam) . . . thymia in furore tuo 12 quasi in tha-
 lamo tota die 13 rore, atque abyssus subiacente. 15 de pomis col-
 limum 16 nazaræi 17 in ipsis ventilabit

L. 10 reuchwerg für deyne nase legen 12 Den gantzen tag
 wirt er vber yhn halten 13 vom taw, vnd von der tieffen die hun-
 den ligt 16 Der gutte wille des der ynn dem pusch wonet . . des
 Nasir 17 wie eynhorners horner . . . stossen zu hauff

L. 9. N. 13 *Edle fruchte*: Das ist vom konigreich Israel ge-
 sagt wilchs hoch gefegnet wart mit allem dz hymel, sonn, mond,
 erden, berg, tal, wasser vnd alles zeytlich gutt, trug vnd gab,
 dazu auch Propheten vnd heilig regentē hatte.

many thousandes of Ephraim and the thousandes off Manasse.

18 And vnto Zabulon he sayed: Reioyse Zabulon in thi
19 goenge out, and thou Isachar in thi tentes. They shall
call the people vnto the hill, and there they shall offer
offerynges of righteousnes. For they shall sucke of the
abundaunce of the see and of treasure hyd in the sonde.

20 And vnto Gad he sayed: blessed is the rowmmaker
Gad. He dwelleth as a lion and caught the arme ād
21 also the toppe of the heed He sawe his begynnynge,
that a parte of the teachers were hyd there ād come
with the heedes of the people, and executed the right-
eousnes of the Lorde and his iudgementes with Israel.

22 And vnto Dan he sayed: Dan is a lions whelpe, he
shall flowe from Bafan.

23 .P. And vnto Nepthali he sayed: Nepthali he shall
haue abundance of pleasure and shalbe fylled with the
blessinge of the Lorde ād shall haue his possessions in
the southwest.

24 And of Affer he sayed: Affar shalbe blessed with
childern: he shalbe acceptable vnto his brethern and
25 shall dyppe his fote in oyle: Yern and brasse shall hange
on thi shoues and thine age shalbe as thi youth.

26 There is none like vnto the God of the off Israel: he
that sitteth vppon heauen shalbe thine helpe, whose

¶. 17 Manasses. 21 a parte of the teacher was . . . and came
26 vnto the God of Israel

¶. 17 multitudines Ephraim, . . . millia Manasse. 19 quasi lac
sugent 20 in latitudine Gad 21 principatum suum, quod in parte
sua doctor esset repositus 22 fluet largiter 23 abundantia perfru-
etur . . . mare & meridiem 26 vt deus rectissimi . . . Magnificentia
eius discurrunt nubes

¶. 20 der raummacher . . . der lerer hauffe verborgen lagen
23 gegen abend vnd mittag 26 Got des richtigen.

¶. ¶. N. 19 *Sucke of the abundance etc.*: That is, they shall
haue abundaunce of rychesse, what of marchaundyse cōmyng by
see, and of metalles of the erthe. 20 *Roumemaker*, because with
warre he made roume: for he was a valyaunt warryer. 21 *Teach-
er*: Or (as some will) lawgeuer. *Was hyd there*: The Chald. in-
terpre. was buryed there. 26 *There is none lyke etc.*; Why
Simeō is left oute there appeareth no cause, that is euydēt and
worthy to be beleued.

¶. ¶. N. 20 Den seggen Gad, hat der konig Iehu ausgericht
4 reg. x. da er Baal vertilget vnd das volck wider zu recht bracht
vnd schlug zween konige todt dazu auch Isabel.

27 glorie is in the cloudes, that is the dwellinge place of
 God from the begynnyng and from vnder the armes
 of the worlde: he hath cast out thine enemies before
 28 the and sayed: destroye. And Israel shall dwell in
 safetie alone. And the eyes of Iacob shall loke appon
 a londe of corne and wyne, moreouer his heauen shall
 29 droppe with dewe. Happye art thou Israel, who is
 like vnto the? A people that art saued by the Lorde
 thy shilde and helper and swerde of thi glorye. And
 thyne enemyes shall hyde them selues from the, and
 thou shalt walke vppon their hye hilles.

The .XXXIII. Chapter

1 **A**ND Moses went frō the feldes of Moab vpp in to mount Nebo which is the [Fo. LXIII.] toppe of Pisga, that is ouer agent
 Iericho.

*M.C.S. Mo-
 ses dyeth. Is-
 raell wepeth.
 Iosua succed-
 eth in Moses
 rourne.*

And the Lorde shewed him all the londe off Gilead
 2 euen vnto Dan, and all nephtali and the londe of Eph-
 raim and Manasse, ad all the londe of Iuda: euen vnto
 3 the vtmost see, ad the south and the region of the playne
 4 of Iericho the citye of datetrees euen vnto Zoar. And
 the Lorde sayed vnto him. This is the londe which I
 fware vnto Abraham, Isaac and Iacob sayenge: I will
 geue it vnto thy feed. I haue shewed it the before thyne
 eyes: but thou shalt not goo ouer thither.

5 So Moses the seruaunte of the Lorde dyed there in
 the londe of Moab at the commaundment of the Lorde.
 6 And he buryed him in a valey in the londe of Moab

M. 1 Galaad 3 paulmetrees

E. 27 habitaculum eius sursum, & subter brachia sempiterna
 29 negabunt te. xxxiiii, 3 Segor. 4 Vidisti eam oculis tuis

L. 27 wonung Gottis von anfang 29 Deyne seynde werden
 verschmachten. xxxiiii, 3 Zoar 4 Du hast es mit deynen augen
 gesehen

M. M. N. 28 *In safety alone:* loke Numeri. xxiii, b. vpō this
 worde to dwell by him selfe.

befyde Beeth Peor: but no man wyft of his fepulchre
 7 vnto this daye. And Mofes was an hundred an
 xx. yere olde when he dyed, ād yet his eyes were
 8 not dym nor his chekes abated. And the childern
 of Ifrael wepte for Mofes in the felde off Moab .xxx.
 dayes. And the dayes off wepyng and mornyng for
 Mofes were ended.

9 And Iofua the fonne of Nun was full of the spirite of
 wifdome: for Mofes had put his hande vppon him. And
 all the childern of Ifrael herkened vnto him and dyd
 10 as the Lorde .℞. cōmaunded Mofes. But there arofe
 not a prophett fenfe in Ifrael lyke vnto Mofes, whom
 11 the Lorde knewe face to face, in all the miracles and
 wonders which the Lorde fent him

to doo in the londe of Egipte vnto Pharao
 and all his feruauntes and vnto all his
 12 londe: and in all the myghtye dea-
 des and greate tereble thin-
 ges which Mofes dyd
 in the fight of
 all Ifra-
 el

¶ The ende of the fifth boke of Moses.

Avims, A kinde of geauntes, and the worde signifi-
 eth crooked vnright or weked.

Belial weked or wekednesse, he that hath caft the
 yoke of God of his necke ād will not obeye god.

Bruterar, prophesiers or sothfayers.

Emims, a kinde of geaūtes fo called be cause they
 were terreble and cruell for emin signifieth terreblenesse.

Enack, a kinde of geauntes, fo called happlye be-

℞. 6 Moab contra Phogor 7 non caligauit oculus eus, nec
 dentes illius moti sunt. 8 dies planctus lugentium 11 quæ misit
 per eum . . . terræ illius, 12 & cunctam manum robustam

℥. 6 gegen dem haufe Peor 7 feyne augen waren nicht
 tunckel worden vnd feyne wangen waren nicht verfallen 8 die
 tag des weynens vnd klagens 12 zu aller difer mechtiger hand
 vnd groffen gefichten

cause they ware cheynes aboute their neckes, for enack signifieth soch a cheyne as men weer aboute their neckes.

.¶. [*Recto*. No numeral]. Horims, A kinde of geautes, ād signifieth noble, because that of pride they called thē selues nobles or gentles.

Rocke, God is called a rocke, because both he ād his worde lasteth euer.

Whett thē on thy childern, that is exercyse thy childern in thē ād put them in vre.

Zamzumims, a kinde of geaūtes, ād signifieth myfcheuous or that be all waye imaginige.

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